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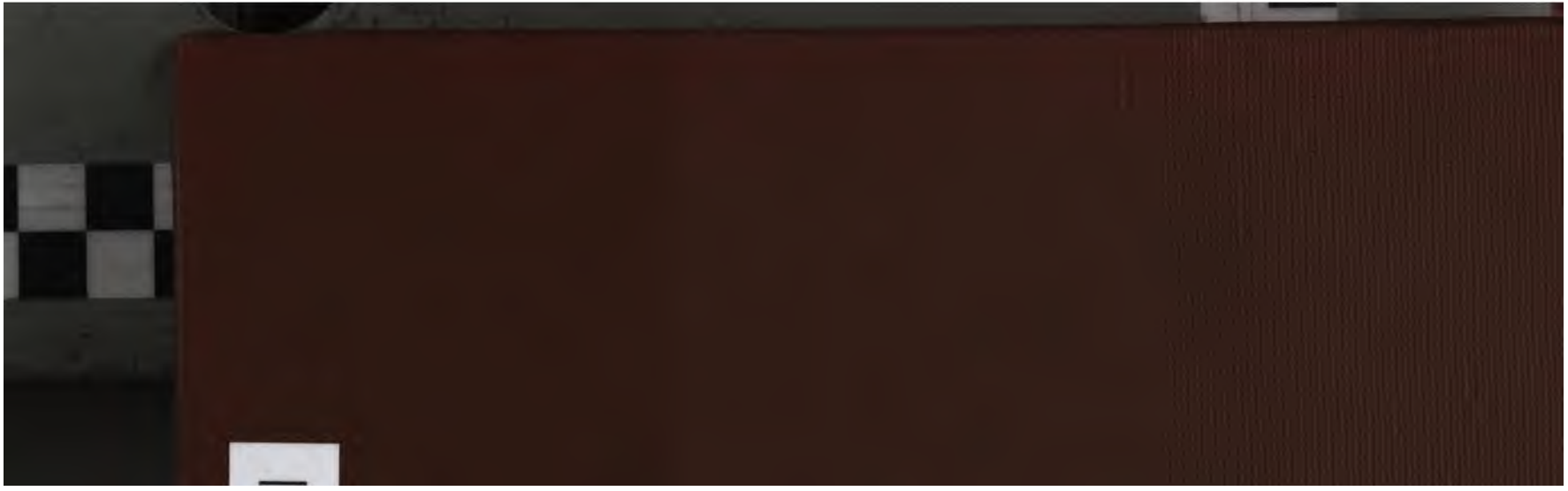

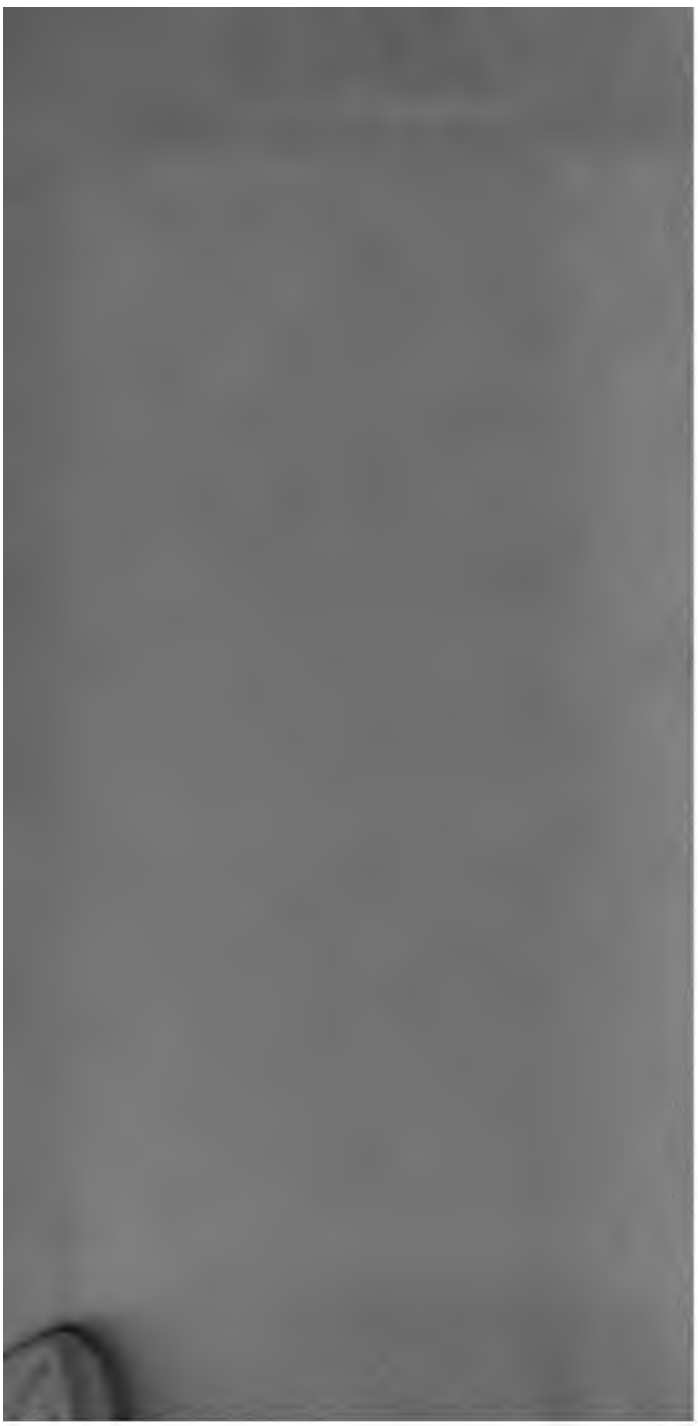

THE

WHOLE WORKS

OF THE REVEREND AND LEARNED

MR JOHN WILLISON,

LATE MINISTER OF THE GOSPEL AT DUNDEE.

IN FOUR VOLUMES.

VOL. II.

CONTAINING

I. A SACRAMENTAL CATECHISM: OR, A FAMILIAR INSTRUCTOR FOR YOUNG COMMUNICANTS.

II. AN EXAMPLE OF PLAIN CATECHISING, UPON THE ASSEMBLY'S SHORTER CATECHISM.

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1798.

NEW YORK

A

SACRAMENTAL CATECHISM:

OR, A

FAMILIAR INSTRUCTOR

FOR

YOUNG COMMUNICANTS:

Plainly unfolding the Nature of the COVENANT *of* GRACE, *with the two Seals thereof,* BAPTISM *and the* LORD'S SUPPER.

THE PREFACE.

ALTHOUGH it cannot be denied, that there are many excellent books written, and ſermons delivered, concerning the Lord's ſupper; yet it is ſadly to be regretted, that there remains ſtill a lamentable ignorance among many, of the nature of this holy ordinance, and the principal acts required in communicating. Which conſideration chiefly hath moved me to handle this ſubject (of which too much cannot be written or preached, ſeeing it is the Epitome of the whole Chriſtian religion, both as to doctrine and practice) in a plain catechetical method, and have ſtudied the eaſieſt words and expreſſions that I could deviſe, to make the nature of the covenant of grace, and the ſeals thereof, plain and intelligible to every vulgar capacity.

As I do not know much that is written upon this ſubject, in this method, ſo I have obſerved, in treatiſes of the Lord's ſupper, that generally there is but little ſaid of the nature of the covenant of works with the firſt Adam, or of the covenant of redemption with the ſecond Adam, or of the covenant of grace with the elect, to which this ſacrament is annexed as a ſeal: And that yet leſs is ſaid of the ſacrament of baptiſm, the firſt ſeal of the covenant; which certainly ſhould, in the firſt place, be conſidered and underſtood by every man, before he adventure to partake of the ſecond ſeal of the covenant, which bears a ſpecial relation to the firſt. Wherefore I have thought fit, in this Catechiſm (for the better underſtanding the nature of this ſacrament) to give a ſuccinct view, of the Goſpel-ſcheme, and method of man's ſalvation, by opening up the nature of the foreſaid divine covenant, and of the ſacrament of baptiſm, before I come to treat particularly of the Lord's ſupper.

All Chriſtians ſhould ſtudy to have diſtinct uptakings of the goſpel-covenant, and of this ordinance, which is the compend and ſeal of it: And, in a ſpecial manner, young perſons before their firſt admiſſion to it, when they are hereby, in a ſolemn and explicit manner, to renew

new their baptiſmal bonds, and give their voluntary conſent to the covenant. O young people, take heed to your firſt communicating, for very much depends upon it; you are, as it were, about laying the foundation-ſtone of your ſalvation-work, which ought to be done with much ſpiritual ſkill and knowledge, if you would have a ſure building; if you approach to this holy table in ignorance, you ſtumble in the threſhold; nay, you will ſurely be unworthy communicants, and ſo may provoke God to ſmite you with the plagues of judicial blindneſs, heart-hardneſs and formality, which may cleave to you all your lives, and ſo you are undone for ever. Wherefore, as you regard your immortal ſouls, pray for knowledge and ſpiritual illumination; apply to your great prophet Jeſus Chriſt for it; improve the means and helps which he affords you, and ſeriouſly peruſe this Catechiſm, before you firſt communicate; that ſo you may have ſome right uptakings of the nature of the covenant of grace, and ſeals thereof; and particularly, of the obligations you already lie under by the firſt ſeal; that you may with knowledge, ſerioufneſs and ſolemnity go, and perſonally renew your baptiſmal covenant with God, and get it ratified by receiving of the ſecond ſeal thereof. For this cauſe it is, that our General Aſſembly, by their act, Aſſ. 1706. Sef. 12. do recommend to all miniſters, "diligently to inſtruct perſons, eſpecially before their admiſſion to the Lord's ſupper, particularly as to the covenant of grace, and the nature and end of this ordinance as a ſeal thereof; and charge, upon their conſciences, the obligations they lie under from their baptiſmal covenant, and ſeriously to exhort them to renew the ſame." And, accordingly, I have known ſome miniſters at very much pains with young perſons before their firſt communicating, inſtructing them as above directed, telling them, that they were now to enter into the ſtate of adult church membership, to be taken into Chriſt's family, and ſhare of the childrens privileges, ſealed to them in baptiſm; that therefore they muſt now make a choice for themſelves, ratify their parents deed, and become Chriſtians by their own voluntary conſent, as well as by their parents dedication, and renew their baptiſmal covenant, with judgment and underſtanding. And after much pains taken upon them in private, they have called their young communicants together in a public manner, catechiſing them,

and

opening up the nature of the goſpel-covenant, and their baptiſmal engagement to them; and with ſome ſolemnity, aſking each of them their conſent thereunto, and taking them engaged perſonally to renew covenant with God in ſecret, and make choice of God for their God, and Chriſt for their Saviour and huſband, before they ſhould approach to his table; and upon theſe terms giving them their tokens. Unto all which they joined ſuitable directions and encouragements, concluding all, by giving up and recommending theſe young communicants to God in ſolemn and fervent prayer. Which method I have known accompanied with great tenderneſs, and many tears, among the young people; one of them helping to affect another, yea, and make very moving impreſſions upon the whole audience; and I doubt not, but ſuch occaſions have been, to ſome, the time of their eſpouſals to the Lord Jeſus Chriſt, which they are to remember with thankfulneſs and praiſe.

Moreover, I entreat young communicants, to beware of contenting themſelves with a literal knowledge of the doctrine of the covenants, and of the ſacraments; but O preſs and pray hard for the inward teaching of God's Spirit, that light in your heads may be joined with heat in your hearts. And pray for the firm and ſolid belief and ſincere love of all theſe truths which you know; and that your knowledge may be a ſanctified and practical knowledge, and increaſing like the morning light.

Again, I beſeech you to beware of reſting upon your purpoſes, prayers, or tears, your perſonal covenanting, or any performance of yours whatſomever; let none of theſe come in Chriſt's room; be not ſatisfied with a form of godlineſs, without ſeeking after the life and power thereof. Be never eaſy till you get your hearts opened to cloſe with Jeſus Chriſt in the goſpel-offers, and get an inward change wrought upon your ſouls, by the regenerating grace and ſpirit of God, and grace excited in you to a lively exerciſe; and then you may approach with holy confidence to your Redeemer's table, and expect welcome.

Sacrament days in Scotland have been ſolemn and ſealing days, yea, days of heaven to many; at ſuch occaſions many have had their tryſts, and Bethel meetings with God, which they will never forget. O let us all then beware of formality creeping in among us in our prepa-

ration

ration for and partaking of this ſolemn ordinance; for then God will withdraw himſelf from our aſſemblies, and our ſolemn feaſts will be melancholy and heartleſs. How ſad will our caſe be, if communicants and profeſſors of religion, turn eaſy about this matter, and be ſatisfied with the ſhadow without the ſubſtance; with pure ordinances and ſacraments, without Chriſt's preſence in them; with communion days, without communion with Chriſt the Maſter and maker of the feaſt. O communicants, however frequently you approach to the Lord's table, yet ſtill make conſcience of ſecret, ſerious, and ſolemn preparation for it; preſs always for a token of Chriſt's love at his table. There is nothing ſo ſupporting to poor believers, in this wilderneſs, yea, and when under the greateſt trials and difficulties, than the believing views they have ſometimes got, of a well ordered covenant of grace, made over and ſealed to them by this ſacrament: Theſe have been the cordials of many, when they have been ſtepping in over the threſhold of eternity. Let us then be providing ſuch cordials againſt that critical time.

At firſt, when I fell to compoſe this book, I thought to contain it in a ſmall compaſs; but having a deſign to inſtruct, and direct, confirm ſome; confute, reprove, and reform others; the book ſwelled to this bulk, before I could in any meaſure reach my end.

1ſt, My deſign is, to inſtruct the ignorant, in the knowledge of the goſpel way and method of ſalvation, thro' the mediation and ſuretyſhip of Jeſus Chriſt; and therefore I was obliged to give ſuch, as clear a view as I could, of the covenants of works, of redemption, and of grace, with the ſeals thereof.

2dly, I intend to direct and aſſiſt all ſincere young communicants, that deſire to be rightly guided in this weighty work, ſo as they may not wound Chriſt nor their own ſouls, but pleaſe God, and get a gracious meeting with their Saviour; and, for their ſakes, I have fully diſplayed the nature, parts, ends, and uſes of the Lord's ſupper, ſhewed what is required of them before they come, what is incumbent on them when they come, and what is incumbent on them when they go from the Lord's table; and alſo have ſubjoined to this book ſome ſuitable materials for meditation and prayer, both before and after partaking.

3dly, My end is, to ſupport and encourage thoſe troubled and exerciſed ſouls, who dare not neglect this ordinance,

nance, and who make conſcience of attending it, and preparing for it, but are oft filled with doubts and fears, leaſt they be unworthy communicants, apprehending they have no right to Chriſt's table, in regard they do not perceive any ſure marks of grace in their hearts, nor find any ſenſible benefit by the ordinance: Wherefore I have, for the ſake of ſuch, laid down many marks for examining their ſtate, their graces, their frame, and profiting by this ordinance: And alſo have intermixed the book with a great variety of caſes of conſcience, which I have handled and reſolved for the relief and ſupport of ſuch ſerious ſouls.

4thly, I deſign to confute thoſe who corrupt this holy ordinance, or in any meaſure deviate from Chriſt's inſtitution; and therefore I have gone through the ſeveral parts of the inſtitution, ſhown the uſefulneſs and ſignificancy thereof, and have fairly propoſed the matters in controverſy, with the adverſaries objections, and anſwered them.

5thly, I am to reprove and reform thoſe, who ruſh upon this ordinance in an ignorant or careleſs manner, without due preparation; by ſhowing who only have a right to this table, what is the nature and importance of the work of communicating, with the ſin and danger of doing it unworthily.

6thly, I intend likewiſe to reprove thoſe, who live in the habitual neglect of this ordinance; by laying open the neceſſity and advantages of worthy communicating, and the guilt and hazard of neglecting Chriſt's inſtitution and dying command.

Seventhly, To reprove thoſe who ſatisfy themſelves with the communicating once in a year or two years, as they have the occaſion only in their own pariſh kirks, and no oftener; by ſhewing the obligations that lie on all Chriſt's diſciples to partake often. And I ſhall add, in this place, that there is ground to fear, that the unfrequent celebration and participation of this bleſſed feaſt, which Chriſt hath prepared for us, is an evil that many in this church are chargeable with, and for which the Lord may plead a controverſy with us. How can we expect but he will depart from us, when we ſtand at ſuch a diſtance from him, and come ſo ſeldom near him in the method he hath appointed? Can we look for the ſmiles of Chriſt's countenance, when we live ſo much in the neglect of his dying words? Is it any wonder our hearts are ſo hard, when we are ſo ſeldom applying the blood of Chriſt for ſoftening them?

Or that our graces be ſo weak and withered, when we ſo little uſe the means for ſtrengthening and cheriſhing them? Is not the frequent uſe of this ordinance, in the way Chriſt hath appointed, an excellent help, to ſoften our hearts, renew our repentance, ſtrengthen our faith, inflame our love, increaſe our thankfulneſs, animate our reſolutions againſt ſin, and encourage us to holy duties, and ſhall we willingly neglect it? It is no wonder that we complain we miſs what we aim at and expect in this ordinance, when we are ſo little ſenſible of former neglects. It is a ſad ſign our receiving of this ſacrament is not right, when it leaves not in us earneſt breathings for the like opportunity; is it poſſible for us to meet with Chriſt, and taſte of his ſweetneſs and fulneſs in this ordinance, and not long for another meeting?

Let none think, that the frequency of the adminiſtration would expoſe to contempt; for I am ſure no worthy communicant will undervalue this ordinance, becauſe of a frequent repetition, but rather prize it the more. Did the primitive Chriſtians bring it to contempt, by partaking every Lord's day? Nay, was not their eſteem of it much higher than thoſe who diſpenſe, or receive it only once in two years? I wiſh the words of our dying Saviour, and the acts of our General Aſſemby, relative to this matter, were more adverted to, by one and all of us.

The mind of our church, with reſpect to this point, is well known: For our directory for public worſhip declares, "That the Lord's ſupper is frequently to be celebrated." Our reformers appointed it to be adminiſtrate in pariſhes three or four times in the year, and that miniſters who were ſlothful in the adminiſtration of it, ſhould be cenſured, as appears from the acts of Aſſ. 1562, and 1596; which are alſo approven by Aſſ. 1638, who further appoint, "That ſome courſe be taken for furniſhing of the elements, where the miniſter of the pariſh hath allowance only for once in the year;" that ſo the want of a fund for communion-elements might not hinder the frequent adminiſtration of this ordinance. Again, leſt the multiplicity of preaching, or miniſters aſſiſting at it, ſhould hinder its frequency, the General Aſſembly, anno 1645, did appoint, "That miniſters ſhould have, at this work, but two aſſiſtants, who were to provide their own pariſhes at home with preaching; and that there be but one preparation-ſermon on the Saturday, only one ſermon on the Sabbath-morning

morning before ſerving of the tables, and one thankſgiving-ſermon after the communion."

And that the church, ſince the Revolution, continues to be of the ſame mind with our predeceſſors, concerning the frequency of celebrating this ordinance appears from the late acts of the General Aſſembly thereanent; particularly the 9th act of Aſſ. 1701; where it is recommended to preſbyteries, "To take care, that the ſacrament of the Lord's ſupper be more frequently adminiſtrate in their bounds; and that the number of miniſters to ſerve thereat be reſtricted, ſo that neighbouring churches be not thereby caſt deſolate on the Lord's day." But the act, which is moſt plain and particular on this head, is the 11th act of Aſſ. 1712, entitled, "Act. appointing the more frequent Celebration of the Lord's Supper." And it runs thus: "The General Aſſembly, conſidering that the aſſemblies of the national church, having, by ſeveral acts, appointed the frequent celebration of the holy ſacrament of the Lord's ſupper, in all the congregations of this church; and judging, that the due obſervation of theſe acts will greatly tend to the glory of God, and the edification of ſouls; therefore, they do hereby enjoin all preſbyteries to inquire, if theſe acts be duly obſerved by all the brethren; and, in caſe any miniſter ſhall neglect to celebrate the ſacrament of the Lord's ſupper in his pariſh for a whole year, the aſſembly appoints the preſbytery, in which the ſaid pariſh lies, to call for an account of the reaſons of his omiſſion of that great and ſolemn ordinance, and to approve or diſapprove the ſame, as they ſhall ſee cauſe, and to record their diligence in this matter. And, for making this effectual, the general aſſembly enjoins the ſynods, at their ſeveral meetings, to inquire at the preſbyteries within their bounds, what care they have taken to execute the ſaid act," &c. And further, that the Lord's people may have opportunity of frequent communicating, the General Aſſembly, by the 6th Act, Aſſ. 1711. "Do recommend to preſbyteries to do what they can, to get it ſo ordered that the ſacrament of the Lord's ſupper may be adminiſtered in their bounds, through the ſeveral months of the year. And this they enacted, for redreſſing the practices, that are too common in moſt places, of crowding the whole communions of the bounds, in the ſpace of a few ſabbaths, in the ſummer ſeaſon; whereby miniſters, who are called to aſſiſt at theſe occaſions, are exceedingly

hurried and ſtraitened; and ſerious exerciſed perſons are deprived of the benefit of that holy ordinance during the reſt of the year, which is certainly a very great loſs; and alſo many pariſhes, by this method, are allowed the ſacrament no oftener than once in two years: Which practices are ſtill continued, notwithſtanding of all the excellent acts to the contrary. However, I am glad to hear, that, in ſome pariſhes, miniſters have begun to celebrate this ordinance twice in the year: I heartily wiſh this practice were general among us, and people had a lively appetite after this quickening feaſt.

I confeſs, there is one thing among us, which is a great obſtruction to the frequent celebration of this ordinance, viz. The great number of miniſters and preachings now uſed on ſuch occaſions, which truly makes that ſolemn work a buſineſs of ſuch outward toil and labour to the adminiſtrators, as diſcourages them frequently to undertake it. So that, till ſome regulation be made in the foreſaid reſpect, I deſpair of ſeeing this holy ordinance diſpenſed ſo frequently among us as it ought to be.

In the days of old, there was leſs preaching at communions, but much power and life in them; but in our days, there is much preaching but little power. Not that I am againſt much preaching at theſe occaſions, where there is an appetite among the hearers, and where plenty of miniſters may be had, without laying the neighbouring congregations deſolate, or proving any let to the frequency of this ordinance; but to make it a ſtanding order, that there ſhall be ſo many preachings, whether there be an appetite or no, or whatever inconveniencies ſhould follow, I apprehend cannot be ſo eaſily juſtified. I acknowledge, about the time of our late happy Revolution, when ſo much preaching at communions began to be a ſettled practice, there were ſuch vehement deſires among the people after the ordinance, and lively preaching of the word, that had been ſo ſcarce for ſo many years before, that it was neceſſary to gratify them with much preaching at theſe ſolemn occaſions; but it is not to be expected that theſe longings ſhould always continue. In theſe primitive times of Chriſtianity, when the diſciples hearts flamed with love to their lately crucified and aſcended Redeemer, they had ſuch burning deſires after the ordinances and preaching of the goſpel, that the apoſtle Paul, at the celebration of the Lord's ſupper, Acts xx. 7.

was

was encouraged to continue preaching to the people till mid-night; yet none ever pleaded, that the apoſtle's practice on that occaſion ſhould be a ſtanding rule for the church in all time coming.

But that I be not too tedious in this preface, I ſhall only acquaint my reader, that I have choſen to handle this excellent ſubject in a catechiſtical method, as being the moſt eaſy and familiar way of inſtructing the ignorant, and moſt eaſy for the memory to retain. The work of catechiſing hath been ſignally bleſſed of God, for inſtructing people in the principles of Chriſtianity: And where this is neglected or contemned, people underſtand little of the moſt excellent ſermons they hear, and are little edified by them. Proper food muſt be provided for children, as well as meat for ſtrong men. And hence it is, that the chief Shepherd enjoins his ſervants to feed his lambs, as well as his ſheep.

I know the church of Scotland is already provided with excellent Catechiſms, both Shorter and Larger, and with a choice explanation of the Shorter by Mr Vincent, all which I earneſtly recommend to the reader's diligent peruſal; and eſpecially our Larger Catechiſm, as containing a noble ſyſtem of divinity; it would be the advantage of all the members of this church, to be at more pains in reading, conſidering, and laying it up in their memories, than generally they are. The approbation of the Larger Catechiſm, by the General Aſſembly, 1648, Seſſ. 10. ſhould not be forgotten; in which we find, that, after the moſt exact trial and examination, both by the reſpective preſbyteries of this church, and by the aſſembly itſelf, they do declare this Catechiſm to be moſt agreeable to the word of God, and the received doctrine of this church; and that it is a rich treaſure for increaſing knowledge among the people of God; where alſo they bleſs God that ſo excellent a Catechiſm is prepared, with whom I do heartily join iſſue. But, ſeeing it cannot be expected that any Catechiſm of its bulk (which is of an univerſal nature, treating on all the heads of divinity) ſhould be ſo full and copious about the ſacraments, and particularly the Lord's ſupper, as the neceſſity of ſome do require; I have adventured to compoſe this Sacramental Catechiſm, for the benefit of young communicants, and others weak in knowledge; and have ſtudied to contract as much of the doctrine of the covenants, and of the ſacraments, as poſ-

ſibly

ſibly I could, into ſo ſmall bounds. And, in doing this, I frankly acknowledge I have borrowed many things from others that have written upon the ſubject, and eſpecially from our excellent Larger Catechiſm.

And in the whole compoſure, I have copied, as cloſely as I could, after the approven form of ſound words, expreſſed in the word of God, and agreeably thereto, in the Confeſſions of Faith, Larger and Shorter Catechiſms of this church, which are juſtly to be accounted moſt valuable pieces of our reformation.

And truly I eſteem it a ſingular mercy to this church, in theſe ſhaking and fluctuating times, when new thoughts and expreſſions in matters of faith are vented, which are not agreeable to the form of ſound words formerly uſed in this church, that we have ſuch an approven ſtandard of doctrine to look to, as is laid down in our excellent Confeſſion of Faith and Catechiſms, plainly founded on the ſcriptures of truth; and which all the members of this church are ſtrictly bound to maintain, both by ſolemn national vows, and private engagements at baptiſm; not to mention the particular obligation which all the office-bearers of the church come under, both by word and writ thereunto, at their reſpective ordinations and admiſſions to their functions. Only I pray the Lord may give us grace, conſtantly to maintain and keep up the due and ſuitable impreſſions of theſe engagement on our ſpirits; which, if we have, there is no doubt but we will carefully evite every appearance of error; nay, even be afraid to diſuſe the former modes of ſpeaking and expreſſing goſpel truths uſed in the church, or adopt new phraſes and expreſſions in their ſtead; ſeeing ſuch a practice hath often introduced new errors into the church. It cannot but be thought ſtrange, that any lovers of our Zion, for the ſake of ſome fond new thoughts and peculiar expreſſions (which perhaps their hearers cannot comprehend ſo well as themſelves, but are apt rather to conſtruct to a wrong ſenſe), ſhould chooſe to recede from the old approven ways of ſpeaking, or find fault with thoſe that retain them, whereby their people are brought to ſtumble at worthy goſpel-miniſters that have not learned their new phraſes, and paſs harſh cenſures on them; which not only tends to mar peoples edification, but alſo to endanger the peace of our mother-church, and the purity of her doctrine. For, by ſuch courſes, the ſeeds may be ſown

that

that may ſpring up (if God prevent it not) into the noxious weeds of ſchiſm or error, when we of this generation are rotting in the duſt. I cannot yet be perſuaded, but Rutherford, Gilleſpie, Durham, Guthrie, and other ſuch eminent lights in this church (that were bleſſed with ſuch large meaſures of the Spirit of God), had as clear diſcoveries of the goſpel-myſteries, and doctrine of grace; were as ſpiritual and evangelical in their preaching, frame, and converſation; and alſo honoured by their maſter to bring in as many ſouls to him, as any in our day; notwithſtanding that they taught, "The covenant of grace its being mutual, faith being its condition; the neceſſity of perſonal covenanting with God, of leaving ſin in order to come to Chriſt; of cloſing with him upon the terms of the goſpel; of obeying goſpel-precepts, making vows at the ſacrament," &c. Though perhaps, in ſome places, thoſe who would adventure to ſpeak in the ſtyle of the foreſaid worthies, may lay their account with being cenſured as legal preachers.

I pray the Lord may give us one heart and one way, that we may all think and ſpeak the ſame things; and that he may always preſerve this church from the infection of error of one ſort or another, whether Arminian or Antinomian; and that no opinion or expreſſion be vented among us, that either tends to the diſcouragement of free grace, by aſcribing too much to the power of corrupt nature in the buſineſs of man's ſalvation; or that, under the pretext of advancing free grace, doth weaken peoples obligation to holy duties.

But, reader, I ſhall not any longer detain thee from peruſing this Catechiſm; if thou findeſt in it any thing profitable or edifying to thy ſoul, then give God all the glory: And if any thing in it ſhow the author's weakneſs, I beg you may not raſhly cenſure, but pray for him, who would willingly contribute his mite for the advantage of the weak and ignorant.

A SACRAMENTAL

A SACRAMENTAL CATECHISM.

Question. *FOR what end hath the Lord appointed ſacraments in his church?*

Anſwer. To be viſible ſigns and ſeals of his gracious covenant with man, in order to repreſent and apply Chriſt and his benefits to his covenanted people; to ſtrengthen their faith in his promiſes, and ſolemnly to engage them to his ſervice.

Q. *Why hath the infinitely glorious God choſen to carry on the buſineſs of man's ſalvation, in the way and method of a covenant, or gracious paction with him?*

A. For theſe reaſons; 1. To diſplay the mildneſs of his nature, and moderation of his government; for, though he be the abſolute emperor of the world, and may make of his creatures what he pleaſes, yet how ſweetly tempers his ſupremacy with goodneſs, ſeeking (as it were) to reign with his ſubjects conſent.

2. To ſhow his marvellous goodneſs, and condeſcenſion to the ſons of men; in that he humbleth himſelf to treat familiarly with them, make promiſes, and come under obligations to make them happy and glorious. "Lord, what is man, that thou art mindful of him; and the ſon of man, that thou thus viſiteſt him!"

3. God deals thus with men, that he might have reaſonable ſervice from a willing people, and their voluntary conſent to his good laws. For though he might preſcribe to man what condition of happineſs he pleaſed, yet he would require nothing of him but what he ſhould be obliged to judge a juſt and eaſy yoke.

4. That his people might ſerve and obey him, with the greater delight, having ſuch gracious covenant-promiſes for their encouragement.

Q. *How many covenants hath God made with man, concerning life and ſalvation?*

A. Two; the firſt being called the *covenant of works*; the ſecond, the *covenant of grace.*

Q. *What is the covenant of works?*

A. It is a gracious agreement, which the great Creator made with our firſt parents, Adam and Eve, in their ſtate of innocence; and in them, with all their children deſcending from them, by ordinary generation: wherein God promiſed them life and happineſs, upon their perfect obedience to his holy will and law; and threatened them with death and miſery in caſe of diſobedience, and withal, giving them, for the trial of their obedience, a particular command, that they ſhould not eat of the "tree of knowledge of good and evil," Gen. ii. 17. Gal. iii. 10. 12.

Q. *How doth it appear that God made ſuch a covenant with our firſt parents?*

A. Becauſe in this affair, the ſcripture lays down the eſſential parts of a covenant: We have two diſtinct parties contracting, God on the one part, and man on the other. We have God requiring ſomething of man, viz. obedience to his will; and we have this requiſition, attended with a promiſe of life upon obedience; and a threatening of death upon diſobedience. And, laſtly, we have Adam ſubmitting or conſenting to all this: For ſeeing he was made after the image of God, perfectly holy, he behoved certainly to conſent to God's holy will, when at firſt laid before him, and that immediately by God himſelf, his gracious and bountiful Creator. And this alſo is confirmed by ſeveral places of ſcripture, Hoſ. vi. 7. Rom. ii. 27. Rom. vi. 14. Gal. iv. 24.

Q. *Why is this covenant, by the compilers of our Confeſſion of Faith, called ſometimes a covenant of works, and ſometimes a covenant of life?*

A. Becauſe works, or perfect obedience, was the condition of this covenant, on man's part; and life, or perfect happineſs, was the reward promiſed on God's part.

Q. *Was there no grace manifeſted in the firſt covenant?*

A. Ye ſ, in ſeveral things: 1. In that the glorious Creator was pleaſed to deſcend (as it were) to a level, and

and tranſact a covenant with his own creature, and thereby come under bonds and obligations to him, Pſal. cxiii. 5. 6. Rom. xi. 35

2*dly*, In taking ſuch pains to help the mutability of man's ſtate and free-will, by hedging in his way with promiſes and threatenings; and thereby graciouſly fortifying and arming him againſt all temptations to ſin, by furniſhing him with arguments, both from the promiſe of reward in caſe of obedience, and the threatening of puniſhment in caſe of tranſgreſſion.

3*dly*, In that he was pleaſed to promiſe a reward ſo great and glorious as eternal life, to man's obedience, when he was ſufficiently obliged to it by the law of his creation, though nothing had been promiſed for it.

4*thly*, In that he created Adam with ſufficiency of power and grace to enable him to perform God's whole will; gave him all the creatures to obey him, and allowed him intimate communion with himſelf.

Q. *What law or rule had our firſt parents given them for their obedience, in the eſtate of innocency?*

A. They had both the moral law, and a poſitive law; both a general commandment, "Do this and live," and a ſpecial commandment, "not to eat of the tree of knowledge."

Q. *How were theſe laws given and promulgate to our firſt parents?*

A. By their creation in a perfect ſtate, they had the moral law written and engraven in their hearts. But the poſitive law was given them by external revelation, Eccleſ vii. 29. Rom. ii 14. 15. Gen. ii. 17.

Q. *Why is that ſpecial command called a poſitive law, and diſtinguiſhed from the moral law?*

A. In regard it is of the nature of a poſitive law, to command or prohibit things that before were indifferent, and only become good or evil by virtue of the command, and not of their own nature; So the eating of the tree of knowledge was neither good nor evil, but as commanded or forbidden by God. That law was not founded on the light or dictates of nature, as all the moral precepts are; which therefore are a ſtanding and unalterable rule of righteouſneſs.

Q. *Why did God forbid the eating of that tree?*

A. 1. To let Adam know that he was not abſolute owner of what he poſſeſſed, but only a ſervant; and that God was the ſupreme Maſter and Lord of all.

2*dly*, To keep him in mind, that his happineſs did not lie in time's things, but in the pleaſing of God, and enjoying his favour.

3*dly*, To try his obedience and regard to the divine authority; and to render him for ever inexcuſable, if he ſhould diſobey God in ſo eaſy a command, when he had ſuch helps and encouragements to keep it.

Q. *Did our firſt parents keep their covenant with God?*

A. No; for though they had ſufficient ſtrength given them for keeping it perfectly, yet being left to the freedom of their own will, they did ſo miſmanage the ſame, that they miſbelieved God, hearkened to the devil, and complied with his temptation to eat the forbidden fruit: Whereby they ſinned againſt the cleareſt light, and were guilty of the moſt curſed ingratitude and rebellion againſt God.

Q. *What ſtate did the breach of the covenant of work bring man into?*

A. Into a moſt wretched and miſerable condition; having thereby loſt God's image, his favour, and all communion with him; plunged himſelf into a fearful gulf of ſin; and fallen under the ſentence of death, and all ſorts of miſeries, temporal, ſpiritual, and eternal.

Q. *Was the whole poſterity of Adam brought into this woful ſtate by Adam's ſin?*

A. Yes; all of them who deſcended from him, by ordinary generation: So that never any, but the man Chriſt, was excepted.

Q. *How can we be charged with Adam's guilt, ſeeing we were not exiſtent when he ſinned?*

A. Becauſe when the covenant was made with Adam, he acted as a public perſon, repreſenting his whole poſterity who were then in his loins; and thus the covenant being made with them in him, they ſinned in him, and fell with him, Rom. v. 12. 18. 19. 1 Cor. xv. 21. 22.

Q. *Was there no remedy provided for Adam in the firſt covenant in caſe of a breach?*

A. No

A. No; for it threatened death for the leaſt tranſgreſſion, and left the tranſgreſſor hopeleſs under the curſe, without a promiſe of pardon upon repentance, or of new ſtrength upon loſing what he had, or of a ſurety to anſwer for him, Gen. ii. 17. Gal. iii. 10.

Q. *Was it poſſible for fallen man to find out a remedy for himſelf?*

A. No; for he loſt all power to do any thing that was good; and his miſery called for a ranſom of infinite value; which none but God could provide, Rom. vii. 18. Pſal. xlix. 7. 8. Mic. vi. 6. 7. Hoſ. xiii. 9.

Q. *Is the covenant of works now diſannulled, ſo as it hath no power over any man?*

A. No; for every natural man and unbeliever, is as much under the power and obligation of this covenant as ever Adam was; it ſtill ſtands in full force againſt all ſuch; they are obliged to perform its condition, viz. perfect obedience, and alſo to undergo the penalty for breaking it, for they lie ſtill under its ſentence, according to John iii. 18. "He that believeth not, is condemned already," *i. e.* by virtue of the covenant of works, which they have violated. And Eph. ii. 3. it is ſaid, "We are all by nature the children of wrath," *i. e.* we are doomed to wrath and deſtruction by the broken covenant of works, and ſtill lie under the ſentence, while we are in the ſtate of nature.

Q. *Is any man now able to anſwer the demands of the covenant of works?*

A. No; for, as we have loſt our ſtrength to perform its condition, ſo it is impoſſible for any created power to pay its penalty, or give ſatisfaction to infinite juſtice for the offence of ſin.

Q. *But how is it conſiſtent with juſtice to require that from us, which we are utterly unable to perform?*

A. Though we by our own fault have loſt our ſtrength to obey, yet God doth not thereby loſe his juſt right to demand what belongs to him. A *creditor* loſeth not his right to crave a juſt debt, becauſe the *debtor* has ſquandered away his ſtock, and is turned bankrupt; nay, he is ſtill liable and his children too. So in this caſe our being unable to pay, will not abſolve us from

our

our debts; eſpecially ſeeing the inability is brought on by ourſelves.

Q. *Is there any way for ſuch bankrupts as we are, to be diſcharged of that debt, and looſed from the bond of the firſt covenant?*

A. There is no way, but by taking hold of the new covenant, and flying to its Mediator and Surety for the payment of our debt.

Q. *Are believers in Chriſt wholly abſolved from the obligation of the covenant of works?*

A. They are wholly looſed from this covenant, as to its power of juſtification and condemnation It can neither juſtify nor condemn them, ſince God hath entered into a new covenant with them for their juſtification. But though it be no ways binding upon believers, as a covenant; yet ſtill it binds them as a law, or rule, for regulating their hearts and lives: For the law being of univerſal moral equity, it remains a perpetual rule of righteouſneſs to believers as well as others; and it is impoſſible that a rational creature can at any time be looſed from its obligation as a holy and juſt law; though believers are freed from its condemnation as a covenant. As the law or covenant of works is (in reſpect of its threats and whips) a ſchool-maſter to drive us unto Chriſt for righteouſneſs and juſtification; ſo Chriſt graciouſly frees his people from the rigour and condemning power of this ſchool-maſter; but refers them back to him as a guide and director of their walk and behaviour, Gal. iii. 13. 24. 1 Cor. ix. 21. Rom. vi. 14. Rom. vii 16. 22. 25.

Q. *Is it ſimply impoſſible for any man now to enter heaven by the way of a covenant of works?*

A. Yes, certainly, for that way was eternally blocked up by Adam's fall; ſo that there is no paſſage by it ever ſince, Rom. iii. 20. Rom viii 3. Gal. ii 21.

Q. *If there be no ſalvation by that covenant, why doth the Lord now require ſinners to perform the condition of it,* viz. perfect obedience; *as he did the Iſraelites of old, and that young man* Mat. xix. 17. "If thou wilt enter into life, keep the commandments?"

A. The Lord inſiſts on the terms of the firſt covenant with

with all ſinners in a natural ſtate, not to ſhew that life is attainable that way, but for theſe reaſons.

1*ſt*, To ſhew the equity of the terms of the firſt covenant, the juſtice of its ſentence, and his right to demand obedience and ſatisfaction thereto.

2*dly*, To humble proud ſelf-conceited ſinners under a ſenſe of guilt, and convince them of their own impotency.

3*dly*, To drive them out of themſelves, and make them deſpair of ſalvation by their own righteouſneſs, and of finding life by the firſt covenant, Rom vii 9.

4*thly*, To convince them of the abſolute neceſſity of betaking themſelves to the covenant of grace, and the righteouſneſs of the Mediator therein provided, Gal. iii. 22. 24.

Q. *Why have men ſuch a natural inclination to be juſtified and ſaved by the way of the old covenant of works?*

A. It being the covenant of nature, and made with Adam when all mankind was in his loins; men, by nature do ſtill entertain a deep impreſſion of it. Beſides, man by nature being a proud and ſelfiſh creature, he is unwilling to be beholden to another for righteouſneſs and ſalvation, but ſtrongly inclineth to be his own ſaviour, and to ſtand upon his own legs, and this we all derive by natural generation from Adam. Hence it was that the Jews and Phariſees of old, ſought ſo earneſtly to eſtabliſh their own righteouſneſs, and declined to ſubmit to the righteouſneſs of Chriſt, Matt. xix. 16. Luke xviii. 11. Rom. x. 3. Hence alſo the Galatians of old, ſought to join their own works with Chriſt's righteouſneſs (as the Papiſts do now) in the matter of juſtification. We are all naturally married unto the law, or a covenant of works, that is our firſt huſband; and from it we muſt neceſſarily be divorced, in order to our being married to Chriſt and his righteouſneſs, in a covenant of grace. But ſo ſtrong and rooted is our inclination to our firſt huſband, the covenant of works; that even the beſt believers have a natural hankering after it, and find it the greateſt difficulty in the world, to get their hearts weaned and pluckt from ſelf-righteouſneſs; and from ſeeking to be juſtified and accepted with God, by virtue of ſomething in themſelves.

Q. *Did God leave all mankind to periſh under the ſentence and penalty of the broken covenant of works?*

A. No; for God of his own free-grace from all eternity, hath elected ſome to be redeemed and ſaved from it, Eph. i. 4 5.

Q. *What way hath God choſen to redeem and ſave elect ſinners from their loſt and periſhing eſtate?*

A. Man being wholly miſerable, and incapable of any relief by the firſt covenant; God of his infinite mercy was pleaſed to frame a gracious new covenant, anſwering all the demands of our miſerable circumſtances, and conſtituted his own Son to be the Mediator and Surety of it; and this is now the only way and method of ſalvation, Gen. iii. 15. Gen. xvii. 2. 7. Rom. viii 3. Acts iv. 12.

Q. *What is this gracious new covenant, which God hath made for redeeming fallen man?*

A. It may be ſaid to be twofold, 1*ſt*, The covenant made from eternity with Chriſt, in name of the elect, commonly called the *covenant of redemption.*

2*dly*, The covenant of reconciliation, made in time with the elect in Chriſt, commonly called the *covenant of grace.*

Q. *Doth the word of God give any ground for this diſtinction?*

A. Yes, Pſalm lxxxix. 3. &c. Iſa. lix. 21.

Q. *What is the covenant of redemption?*

A. It is an eternal and gracious agreement in the counſel of the glorious Trinity, upon the foreſight of man's fall, for the redemption and recovery of elect ſinners: Wherein God the Father, out of his infinite mercy, gave a certain number of fallen mankind to God the Son, as their federal repreſentative and Surety, to be by him redeemed and ſaved: And for this end, demanding of him, that he ſhould aſſume their nature, and in their room ſatisfy divine juſtice, by paying their whole debt both of obedience and ſuffering, the which they were obliged to do by the covenant of works: And alſo, that he ſhould undertake to gather all the loſt elect and bring them unto God. And for his encouragement in this great work, it was promiſed to the Son, that

that he ſhould have all requiſite furniture, ſupport, acceptance, and ſucceſs: And likewiſe a glorious reward to himſelf, together with grace and glory to his people. With which propoſals of the Father, the Son, out of his infinite free-love, did moſt chearfully comply; undertook to do the whole work required of him, accepting of, and claiming the promiſes made unto him, Pſalm lxxxix. 3. 4. 19. 20. &c. Iſa. xlix. 3. 4. &c. Iſa. lix. 20. 21. 2 Tim. i. 9. Tit. i. 2. Heb. x. 5. 9. Pſalm ii. 7. 8. Iſa. l. 5. 6. 7. Pſalm xl. 7. 8. John x. 18. John xvii. 4. 5.

Q. *What is the covenant of grace?*

A. It is God's free and gracious paction with elect ſinners in Chriſt, propoſed to and made with them in the goſpel: Wherein, according to his eternal compact with Chriſt their ſurety, and for the ſake of his mediation and merits, he graciouſly and immutably promiſeth pardon, peace, grace, and glory to them. Particularly, he promiſeth, in an abſolute manner, to grant them the bleſſings of vocation, faith, regeneration, and other means of ſalvation. And, in order to their obtaining of the pardon of ſin, the adoption of children, and eternal life, (all which bleſſings are purchaſed by Chriſt) he requires of them, that they believe "in his Son the Lord Jeſus Chriſt," and accept of him with all the benefits of this covenant, by a true and lively faith, which they are called to ſhew forth by a ſincere repentance, and ſtudy of new obedience. All which gracious promiſes and demands, the elect, in due time, upon God's call, do cordially acquieſce in, accept of, and give conſent unto: And this they do, through the grace and ſtrength of Chriſt their Surety, according to his eternal engagement for them, Ezek. xxxvi. 26. 27. Heb. viii. 10. John i. 12. John iii. 16. James ii. 18. 22. John vi. 37. 44. 45. John xvii. 12. Acts v. 31.

Q. *Was not this new covenant a moſt wonderful, gracious, and ſuitable contrivance and remedy for our miſery in a fallen ſtate?*

A. Yes, for though the firſt was a glorious covenant, contrived in infinite wiſdom; yet, ſeeing it could not anſwer the demands of the miſerable circumſtances we

plunged ourſelves into, God was content to lay it aſide and frame a new one ſuitable to our miſery. For the firſt covenant leaving man helpleſs, hopeleſs, and remedileſs under its ſentence, having no proviſion for pardon, place for repentance, nor room for a Mediator God pitied us in our undone ſtate, (though he could more eaſily have deſtroyed Adam and his poſterity, and made a new world of innocent creatures, to have been governed by the firſt covenant) yea, he took down the glorious fabric of obedience and rewards, and framed more gracious and excellent one in its ſtead, for ſaving loſt man. And ſeeing man was diſabled and incapacitate for covenanting with God by himſelf a ſecond time God found out a Mediator and Surety to bind for him and perform both the condition and pay the penalty of the firſt covenant, and anſwer for any new thing to be demanded of him. And thus both God's juſtice is ſatisfied, and man's happineſs ſecured; the law-breaker life ſaved, and the law-maker's honour maintained; and free-grace highly glorified.

Q. *Is there not a great affinity betwixt the covenant of redemption, and the covenant of grace?*

A. Yes, for they agree not only in their ſpring, ends and indiſſolvable nature, but likewiſe in their ſubſtance and matter; in ſo far as the *covenant of redemption* doth comprehend the whole of the *covenant of grace*, both promiſes and demands: For the whole bleſſings and benefits promiſed in the covenant of grace to the elect were from eternity promiſed in the covenant of redemption to Chriſt their head and repreſentative; and ſo to the elect in him: And for the condition or qualifications required of the elect in the covenant of grace they were firſt demanded of Chriſt their head in the covenant of redemption, who then undertook and became Surety for his people's performance. So that we ſee, in ſome reſpect, the covenant of grace is only a tranſcript of the covenant of redemption, according to 2 Tim. i. 9. Tit. i. 2. Gal. iii. 16.

Q. *Wherein then doth thoſe two covenants differ?*

A. In theſe reſpects, 1*ſt*, As to the time of making them; the covenant of redemption being made from all eternity

eternity; but the covenant of grace only in time, by the preaching of the goſpel.

2*dly*, The federates, or parties covenanting, are different: In the covenant of redemption, the Father and the Son are the only parties covenanting; but in the covenant of grace, God and the elect are the parties. I grant, that Chriſt is a federate in the covenant of grace, as well as in that of redemption, but in different reſpects: For in the firſt he ſtood as principal, but in the ſecond as Surety. In the firſt he was the only party; but in the ſecond he hath the elect joined with him Chriſt is the Mediator and Surety of the covenant of grace, but the covenant of redemption hath no mediator or ſurety; the Father and the Son truſted one another upon the agreement.

3*dly*, Theſe two covenants differ from one another as a prior treaty or agreement made by one friend for the behoof of another, doth differ from the poſterior ratification of it by the party concerned, for whoſe good it was made. Our bleſſed Redeemer Chriſt, graciouſly fiſted himſelf as the elect's repreſentative in the covenant of redemption, tranſacted with God the creditor for the payment of their debt, and made a moſt advantageous bargain for them. But it being made without the elect's knowledge, it was neceſſary that their conſent ſhould be had to this treaty and method of ſalvation; wherefore God is pleaſed to cauſe it to be promulgate and propoſed to them in the goſpel, for the gaining of their conſent. And God's voice to them in the goſpel, is to this effect: "Are you content with what Chriſt my Son hath engaged and done in your name? Are you willing to quit all other methods of ſalvation, and come to me through a Mediator, and rely wholly upon his righteouſneſs? Are you ſatisfied with the remedy provided for you in the covenant of redemption?" O, ſaith the poor ſoul, (being determined thereto by the powerful operation of the Holy Ghoſt, whoſe office it is, according to the foreſaid eternal agreement, to apply the remedy prepared by Chriſt,) "This is a moſt noble method of ſalvation, I am well pleaſed with the eternal treaty and the execution of it, with the Me-

diator and his righteouſneſs, and with the great and precious promiſes made to me in him: I renounce all other ways of ſalvation, and rely entirely on Chriſt to bring me to God." And this is that which we call the covenant of grace.

4thly, They differ in reſpect of their comprehenſiveneſs; the covenant of redemption being far more large and comprehenſive than the covenant of grace, in regard it doth contain it and much more: For the covenant of redemption hath in it, not only what is promiſed to, and required of the elect, but alſo many diſtinct demands of Chriſt as their Surety, and promiſes made to him as ſuch, which do not immediately concern the elect: Such as theſe, it was required of Chriſt that he ſhould "leave his glory, take a body of fleſh, fulfil the law, and ſuffer death: Alſo, that he ſhould quicken the elect by his Spirit, convert and ſanctify them, guide them through the world, and bring them ſafe to glory at laſt." Again, it was promiſed to Chriſt perſonally, for his encouragement to engage in this work, that he ſhould have all "needful aſſiſtance and furniture for it, acceptance and ſucceſs in it, and a glorious perſonal reward, an honourable reſurrection, and high exaltation above all principalities and powers. That he ſhould have the adminiſtration of all things put in his hands, for the good of his people; as an unſearchable treaſure of grace and rich ſupplies given him, to communicate to them, whatever is for their good and happineſs:" Whereupon Chriſt, as our Surety, freely undertook the work propoſed, and laid hold on the promiſes, both thoſe made to him perſonally, and thoſe made to his ſeed in him, Gal. iii. 16. 2. Tim. i. 9.

Thus we ſee how many things there are in the covenant of redemption, required of, and promiſed to Chriſt as the elect's Surety and repreſentative, diſtinct from the things promiſed to and required of the elect themſelves: Which laſt part makes up the covenant of grace when promulgate to them in the goſpel for their conſent and acceptance; ſo that it is plainly a part or branch of the covenant of redemption, and differs nothing from it but as a part doth from the whole, or as the map of a particular

particular province diſtinctly bounded and illuminated, with a new inſcription or dedication, differs from a general map of the whole kingdom whereof it is a part. The covenant of grace, as propoſed to and made with Chriſt in the elect's name from eternity, can hardly be diſtinguiſhed from the covenant of redemption; for thus it is a conſtituent part thereof, and incorporated with it. But as it is drawn out by itſelf, to be propoſed to the elect in the goſpel and their conſent obtained to it, it becomes a diſtinct covenant. Nay, it is diſtinct both in reſpect of conditions and promiſes.

1. In reſpect of conditions; death and ſatisfaction for ſin thereby, was the great condition of the covenant of redemption on Chriſt's part; but faith, and cloſing with Chriſt thereby, is the condition of the covenant of grace on the elect's part. I grant indeed, that Chriſt our Mediator is bound for the performance of both thoſe conditions, but it is in different reſpects; for the firſt he is engaged as principal, but for the ſecond, as ſurety. Chriſt undertook, for us, things of two ſorts; firſt, things that he was to do for us, by himſelf: ſecondly, things that he was to make and enable us to do: The firſt ſort he performed for us, according to the covenant of redemption, as the principal party engaged for them. The ſecond, he works in us as the ſurety of the covenant of grace, which from eternity he undertook to be. Now there is a great difference betwixt theſe two: for though it be certain and true, in the ſtricteſt ſenſe, that Chriſt actually died for us, and ſatisfied juſtice for us, and in our room; yet it can noways be ſaid that he repents or believes for us; theſe are formally our acts, though it be Chriſt that enables us to do them, and works them in us.

2. In reſpect of promiſes; the great promiſe on God's part to Chriſt, in the covenant of redemption, was giving to him a ſeed and a glorious reward: But his great promiſe to the elect, in the covenant of grace, is the giving of redemption and eternal life to the party believing. The tenor of the covenant of redemption, as made with Chriſt from eternity, runs thus; "make thy ſoul an offering for ſin, and thou ſhalt ſee thy ſeed:"

But

But the tenor of the covenant of grace as propoſed to the elect in the goſpel, is, "Believe in the Lord Jeſus Chriſt, and thou ſhalt not periſh in thy ſins, but have everlaſting life." Iſa liii. 10. John iii. 16.

Q. *Wherein doth the covenant of grace differ from the covenant of works?*

A In many things, ſuch as, 1. The covenant of works, which God entered into with our firſt parents, was a covenant of friendſhip, betwixt God and an innocent creature, that were in amity together. But the covenant of grace is a covenant of reconciliation betwixt enemies, an offended God and guilty man; the firſt flowed from divine love and gaodneſs; but the ſecond from divine compaſſion and tender mercies.

2. The firſt covenant was univerſal, being made with all mankind in Adam. But the ſecond in particular, being only made with the elect in Chriſt.

3. The condition required of Adam in the firſt covenant, was working and obeying, and that to perfection; but that required of us in the ſecond, is believing.

4. The firſt covenant makes the proper condition of life, and the ground of man's juſtification before God, to be the righteouſneſs performed by the man himſelf: But the ſecond, declares it to be, the righteouſneſs performed by our ſurety Chriſt, apprehended by our faith.

5. The firſt covenant did not provide, nor ſo much as admit of a Mediator or ſurety to anſwer for Adam's performing his part of it, or of any remedy in caſe of breaking it; for it allowed no place for repentance; it gave no hopes of forgiveneſs upon any condition whatſoever. But the ſecond covenant doth graciouſly admit and allow of all theſe.

6. The firſt covenant could be broken and diſannulled, but the ſecond is indiſſolvable and everlaſting, becauſe of the ſufficiency and faithfulneſs of its ſurety, Iſa, liv. 10. Iſa. lv. 3. Heb. vii. 22. 24. 25.

7. The leaſt ſin or failing, on Adam's part, made void the firſt covenant, excluded him from all the bleſſings promiſed in it, and rendered him perfectly miſerable: But all the ſins and failings of the elect cannot diſ-

ſolve

ſolve the ſecond, to deprive them of happineſs, Pſalm lxxxix. 31. 33. 34. Jer. iii. 14. Heb. xiii. 5. 8. 1 John ii. i. 2.

Q. *Hath our faith the ſame place in the covenant of grace, that Adam's obedience had in the covenant of works? Or, is faith the condition of the covenant of grace, in the ſame ſenſe, that Adam's obedience was the condition of the covenant of works?*

A. No, for Adam's obedience was his righteouſneſs before God, and the proper ground of his juſtification and claim to happineſs: It was a real and pleadable condition according to the covenant, upon which Adam's title to life and happineſs was properly founded. But this cannot be ſaid of the believer's faith; for faith is not his righteouſneſs before God, nor the ground of his juſtification and claim to happineſs; it being only the inſtrument or applying condition required of him for intereſting him in the righteouſneſs of Chriſt his ſurety; which alone is the proper ground of his juſtification and claim to happiness; and the only pleadable and meritorious condition of life and ſalvation, which the poor naked and guilty ſoul muſt flee to and depend upon.

2. The condition required of Adam, in the firſt covenant, was to be performed by him in his own ſtrength, i. e. the ſtrength that was given him at his creation. But the condition required in the ſecond covenant, is not to be performed by the elect ſinner in his own natural ſtrength, but by the ſtrength freely promiſed and communicated to him in this covenant.

Q. *Doth not the covenant of grace oblige us to obedience, as well as the covenant of works did?*

A. Yes, but not in the ſame way, or for the ſame ends.

Q. *What is the difference betwixt legal and evangelical obedience?*

A. It is very great in ſeveral reſpects: 1. Legal obedience was peremptorily commanded as man's duty: But evangelical obedience is alſo freely promiſed, and given as the gift of God.

2. The firſt could not be admitted, unleſs abſolutely perfect:

perfect: But the ſecond is accepted, though imperfect, if ſincere.

3. They vaſtly differ in their ends, the firſt was required as the proper condition of life and happineſs, but the ſecond, as an evidence of our faith, and conformity to our Redeemer. The firſt was for the juſtification of our perſons; but the ſecond for the teſtification of our gratitude for redeeming love. The firſt was required as the legal condition for purchaſing of heaven and glory; but the ſecond, as a goſpel qualification in order to poſſeſſing it only.

Q. *What names or epithets doth the covenant of grace get in ſcripture?*

A. A great many, particularly it is called a teſtament, a covenant of peace, a covenant of life, a covenant of promiſe, a new covenant, an everlaſting, holy, ſure, and well ordered covenant, Heb. ix. 15. Ezek. xxxvii. 26. Mal. ii. 5. Eph. ii. 12. Heb. xii. 24. Iſa. lv. 3. Luke i. 78. 2 Sam. xxiii 5.

Q. *Why is this covenant called a teſtament?*

A. It is frequently called ſo in ſcripture, and that becauſe the everlaſting inheritance promiſed in it, with all things thereunto belonging, is freely bequeathed and made over to the elect; yea, even the things required of them, are freely promiſed to them: And all theſe precious promiſes and legacies are made ſure and firm to them by the death of Jeſus Chriſt the Teſtator, Heb. ix. 16. 17. Matth. xxvi. 28.

Q. *Is the covenant of grace a ſcripture term, and what is the import and meaning of it?*

A. This term indeed is not found in the expreſs words, tho' it be oft expreſt in words equivalent. The term is very ſignificant and moſt fitly appropriated to this covenant; in regard the free grace (i. e. the undeſerved mercy and goodneſs) of God is richly and glorioufly diſplayed in this covenant. It was free grace that inclined God at firſt to contrive it, that moved him afterwards to reveal and propoſe it. It is free grace that determines the elect to conſent to it, and abide in it. And it is the exalting of God's free grace which is the great end and deſign of it. But more eſpecially it

is

is called a covenant of grace, in reſpect of the matter of it, all the bleſſings and good things promiſed in it being God's gracious and free gifts to undeſerving ſinners, proceeding merely from his gratuitous bounty and aſtoniſhing free love in Chriſt. Yea, ſo full of grace is this covenant, though God is pleaſed to require faith of us, as the condition to intereſt us in the benefits of it, and alſo good works to ſhow forth that faith: Yet, both that faith, and theſe works, are as freely promiſed and given to the elect by virtue of this covenant, as any other bleſſing in it, Eph. i. 4. 5. 6. Eph. ii. 8. 9. 10. Zech iv. 8.

Q. *What are theſe bleſſings, gifts, and benefits, which are ſo freely offered and promiſed to us in this covenant?*

A. They are ſo many they cannot be numbered; and ſo great, they cannot be expreſſed. The great things ſtipulated on God's part in this covenant, and that which is the ſum and ſubſtance of all his other promiſes, is, *I will be your God*, Jer. xxxi. 33. This is the fulleſt, largeſt, ſweeteſt, ſublimeſt, and moſt comprehenſive promiſe in the whole Bible. The covenant of works had no ſuch promiſe that we read of; God ſaid only to Adam, *Do this and live, i. e.* Thou ſhalt have life and happineſs. But in the covenant of grace he ſaid, *Believe in my Son*, and *I will be thy God, i. e.* I will not only give you life, heaven, and glory, but I will give you myſelf, a Jehovah, all I am, all I have, and all I can do, ſhall be thine. *I will be thy God*, includes all God's bleſſings to his people, whether grace or glory, earth or heaven, time or eternity. It implies his ſtanding inſtead of all relations to them; his being their father, their king, their huſband, their maſter, their friend their benefactor, and all things to them. Further, *I will be your God*, imports an intereſt in all the divine attributes and perfections; you ſhall have my wiſdom for your direction, my power for your protection, my mercy for your pardon, my grace for your ſanctification, my faithfulneſs for making good all the promiſes to you, and my ſufficiency for giving you perfect happineſs. Nay, a whole Trinity ſhall be your's; the Father with his eternal love and pity, the Son with all the fulneſs of his

purchaſe, and the Holy Ghoſt, to make application
the bleſſings of that purchaſe unto you.

Q. *What are the bleſſings of Chriſt's purchaſe contain
in this covenant?*

A. All the bleſſings and mercies that ever were
ſhall be enjoyed by any believer in time or eternity
they are all the fruits of Chriſt's purchaſe, and run
them in the channel of this covenant. The chief
theſe particular bleſſings, are, "The new heart, illu
mination, faith, repentance, pardon, freedom from t
law's curſes, reconciliation, adoption, ſanctification, a
ceſs to God, hearing of prayers, the quickenings, co
ſolations, and conduct of the holy Spirit, increaſe
grace, peace of conſcience, perſeverance, the miniſtr
of angels, ſuitable outward proviſion, through-bearin
at death, reſurrection to life, and eternal glory:" T
gether with all the graces of the Spirit, and innumer
ble other bleſſings, temporal, ſpiritual, and eternal
Ezek. xxxvi. 25. 26. 27. Heb. viii. 10. 11. 12. Pſa
xxiii. 1, &c. Pſal. xxxiv. 10. Pſal. lxxxiv. 11. Pſa
xci. 11. Iſaiah xxxiii. 16. Iſaiah xli. 10. Jer. iii. 1
Hoſ. xiv. 4. 5. John x. 28. 1 Cor. i. 30. 1 Cor. iii. 2
2 Cor. i. 20. 2 Cor. vi. 18. Jer. xxxi. 33. 34. Je
xxxii. 38. 39. 40. 41. Rom. viii. 26. 28. John iii. 1
36. John xiv. 16. 17. 26. Iſaiah liv. 13. Iſaiah liii. 1
Rom. iii. 24. 25. 26. 1 Tim. iv. 8. Phil. iv. 19. 2 Pe
i. 4.

Q. *Whether is the covenant of grace abſolute or cond
tional?*

A. If the definition before given of this covenan
with the ſcripture texts whereon it is founded, be dul
conſidered and compared, we will find it is partly abſo
lute, and partly conditional.

Q. *In what reſpect is the covenant of grace abſolute?*

A. In reſpect of the firſt bleſſings and benefits pro
miſed in it, which ſerve as means for obtaining the end
of the covenant, ſuch as effectual vocation, regenera
tion, faith, and repentance; theſe are promiſed, and g
ven abſolutely and freely by God for Chriſt's ſake, with
out depending on any condition to be performed by th
elect, Heb. vii. 10. John vi. 44. 45.

Q. *I*

Q. *In what reſpect is this covenant conditional?*

A. In reſpect of the ſecond and ſubſequent bleſſings of it, which are as the end of the foreſaid means, ſuch as union with Chriſt, juſtification, adoption, and glorification. God is pleaſed to ſuſpend the beſtowing of theſe till that condition be performed by the elect, which he requires, viz. faith, John i. 12. Gal. ii. 16. Phil. iii 19.

Q. *In what ſenſe is faith called a condition on our part, in this covenant?*

A I ſhewed before that it is not to be meant in that ſenſe, that obedience is called the condition of the covenant of works; that we do not underſtand it as an act any way meritorious or pleadable before God for a reward, or an act performed by our own inherent ſtrength, or elſe by the power of our free-will. But we mean only that faith is an act or qualification required of us in point of duty, as neceſſarily antecedent to the conferring of the promiſed bleſſings of pardon and life: And that the beſtowing of theſe bleſſings is ſuſpended, till this act or condition be performed.

Q. *Is faith the only condition of the covenant of grace?*

A. In this covenant there are conditions of three ſorts: 1. There is *conditio propter quam*, or a *condition for which* the bleſſings of this covenant are beſtowed on the elect; and that is Chriſt's ſatisfaction and merits, in reſpect whereof all the bleſſings of the covenant are truly conditional, except that of election, and God's purpoſe of redemption.

2. There is *conditio per quam*, or a *condition by which* we come to get an actual title to, and intereſt in the ſecond or ſubſequent bleſſings of the covenant beforementioned, and that is faith, which is required as a neceſſary condition, inſtrument, or mean of application on one part, in order to our partaking of theſe bleſſings, Rom. v. 1. Acts xvi. 30.

3. There is *conditio ſine qua non*, or a *condition without which* the foreſaid bleſſings of pardon and eternal life cannot be enjoyed: So repentance and new obedience may be called conditions of this ſort; in regard they are abſolutely neceſſary for all Chriſtians partly as the concomitants, fruits and evidences of a true faith;

and partly to prepare and "make us meet for the inheritance of the saints in light," Luke viii. 3. Zech. xii. 10 Col. i. 10. 12. Heb. xii. 14.

Q. *Doth it not detract from the grace and freeness of this covenant, and afford something to the creature whereof to boast to say that the covenant requires any condition on our part?*

A. If any act or duty required of us in this covenant, were to be performed by our natural strength, or by the help of common grace; or if it did give a right to the blessings of the covenant in any meritorious way, either by way of *congruity* or *condignity* in the popish sense: Then indeed, it would derogate from the free grace of this covenant; wherefore, with all sound Protestants, we must abhor all thoughts of such duties, works, or conditions as these. But when we call faith a condition, and understand it only of a gracious instrument or qualification in the elect, purchased for them by Jesus Christ, absolutely promised by God in this covenant, and wrought in them by the holy Ghost; a grace, that receives all from God and gives the entire glory to God: such a conditionality of faith is noways inconsistent with a covenant of grace, or of promise, Eph. ii. 5. 8.

Q. *Since faith is not performed by our strength, but wrought in us by the holy Spirit, how can it be said to be a condition on our part?*

A. Though the grace and power of believing be derived from God's Spirit, yet the act of believing is properly the act and deed of the gracious soul, as being exerted and performed by his faculties: And hence it is that the Spirit of God stiles these truly our works, that are wrought in us by his grace, Isa. xxvi. 12. *Lord, thou hast wrought all our works in us.* They are still termed *our works*, though performed by his grace.

Q. *May not love, repentance, humility, self-denial, holiness, and new obedience, be called conditions of this covenant, as well as faith seeing these are likewise required of all that enter into this covenant, and many blessings of this covenant are also suspended until the performance of them?*

A. There

A. There is a very great difference betwixt the conditionality of theſe graces, and that of faith, as I ſhall afterwards make appear. In the mean time, I own, if conditions be taken in a large ſenſe, for every thing, duty, or qualification, that is neceſſarily required of thoſe that enter into this covenant; then indeed all the forementioned graces and qualifications may be called conditions or terms in this covenant; and ſome of theſe terms, conditions or qualifications are neceſſary as antecedents unto our entering into this covenant, others as concomitants of it, and others as conſequents to it, though indeed they are alſo freely promiſed to the elect.

Q. *What are theſe terms or qualifications, that are required as antecedents unto our entering into this covenant?*

A. Such as hearing of the word, ſome knowledge of God, and ſenſe of our miſery, and deſpair of help in ourſelves, and a ſight of our need of a Mediator, *&c.* All theſe may be called antecedent or preparatory conditions of our entering into covenant, in regard they are neceſſarily and previouſly requiſite unto it, Mat. ix. 12. Luke xv. 16. 17. John iv. 10.

Q. *What are theſe terms or qualifications, that are required as concomitants?*

A. Such as, repentance, love, humility, ſelf-denial, ſpiritual hunger, *&c.* theſe may be called concomitant conditions of our entering into this covenant, in regard they do neceſſarily accompany it, and are inſeparable from true faith, Mark i. 15. Acts ii. 38. Luke vii. 47. Luke ix. 23. Phil. ii. 3. 8. Mat. v. 6.

Q. *What are theſe terms or qualifications, which are required as conſequents unto our entering into this covenant?*

A. Such as, evangelical obedience, taking up the croſs, patience, perſeverance, *&c.* theſe we find laid down as fruits and evidences of faith, and required as neceſſary conditions of our enjoying and poſſeſſing the ends of this covenant; *viz.* eternal life and glory, Gen. xvii. 1, 2. Luke ix. 23. Heb. xii. 14. Heb. x. 36. 38. I ſay, all theſe may be called conditions, or terms in this covenant, in the ſenſe before ſpecified; as being duties and qualifications neceſſarily required of all thoſe that enter

enter into it; and ſo we find theſe words, conditions and terms, uſed by many ſound Proteſtant Divines.

Q. *What is the difference betwixt the condition of faith, and theſe other conditions required? Or what preference hath faith to theſe, in reference to this covenant?*

A. Repentance, and the other graces and qualifications before-named, are only conditions of certain connection, without which we cannot be juſtified, united to Chriſt, or inherit his purchaſed glory: but faith is the only inſtrumental, uniting and applying condition of our juſtification, by, and through which, as a mean and inſtrument, we are actually juſtified, united to Chriſt and entitled to all the bleſſings of his purchaſe. It far excells all other graces, in regard it hath a peculiar influence on our juſtification, and union with Chriſt. It doth that noble office to us, which no other grace or act of ours is capable of, becauſe of its ſpecial aptitude and fitneſs for taking hold of the Redeemer, and closing with his righteouſneſs. Hence we are frequently ſaid to be juſtified by faith, but never by repentance, love, or any other grace. And the righteouſneſs that doth juſtify us, is oft called the "righteouſneſs of faith and by faith." And it is ſo called to teach us, that as the righteouſneſs of Chriſt is the only meritorious condition of our juſtification and our partaking of the great bleſſings of that covenant; ſo faith is the only inſtrument and applying condition thereof, Rom. iv. 13. Rom. x. 6. Phil. iii 9. Gal. 5. Heb. xi. 7.

Q. *Doth faith juſtify, and entitle us to the bleſſings of the covenant, as a work, grace, or habit in us, of ſpecial excellency and worth before God?*

A. Not at all, for if it be conſidered as a work or grace in us, it hath not any more intrinſic worth or value, than other gracious habits, nor any more influence on our juſtification before God, than other graces have, which is indeed none at all. Faith then, doth not any ways juſtify us upon the account of its own worth, or as it is a work or grace of ours; but only as it is an inſtrument having a peculiar fitneſs as the hand of the ſoul, for apprehending of Chriſt, and applying his righteouſneſs, which is the only ground of our juſtification

fication before God. And upon this account only it is, that faith is preferred to all the reſt of the graces, and called the only condition of the covenant of grace on our part.

Q. *Why is Chriſt called the Mediator and ſurety of the covenant of grace?*

A. 1. He is called the Mediator of it, becauſe he graciouſly interpoſeth betwixt God and man, who were at variance, and by his blood and Spirit reconciles them together, and brings them into a covenant of peace and friendſhip.

2. He is called ſurety of this covenant, becauſe he graciouſly undertakes for both parties fulfilling their parts of it, *viz.* that God ſhall perform all his promiſes to the elect, and that they ſhall do whatever God requires of them, 1 Tim. ii. 5. Heb. ix. 15. Heb. vii. 22.

Q. *Doth God need any ſurety or cautioner on his part?*

A. Not at all, upon his own account, for he is the faithful and immutable God, *for whom it is impoſſible to lie*, or falſify his promiſe. But only on our account, for our guilt having made us ſuſpicious that God would not accept, or dwell with ſuch unworthy creatures: It was requiſite for our comfort that the Son of God ſhould be ſurety to us, for the performance of theſe promiſes, that are truly ſo great in themſelves and may juſtly be aſtoniſhing to our thoughts.

Q. *Is this covenant univerſal, or made and entered into with all men, as the firſt covenant was?*

A. No; it is only made and entered into, with ſuch as accept the offers and terms of it, and theſe are none but the elect, Iſa. lv. 3. Ezek. xi. 19. 20. Heb. viii. 10. Rom. ix. 4. Rom. xi. 5. 7.

Q. *Is this covenant offered to none elſe?*

A. Chriſt, and the benefits of this covenant, are tendered to all that hear the goſpel, without exception: And this is plain from the many general calls and invitations of Chriſt to loſt ſinners, with the promiſes thereto annexed, which we have recorded; together with his peremptory commands, that require every man to come to him, and believe in him, and that under the pain

pain of damnation, Prov. i. 20. 21. 22. 23. Prov. viii. 1. 2. 3. 4. 5. Iſaiah xlv 22. Iſaiah lv. 1. Mark xvi 15. 16. Acts ii. 38 39. Rev. iii. 17. 18. Rev. xxii. 17.

Q. *Have all men, even the worſt, ſufficient warrant from theſe general calls, commands, and promiſes to come to Chriſt, and take hold of this covenant, with all its benefits and promiſes?*

A. Yes; they may do it warrantably, without any fear of preſumption, firmly expecting welcome upon their coming. Nay, they heinouſly ſin againſt God and their own ſouls, if they neglect to do it, Iſa. li. 3. 4. 5. John iv. 37. Heb. ii. 3. Heb. iv. 1. 2.

Q. *Why is this covenant offered and tendered to all the hearers of the goſpel indefinitely, ſeeing it is only made with a certain number of them, viz. the elect?*

A. Becauſe it hath ſo pleaſed a wiſe and ſovereign God, who doth all things "according to the counſel of his will," and is not bound to give an account of his matters. Yet we may adventure to ſay, that he doth it for theſe ends; namely, that he may proclaim the ſufficiency and perfection of Chriſt's ranſom, together with the freeneſs and fulneſs of divine grace, as a ſufficient foundation for all to believe, and flee to Chriſt for refuge. And alſo, that by this method the elect may be gathered out of the multitude, and the refuſers of Chriſt left without excuſe, Eph. ii. 11. Job xxxiii. 13. Mat. xx. 16. Luke xv. 22. Heb. ii. 3. Heb. xi. 13. 14.

Q. *Is there any to ſalvation, but by the covenant of grace and Chriſt its Mediator?*

A. No. Acts iv. 12. 1 Cor. ii. 13. Gal. ii. 16.

Q. *How then were the faithful ſaved, who lived under the law before Chriſt's coming in the fleſh?*

A. Though they had a dark and legal diſpenſation of the myſtery of grace, yet they were under the ſame covenant, and ſaved in the ſame method with us; for they had the ſame Mediator and ſurety, typified to them by Moſes and the ſacrifices; they had the ſame promiſes of remiſſion and ſalvation, which we have: And they were called to look through the types and figures, and act faith on Chriſt to come, as their only Saviour and Redeemer. And ſo they were juſtified by Chriſt in the method of the covenant of grace, and ſaved by virtue of the

the blood of Chriſt their ſurety, which was agreed upon to be ſhed for them in due time, according to the covenant of redemption; upon which account he is called "the Lamb ſlain from the foundation of the world," Rev. xiii. 8. See alſo Pſalm. ii. 12. Iſa. xlv. 22. Acts x. 43. Gal. iii. 7. 8. 9. 1 Cor. x. 4.

Q. *Was the covenant of grace promulgate and diſpenſed to the church, always after one and the ſame manner?*

A. No; but in different manners; yea, ſo different, that though the covenant of grace, under all periods, hath ſtill been the ſame for ſubſtance, yet, becauſe of its gradual revelation and different adminiſtration, is diſtinguiſhed into the Old and New Teſtament, or the old and the new covenant of grace. The old covenant being that which was adminiſtred before Chriſt's coming in the fleſh; and the new, that which is adminiſtred ſince his coming, Heb. i. 1. Jer. xxxi. 31. 2 Cor. iii. 6. 7. 8. Heb. viii. 13. Heb. ix. 1.

Q. *Wherein doth the diſpenſation of the new covenant of Grace differ from that of the old?*

A. The Old Teſtament or covenant of grace, was adminiſtred by promiſes, prophecies, ſacrifices and other types: Which did all point forth Chriſt as to come. But the new covenant of grace is adminiſtred by the preaching of the word, and diſpenſing of the ſacraments of baptiſm and the Lord's ſupper, which ſhew forth Chriſt as already come. Moreover the new diſpenſation of the covenant if far more eaſy, clear, efficacious and extenſive than that of the old, Heb. x. 1. 2. 3. &c. 1 Pet. i. 10. Matth. xxviii. 19. 1 Cor. xi. 23. Heb. viii. 6, &c.

Q. *What way hath God taken to eſtabliſh and confirm the covenant of grace to us?*

A. Several ways: 1. By his word of promiſe: 2. By his oath: 3. By the death and blood of his Son: 4. By outward ſigns and ſeals, commonly called ſacraments, Gen. xvii. 7. Gen. xxii. 16. 17. Heb. vi. 13. to 18. Heb. xi. 16. 17. Rom. iv. 11.

Concerning the SACRAMENTS.

Queſt. *WHAT is the proper ſignification of the wor* Sacrament?

A. It is not a ſcriptural word, more than the wor Trinity is; yet ſeeing the thing ſignified is there, an the word is very ſignificant, it may be lawfully uſed Anciently the word ſacrament was a military word, i uſe among the Romans, and ſignified the "ſolem oath which the ſoldiers took, to be true to their gene ral:" Afterwards, it was uſed by eccleſiaſtical writers to ſignify any holy myſtery, and particularly the ſealin ordinances of baptiſm and the Lord's ſupper; and in deed it is very applicable to them, ſeeing, by receivin theſe ſeals, we ſolemnly engage ourſelves to be th Lord's, and ſwear to ſtand by him as faithful ſoldiers fighting under his banner againſt all his enemies.

Q. *What is the true nature and uſe of a ſacrament?*

A. It is a holy ordinance inſtituted by Chriſt in his church, and annexed as a ſeal to the covenant of grace; wherein, by outward and ſenſible ſigns, Chriſt, and the benefits of his mediation, are repreſented, ſealed and applied to thoſe that are within the covenant, to confirm their intereſt in him, to ſtrengthen and increaſe their faith and all other graces, to teſtify and cheriſh their love and communion one with another, to put a viſible difference betwixt thoſe that belong to the church, and the reſt of the world: And ſolemnly to engage them to the ſervice of God in Chriſt, according to his word, Gen. xvii. 7. 10. Rom. iv. 11. 1 Cor. xi. 24. Rom. xv. 8. Rom. vi. 3. Eph. iv. 5.

Q. *Why is it ſaid to be an ordinance inſtituted by Chriſt in the church?*

A. 1. To ſhow that Chriſt is the ſole king and head of the church, who alone hath the power to appoint her ordinances. 2. To diſtinguiſh the ſacraments of Chriſt's inſtitution from thoſe of Popiſh invention, viz. the five baſtard ſacraments of *ordination*, *confirmation*, *pennance*, *marriage*, and *extreme unction*: None of which are inſtitued by Chriſt for ſacraments; nor have they the

the parts of true ſacraments, and none of them are ſeals of the covenant of grace.

Q. *What are the parts of a ſacrament?*

A. Every ſacrament hath two parts: The one external and earthly; and the other ſpiritual and heavenly. There is an outward ſenſible ſign, that doth repreſent, convey, ſeal, and apply the ſpiritual benefit thereby ſignified.

Q. *What is a ſenſible ſign?*

A. That which is obvious to the outward ſenſes of *hearing*, *ſeeing*, *taſting*, *ſmelling* or *hearing*. And ſuch are both the ſacramental elements and ſacramental actions.

Q. *What things do ſacraments ſignify and ſeal?*

A. 1. As they are ſigns, they ſignify and repreſent the grace and good-will of God in Chriſt to his covenanted people. 2. As they are ſeals, they ratify and confirm his people's right to all the bleſſings and promiſes of the covenant, and likewiſe their engagements to new obedience.

Q. *Is not the word alone ſufficient to ſalvation? What need is there for ſacraments?*

A. It is enough to ſatisfy us, that the infinitely wiſe God hath thought fit to adjoin ſacraments to his word, as neceſſiary means of his peoples ſalvation and comfort. And ſince he hath thus graciouſly appointed them; it becomes us with reverence, thankfulneſs, and diligence, to receive them, and to judge the contempt or abuſe of them a heinous ſin before God.

Q. *How doth the word and ſacraments differ as means of ſalvation?*

A. In ſeveral things; 1. The word is directed to the bodily ear; but the ſacraments to the eye and other ſenſes. 2. The word is preached to all without exception; but the ſacraments belong to none but the members of the church. 3. The word is the ordinary mean of begetting faith; but the ſacraments are means for confirming and increaſing it, Mark. xvi. 15. Acts xviii. 36. Gen. xvii. 7. 1 Cor. iii. 5. Rom. iv. 11.

Q. *Why hath God adjoined ſacraments to the word?*

A. 1. That he might give a further proof of his con-

deſcending goodneſs and tender concern for his people's good. It is a wonderful condeſcenſion in God to diſpoſe his grace into a covenant form, and enter into a paction with us; but it is yet more, to be content to add ſeals to it, for our further confirmation and conſolation.

2. That they might ſerve to awaken the affections and excite grace. Sacraments are, as it were, a viſible goſpel; the offers of free love and benefits of Chriſt's purchaſe are thereby expoſed to the eye, as the word doth ſound them in the ear. God knows our ſtupidity and dulneſs, that we are much more affected with things that we ſee with our eyes, than that which we only hear.

3. That he might provide againſt that prevailing plague of unbelief in his people; and ſtrengthen their weak faith, by giving them ſenſible ſigns of his love, and viſible pledges of their intereſt in it. For (as Chriſt ſaid to the nobleman of Capernaum, John iv. 48.) "Except ye ſee ſigns and wonders ye will not believe."

Q. *Are the ſacraments efficacious to work grace in all that partake of them?*

A. No; for we read of baptiſm adminiſtered to Simon Magus, who ſtill remained a naughty man: And that the Lord's ſupper may be received by perſons unworthy, Acts viii. 23. Luke xiii. 26. 27. 1 Cor. xi. 27.

Q. *Whence have the ſacraments their efficacy?*

A. Negatively they have it not from themſelves, *ex opere operato*, according to the Papiſts: Nor from the intention or holineſs of the miniſter that diſpenſeth them. But, 2. Poſitively, they have it from Chriſt's bleſſing, and the Spirit's working in and by them upon the ſouls of ſuch as partake of them. It is only Chriſt, who, by his Spirit, puts life and virtue in the ſacraments, and makes them effectual means for conveying and applying his ſaving benefits to his peoples ſouls.

Q. *What were the ordinary ſacraments of the Old Teſtament diſpenſation?*

A. Circumciſion and the paſſover, which are now abrogated by the coming of Chriſt, who was typified by them.

Q. *Hath not Chriſt appointed ſacraments under the New Teſtament*

Teſtament diſpenſation, in the room of thoſe which he aboliſhed?

A. Yes; viz. Baptiſm and the Lord's ſupper.

Q. *Are not the ſacraments, both of the Old and New Teſtament, for ſubſtance the ſame?*

A. Yes; for they both repreſent and exhibit Jeſus Chriſt, and the ſame ſpiritual benefits and mercies through him, Rom. iv. 11. 1 Cor. x. 1.

Q. *Is there no difference betwixt them?*

A. Yes; in ſeveral reſpects: 1. The old ſacraments repreſented Chriſt as to come; but the new, as already come. 2. The old repreſented Chriſt more darkly; but the new more clearly and plainly. 3. The old were only to endure till Chriſt's coming in the fleſh; but the new, until Chriſt's coming in glory. 4. Their outward ſigns differ much one from another.

Q. *How doth it appear that circumciſion and baptiſm are are the ſame in ſubſtance?*

A. In reſpect they are both ſacraments for initiation, typifying and repreſenting our natural pollution and original guilt, the neceſſity of being purified from carnal affections, and the way of our ſalvation by the ſhedding of Chriſt's blood.

Q. *How doth it appear that the paſſover and the Lord's ſupper are the ſame for ſubſtance?*

A. By the following things, 1. They both repreſent Chriſt crucified, and commemorate his love in delivering his people from the bondage of ſin and ſatan.

2. The Iſraelites behoved to prepare themſelves for keeping the paſſover, for ſome time before; particularly they kept the paſchal-lamb four days in their houſes, before it was killed; during which time, (as their writers tell us) it was tied to their bed-poſts, that by their conſtant hearing of its bleatings, they might be excited to look back and remember their ſore bondage in Egypt, and their gracious deliverance from it; and alſo to look forward, and remember the ſufferings and agonies of the Meſſiah for their ſins. In like manner, communicants ought to prepare themſelves for the Lord's ſupper, by ſerious and frequent meditating upon their miſery by nature, the evil of ſin, and the bitter agonies which Chriſt endured in delivering them from it.

3. As

3. As the paſchal-lamb was roaſted with fire; ſo Chriſt, in the Lord's ſupper, is held forth as ſcorched with the fire of God's wrath.

4. As the paſchal lamb behoved to be eaten, and that wholly; ſo Chriſt, in the Lord's ſupper, muſt be received by faith, and that wholly in all his offices.

5. As the lamb in the paſſover behoved to be eaten with unleavened bread and bitter herbs; ſo Chriſt muſt be received, in the Lord's ſupper, in truth and ſincerity, with bitter repentings for ſin.

6. As the lamb, in the firſt paſſover, was to be eaten by the Iſraelites in haſte, with their loins girt, ſtaves in their hands, and ſhoes on their feet; ſo Chriſt, in the Lord's ſupper, muſt be received without delay, with holy reſolution and preparation for our ſpiritual journey, travelling as pilgrims through the wilderneſs of this world.

7. As the blood of the lamb was to be ſprinkled on their door-poſts and lintels, for ſecuring them from the deſtroying angel, that cut off the Egyptians firſt-born; ſo, in the Lord's ſupper, we muſt have our whole ſouls beſprinkled with Chriſt's blood by faith, for ſecuring us from the ſtroke of divine juſtice; nay, alſo our outward converſation, that is viſible to the world, muſt be ſprinkled that they may take notice of our having been with Jeſus, Exod. xii. 1 Cor. v. 7, 8.

Concerning Baptism.

Queſt. *WHAT is the true nature and uſe of baptiſm?*

A. Baptiſm is a ſacrament of the New Teſtament, annexed as a ſign and ſeal of God's covenant with believers in Chriſt; wherein Jeſus Chriſt hath ordained the waſhing with water, in the name of the Father, and of the Son, and of the Holy Ghoſt; to be a ſign, not only of the ſolemn admiſſion of the party baptized into the viſible church; but alſo a ſign and ſeal of his intereſt in the covenant of grace, with all its bleſſings purchaſed by the blood of Chriſt, repreſented by that water, and particularly to ſignify and ſeal his ingrafting into

into Chriſt, his remiſſion of ſins by his blood, and regeneration by his Spirit; his adoption into God's family, and reſurrection unto everlaſting life. And likewiſe his ſolemn dedication to God through Jeſus Chriſt; and entering into an open and profeſſed engagement to be the Lord's, wholly and only his; and to walk with him in newneſs of life, Mat. xxviii. 19. Gal. iii. 27. Mark i. 4. Tit. iii. 5. Eph. 5. 26. Rom. vi. 4, 5, 6, 11. 1 Pet. iii. 21.

Q. *How many ſorts of baptiſm are mentioned in ſcripture?*

A. We read of ſix-fold baptiſm, 1. The Levitical baptiſms or waſhings, Heb. ix. 10. 2. The baptiſm of tears or repentance, Luke vii. 38. 3. The baptiſm of affliction, blood, or martyrdom: Thus Chriſt and the martyrs were baptized, Mat. xx. 22, 23. Luke xii. 50. 4. The baptiſm of the Holy Ghoſt, or the conferring of the gifts of the Holy Ghoſt, Acts i. 5. 5. It is ſometimes put for the Chriſtian faith or doctrine of baptiſm, Acts xviii. 25. 6. There is the ſacrament of baptiſm, which we now ſpeak of.

But principally, baptiſm is two-fold, external and internal, *flaminis et flaminis*, of water, and of the Spirit.

Q. *What parts doth the ſacrament of baptiſm conſiſt of?*

A. Of two parts: 1. The outward and viſible part ſignifying. 2. The ſpiritual and inviſible part thereby ſignified.

What is the outward part ſignifying?

A. The waſhing of the body with water, and the uſing of the words of inſtitution.

Q. *What is the ſpiritual part ſignified by the waſhing with water?*

A. 1. The waſhing away of the guilt of ſin, or our juſtification by the blood of Chriſt applied to the ſoul. 2 The waſhing away of the filth of ſin, or our ſanctification by the Spirit of Chriſt in the work of regeneration, Rev. i. 5. John iii. 5.

Q. *What is ſignified by the words of inſtitution, or baptizing in the name of the Father, and of the Son, and of the Holy Ghoſt?*

A.

A. 1. It ſignifies that miniſters have authority from God the Father, Son, and Holy Ghoſt, to adminiſter this ſacrament of baptiſm, Mat. xxviii. 18. 19.

2. It ſignifies the baptiſed perſon his entering into a ſolemn covenant with God the Father, Son, and holy Ghoſt, his chuſing and taking God the Father, as his God and Father: God the Son as his Redeemer and Saviour; and God the Holy Ghoſt, as his guide, ſanctifier, and comforter; alſo it ſignifies, his conſecration to the Father, Son, and Holy Ghoſt; and his coming under engagements to the faith, profeſſion and obedience of the holy Trinity; together with his ſolemn renouncing of the three great enemies of the holy Trinity, *viz.* the devil, the world, and the fleſh, 2 Cor. viii. 5. 1 Pet iii. 21.

Q. *Why is the blood of Chriſt, and bleſſings of the new covenant, repreſented here by water?*

A. Becauſe of the near reſemblance they have to one another in theſe things; 1. Water hath a cleanſing virtue, for taking away filth and pollution from the body; ſo Chriſt's blood cleanſes the ſoul from ſin.

2. Water hath a refreſhing virtue to a thirſty traveller, and the dry withered herbs; ſo Chriſt's blood and benefits are moſt refreſhing to the poor thirſty ſoul.

3. Water hath an extinguiſhing quality, for quenching fire; ſo the blood of Chriſt quencheth both the fire of God's wrath, and the fire of our luſts.

4. Water hath a mollifying virtue; it ſoftens the hardened earth; ſo Chriſt's blood hath ſoftened many a hardened heart into tears, and melted them into a compliance with God's will.

5. Water is moſt neceſſary, our bodies could not live or ſubſiſt without it; ſo the blood of Chriſt is the moſt neceſſary and uſeful thing in the world; our ſouls without it would periſh eternally.

6. Water is cheap and free to all, no man is denied of it; ſo the blood of Chriſt is offered freely to all that pleaſe to accept of it.

7. Water hath no effect nor operation upon us, unleſs it be ſprinkled or applied; ſo neither hath the blood of Chriſt any effect upon us, till it be applied by faith.

Q.

Q. *Is there no ſacramental element or rite to be uſed in baptiſm, but the waſhing with water in the name of the Father, Son, and holy Ghoſt?*

A. No; for though the Papiſts do join herewith, ſalt, ſpittle, oil, and the ſign of a croſs, yet they have no warrant for theſe from Chriſt or his apoſtles: and therefore they are not to be regarded, but as ſuperſtitious and antichriſtian additions to Chriſt's holy inſtitution.

Q. *For what ſpecial ends hath the Lord appointed baptiſm?*

A. They are various; 1. To be a notour badge of our Chriſtian profeſſion, to diſtinguiſh us from Jews, Pagans and Mahometans.

2. To be a teaching ſign or ſympol, for inſtructing us in the knowledge of the great articles of the Chriſtian faith; particularly, it is a looking glaſs to ſhew us our natural pollution and miſery by reaſon of ſin, and our remedy provided in the blood of Chriſt.

3. To be a confirming ſeal of God's covenant for aſſuring believers of the reality of his love, the truth of his promiſes, and the certainty of their title to the childrens inheritance, and (as it were) for giving them inſeftment and ſeaſing in all the bleſſings of Chriſt's purchaſe; even as men are inveſted in the right, and put in the poſſeſſion of a bargain by formalities of law; as a houſe is delivered us by a key; or a field by ſtone or earth.

4. To be a gracious channel and means for conveying grace, and ſoul-purification, and ſpiritual bleſſings, to thoſe for whom they are deſigned.

5. To be an obligatory-bond on our path to be true and faithful to God, to renounce the ſervice of ſin and Satan, and to walk with God in newneſs of life.

6. To be a tryſting place for parents, to meet and treat with Chriſt oncerning the ſalvation of their young ones. For all which ſee Gal. v. 3. Acts ii. 38. 41. Rom. iv. 11. Col. ii. 11. 12. Acts xxii. 16. Eph. v. 26. 1 Peter iii. 21. Luke xviii. 15. 16. Tit. iii. 5.

Q. *When God doth ſeal his covenant with believers at baptiſm; what things are engaged and ſealed on his part?*

A. 1. I... 2. Receive and own
God the F... ...arch. 3 Give us a seal-
this sacran... ...and privileges 4. Cut us
2. It signif... ...ure and ingraft us into
a solemn co... ...amily, and under his pro-
Ghost, hi... ...to Christ's purchase, and
God and ... ...and benefits of the new co-
Saviour ... ...in, regeneration, adoption,
fic... ...to life, and eternal glory and
the ...

... and apply these things equally to all

...ect infants and believers in reality,
...ese things absolutely. But to those
...ers in profession, it seals and applies
...gon supposition that they be what

...ers then no benefit by their baptism?

...at as they are hereby distinguished
...e world, externally separated from
..., and the flesh, are dedicated to Christ
..., become members of the visible church,
...ed right to gospel ordinances and privi-
...o not forefeit these by their after-car-
... 1 Cor. viii 14.

...thing engaged or sealed on our part in

... that we will be the Lord's, *i. e.* that
...wholly the Lord's, soul and body, in all we
... That we will be only the Lord's, and
...ounce all other Lords and masters, the
...world and the flesh. 3 That we will be the
...practice as well as profession, that we will
..., wage war against Christ's enemies, fight
...Christ's banner, and study conformity to him,
... 5. 12. 1 Cor. vi. 19. 20. 2 Cor. viii. 5.
... 21.

*...re the benefits sealed to believers immediately con-
...upon them, at the moment of baptism?*

Though a sealed right to these be then given them,
the efficacy of baptism is not necessarily tied to that
moment

moment of time wherein it is adminiſtred: For God being a moſt free agent, makes this ordinance effectual, and confers his grace when and how he pleaſeth; beſides the fruit and power of baptiſm reacheth to the whole courſe of a believers life John iij 5 8.

Q. *Doth not baptiſm remove original ſin and confer regenerating grace to all the partakers of it?*

A. No; for many partake of baptiſm who are unregenerated ſtill: Baptiſm of its own nature, or by itſelf, operates nothing; but only as the Spirit of God, (the author of grace) doth concur therewith; and being a free agent, he works grace before, at, or after baptiſm, as he pleaſeth. And for original ſin, it is not then taken away from believers themſelves, except as to its guilt and dominion, (if it pleaſe the Spirit to co-operate at that time, and apply the blood of Chriſt,) but as to its pollution and inherence, it remains in part during their whole lives, as is ſadly verified by the complaints of the beſt of God's people, Pſal. li. 5. 6. 7. Rom. 7. 23. 25. Acts viii. 13. 23.

Q. *What is the neceſſity of baptiſm?*

A. It is neceſſary in reſpect of the command of Chriſt, who hath appointed it as a ſign and ſeal of his covenant, and an external mean of ſalvation; and therefore ought to be held in reverence, and ſought for with all due care: And to contemn or neglect this ordinance of Chriſt's inſtitution is a very heinous ſin, Matt. xxviii. 19. Luke vii. 30 Acts xvii. 14. Exod. iv. 24. 5.

Q. *Is outward baptiſm abſolutely neceſſary to ſalvation? Or are they damned who die without it?*

A. It is not the want, but the contempt of this ordinance, that expoſeth to damnation; for the converted thief wanted baptiſm and was ſaved; beſides, it would be a great injury to free grace, and a horrid thing in itſelf, to ſay, that it is in the power of wicked men to damn the ſouls of others, by their wilful neglect of this ordinance, or that the Iſraelites infants, who died before the eight day, or while they were in the wilderneſs, were all damned; neither are parents guilty in his matter, if they do not neglect this ordinance of Chriſt, when and where it may be had, Rom. iv. 11. Acts x. 3. 4. 22. 31. 45. 47.

Q. *Where ſhould baptiſm be adminiſtred?*

A. In the place of public worſhip, and in the face of the congregation, where the people may moſt conveniently ſee and hear; and not in private places.

Q. *What is the neceſſity hereof?*

A. In regard baptiſm is the public entry and door to Chriſt's houſe, or the ordinance whereby perſons are ſolemnly admitted into the church, and made members of Chriſt's family: and therefore it is neceſſary that the church ſhould be publicly called and aſſembled to the adminiſtration of this public church-ordinance. And that, for theſe reaſons:

1. That thereby they may witneſs, homologate and conſent to the admiſſion of new members into the church or family of Chriſt.

2. That the engagement of parents or the party baptiſed may be public and ſolemn before many witneſſes.

3. That there may be many to join in prayer for a bleſſing upon the ordinance: It is much for the intereſt of both parents and children, to have the prayers of all the godly in the congregation for them, on ſuch an occaſion; which to be ſure are far more prevalent and effectual, than the prayers of a few.

4. That the whole congregation may be edified by the diſpenſing of this ſolemn ordinance, and excited to remember and improve their own baptiſm, and be faithful in keeping the covenant engagements which they then ſealed before many witneſſes, and alſo be humbled for former breaches.

Q. *To whom is baptiſm to be adminiſtred?*

A. Baptiſm is not to be adminiſtred to any that are out of the viſible church, "and ſo ſtrangers from the covenant of promiſe," till they profeſs their faith in Chriſt and obedience to him: but infants deſcending from parents, either both, or but one of them, profeſſing faith in Chriſt and obedience to him, are in that reſpect within the covenant, and ſo to be baptiſed, Acts viii. 36. 37. Gen. xvii. 7. 10. Gal. iii. 9. 14. Acts ii. 38. 49. 41. 1 Cor. vii. 14. Luke xviii. 15. 16. Rom. xi. 16.

Q. *To whom is baptiſm not to be adminiſtred?*

A. Not

A. Not to heathens and infidels, or perſons openly ſcandalous; for theſe being without the covenant, and out of the viſible church, have no right to the ſeals thereof; neither have their infants while they continue ſo. But if upon hearing the goſpel they repent and believe, duly make profeſſion of their faith and obedience, they have a right to this ordinance, Eph. ii. 12. Mark xvi. 15. 16. Acts viii. 13. 36. 37.

Q. *Who properly have a right to baptiſm?*

A. All the members of the viſible church, and their infants, Acts ii. 39.

Q. *What is it you call the viſible church?*

A. It is a ſociety made up of thoſe who in all ages and places of the world, do profeſs Chriſt and the true religion; and of their children.

Q. *What is the inviſible church?*

A. The whole body of the elect that have been, are, or ſhall be gathered into one, under Chriſt their head.

Q. *Do all that are baptiſed become members of the inviſible church, and thereby ingrafted into Chriſt?*

A. No; for our baptiſm makes us only members of the viſible church.

Q. *What is it to be really ingrafted into Chriſt?*

A. It is for ſinners to be cut off from the old ſtock of nature, and united to Jeſus Chriſt, that they may grow up in him, and bring forth fruit unto him; and this is done upon our believing.

Q. *Are adult perſons and infants to be baptiſed in the ſame way and method?*

A. No; for the adult, or perſons come to years, muſt firſt be inſtructed in the faith of Chriſt, and principles of Chriſtianity, and are to make profeſſion of the ſame, with confeſſion of their ſins, before they be baptiſed, according to the ancient practice, Matth. iii. 6. Matth. xxviii. 19 Acts viii. 47. But the infants of believers (of whom theſe things cannot be expected or required) are to be baptiſed without ſuch profeſſion or confeſſion, their parents undertaking as ſponſors for them.

Q. *But how ſhould infants be admitted to baptiſm, till they believe and confeſs their faith, ſeeing according to Mark* xvi. 16. *they muſt firſt believe, and then be baptiſed?*

A. This

A. This is only meant of adult perſons without the viſible church. And though infants do not actually profeſs their faith, as being incapable of it; yet they are to be ranked among believers as being the children of believing parents: For infants are but parts of the parents wrapt up in another ſkin, and to be accounted but one perſon with them, as the root and branches are but one tree, according to Rom. xi 16. We are to judge of children by their parents, till they come to the uſe of reaſon, and be capable to chuſe their own way, and then indeed they may diſinherit themſelves by their degeneracy. But till then we are to judge of them by the parents, as we do of a graft taken from a tree and implanted in a new ſtock; for we judge of the graft by the tree from which it was taken, until it bear fruit by itſelf, whereby it may be decerned. It is upon this account that God calls the children of his people, *His children*, and children *born unto him*, Ezek xvi. 20. Now if children have a covenant relation to God, or be within the covenant (as the children of believing parents certainly are) they have a right to the ſigns and ſeals of it alſo, Gen. xvii 7. Deut. xxix. 10. 11. 12. 13. 14. 15. Acts ii. 39.

Q. *Ought not infants, according to this argument, to be admitted to the Lord's ſupper alſo?*

A. The infants of believers have, indeed, upon the ſame account, a remote right to this ſeal likewiſe; tho' for the preſent they are incapable to receive it, as wanting the actual exerciſe of reaſon, which is abſolutely neceſſary, in order to our examining ourſelves, and decerning the Lord's body; theſe being the indiſpenſible duties of all ſuch as partake of the Lord's ſupper, 1 Cor. xi. 28. 29.

Q. *Should they not, for the ſame reaſon, be kept from the ſeal of baptiſm, ſeeing they underſtand not the nature of that ordinance, nor the duties of the baptized?*

A. 1*ſt*, They underſtand as much of it as the Jewiſh infants did of circumciſion, at eight days of age; and yet that ordinance behoved not to be longer delayed. Now there is the ſame reaſon for adminiſtrating the ſacrament of baptiſm to infants under the goſpel, that there

there was for circumciſion under the law, ſeeing baptiſm is now come in its room, as the ſacrament of initiation or entrance into the church, which circumciſion then was. If, by divine warrant, not only Abraham, but all his ſeed, had a right to the initiatory ſeal of the covenant, Gen. xvii. 7. 10. then believers now, who are Abraham's children, and under the ſame covenant with him, muſt ſtill have the ſame privilege; ſeeing that ancient grant was never afterwards repealed, but expreſsly confirmed under the goſpel, according to Acts ii. 39. Gal. iii. 9. 14. 16.

2*dly*, Infants may reap the benefit of baptiſm, though they underſtand not its meaning. The infants Chriſt took up in his arms, Luke xviii. knew not his meaning, yet they got his bleſſing. An inheritance bequeathed to a poor child in the cradle, is of uſe to it, though it underſtand not the advantage at preſent, nor hath the comfortable poſſeſſion, till it come to years.

3*dly*, It is to be obſerved, that though the Jewiſh infants did partake of circumciſion, yet they were excluded from the paſſover; and that for the ſame ground that we exclude our infants from the Lord's ſupper, which is now come in its room; viz the want of the actual exerciſe of reaſon. For none were to ſhare of the paſſover but ſuch as could aſk concerning the meaning thereof, Exod. xii. 26. But this was not abſolutely needful for partaking of circumciſion, in regard that was only for conveying a right; but the other was for commemorating a benefit, which neceſſarily ſuppoſed underſtanding.

Q. *Is there any other ſcripture warrant for the baptiſm of infants, beſide that of the circumciſion of the Jewiſh children?*

A. Though that be ſufficient warrant for it; yet we have more; for, 1. Chriſt commands his apoſtles to diſciple and baptiſe all nations, of which infants are no ſmall part: As our Saviour excludes none from the ordinance, ſo he limits no time nor age for the diſpenſing of it: There was no need to give any expreſs charge concerning infants, ſeeing their privilege was ſettled for many ages before, and they ſtill in poſſeſſion of it, by the initiatory ſeal of circumciſion, which was the ſame

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...aptism. This was never reversed, ...ared to continue, Acts ii. 39.

...apable both of grace and glory, and ...apable of baptism, which seals our ... 15 Matt xviii. 9. Luke xviii. 15. ...elievers are pronounced holy, 1 Cor. ...ely holy, as being within the cove... they must needs have a right to

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...operly to the parents, and not to ...ed *god fathers* or *god-mothers*—because ...ght to baptism, only in and by their ...e only have a power, both by the law ...e, to dispose of their young ones, and ...ucation; and they only are accountable ... And, in the sense of the law, their ...ns will. Upon all which accounts, ...ht to present their infants to God in ...ent for them to the covenant of ... 15. Deut. xxix. 10. 11.

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...ey believe no remedy can cure them, no fountain

fountain can cleanſe them, but that of Chriſt's blood, which is repreſented by the baptiſmal water.

4. That they willingly dedicate and devote their children to God, to be enrolled in his family, numbered among his children, and entirely diſpoſed of by him.

Q. *What are the ſpecial duties incumbent upon parents, on the occaſion of preſenting their children in baptiſm?*

A. 1. To wonder at God's grace and condeſcenſion, in taking ſuch pains on us, as to lay the great myſtery of godlineſs and ſcheme of our ſalvation before our eyes by viſible rites and ſigns, thereby to affect our ſenſes, and the more effectually to excite our minds to a ſerious conſideration of the great things which God hath done for us. Since the goſpel report which the word brings daily to our ears (concerning our miſery and remedy, our ruin by ſin, and recovery by Jeſus Chriſt) makes but little impreſſion on us; he is pleaſed to give a perceptible view of theſe things by baptiſm to the eye, to try if our eyes will affect our hearts, according to Lam. iii. 51. And ought not this goodneſs to melt even the hardeſt heart?

2. To admire God's free grace and mercy, that he is willing to take both us and our children into covenant with himſelf: That after the firſt covenant was broken on our part, he was content to enter into a ſecond, (a covenant all of grace) and that with his own condemned rebel creature! Abraham fell upon his face when God was covenanting with him; and David was aſtoniſhed with admiration at it, Gen. xvii. 3. 2 Sam. vii. 19. And ſo ought we upon this occaſion.

3. Parents ought to ſearch and ſee if they be really in covenant with God themſelves: For, when we diſpenſe this ſacrament, we are to look on the parents that claim the benefit of it to their children, to be perſons in covenant with God, otherwiſe their children have no right to the ſeal of it. Therefore it highly concerns parents, on this occaſion, to enquire if they have as yet entered into covenant with God, by their own perſonal tranſaction, and renewing of their own baptiſmal dedication and engagement. And if they have dealt faithfully with God in this covenant, yea, or not

in ſubſtance with baptiſm. This was never reverſed, but their right declared to continue, Acts ii. 39.

2. Infants are capable both of grace and glory, and conſequently are capable of baptiſm, which ſeals our right to theſe, Luke i. 15. Matt. xviii. 9. Luke xviii. 15.

3. Children of believers are pronounced holy, 1 Cor. vii. 14. *i. e.* federately holy, as being within the covenant; and therefore they muſt needs have a right to the ſeal of it.

4. Infant baptiſm was univerſally practiſed in the ancient church, they deriving it from the apoſtles, whoſe example they followed in this matter; and of whom we have it ſeveral times recorded, that they baptiſed ſuch as believed with their houſholds, ſuch as the houſe of Lydia, the jaylor, and Stephanas, Acts xvi. 15. 33, 1 Cor. i. 16.

Q. *To whom pertains it to preſent the infants of the viſible church to baptiſm?*

A. It belongs properly to the parents, and not to theſe who are called *god-fathers* or *god-mothers*—becauſe children have a right to baptiſm, only in and by their parents: and theſe only have a power, both by the law of God and nature, to diſpoſe of their young ones, and to order their education; and they only are accountable to God for them. And, in the ſenſe of the law, their will is the childrens will. Upon all which accounts, parents only ought to preſent their infants to God in baptiſm, and conſent for them to the covenant of grace, Joſh. xxiv. 15. Deut. xxix. 10. 11.

Q. *What doth the parents bringing and preſenting their children in baptiſm import and ſignify in itſelf?*

A. It imports theſe things: 1. A public acknowledgment, that their children are defiled by original ſin, and need waſhing aſſoon as they come into the world.

2. That they are bound by the ties of nature and common juſtice, to do all they can, for their childrens help and relief in this miſerable ſtate; that they may (ſo far as lieth in them) repair the injury done them, by conveying original corruption to them.

3. That they believe no remedy can cure them, no fountain

8. We are, in the name and behalf of our infants, (they being parts of ourſelves, as was ſhewed before) to conſent to the gracious offers and terms of the covenant of grace, and that they will be the Lord's wholly, and only his. And for this end to teach them (when they come to underſtanding) the knowledge of God, and the way of ſalvation through Chriſt, according to his word; and to inſtruct them in the duties of the covenant, particularly the neceſſity of faith, repentance, and new obedience. And becauſe children are more ready to be influenced by our examples than our precepts, we are to engage to ſhow them the copy of a holy life, family-worſhip, and ſecret prayer, in our own converſation. Thus Abraham, the father of the faithful, entered into covenant with God for himſelf and his ſeed after him, Gen. xvii. 7. 9. And according to that covenant, "he commanded his children and houſhold after him, to keep the way of the Lord," Gen. xviii. 19. And ſo believing parents under the goſpel, being under the ſame covenant with faithful Abraham, "ought to bring up their children in the nurture and admonition of the Lord, Eph. vi. 4.

Q. *What are the duties incumbent upon the congregation, or thoſe that are witneſſes to the adminiſtration of the ſacrament of baptiſm?*

A. 1. Patiently to attend, and wait till it be done; for, to remove before the adminiſtration of baptiſm, as many do, argues both a contempt of Chriſt's ſolemn ordinance, which he hath inſtituted for his church's good; and want of charity to thoſe who are to be baptiſed, in that they decline to ſtay and pray for them, and receive them into the communion of the viſible church. And likewiſe it ſhows, that they have little regard to their own ſouls, when they turn their backs upon ſuch an excellent mean of edification, as this is. Let ſuch conſider, whether it had been juſt and becoming for the whole congregation to have dealt ſo with reſpect to them when they were baptiſed, as they deal now in reference to others. Stay ſtill, and pray for the members to be ingrafted, as others did for you.

2. To witneſs the adminiſtration of it with a holy awe and becoming reverence to the great Author of it,

and myſtery repreſented by it. Remember that it derives its authority and inſtitution, not from man, but from the exalted Lord of angels and ſaints. Had this ordinance been of man, it had been vilipended and come to nought many years ago; but being of divine original, it hath kept its authority throughout the whole Chriſtian world, for the ſpace of theſe 1700 years. Wherefore it becomes us all to pay a dutiful regard to the adminiſtration of it.

3. Admire the wonderful kindneſs of God to fallen man, that he pitied us when wallowing in our blood and pollution, and provided a ſuitable remedy for us. Though he might in juſtice have ſuffered ſuch wretches to drop into the devil's arms and hell's flames from the very womb; yet, behold! he ſtretches out his merciful and fatherly arms to embrace us, as ſoon as we enter into the world; *Suffer little children* (ſaith he) *to come unto me*, to *me* their Friend and Saviour.

4 Bleſs God that hath ordered your lot to be born within the pale of Chriſt's church, of Chriſtian parents who early preſented and dedicated you in ſuch manner to God, whereby you got a ſealed right to goſpel-ordinances and privileges, nay, to Chriſt and all the benefits of the new covenant, upon the condition of your faith; ſo that now you have encouragement to come and claim your right. Eſpecially you, whoſe happineſs it is to be born of godly and believing parents, bleſs God for this mercy, plead your intereſt in the covenant, for your claim is certainly better than others; you may go to God as your father's God, and therefore plead he is your's too; for when God entered into covenant with your fathers, he made it both for them, and for you their ſeed: And how pleaſant is it to ſing with Moſes at the Red ſea, Exod. xv. "He is my God, I will prepare him an habitation; my father's God, and I will exalt him." But beware of thinking that your being of ſuch parents, neceſſarily entitles you to the ſaving bleſſings of the covenant, though you ſhould do nothing yourſelves; nay, if you put not in your claim when you come to age, you forfeit your right. Yet queſtionleſs, your birth ſtill entitles you to many external privileges

and

and mercies; upon which account, it is ſaid, 1 Pet. iii. 21. "The like figure unto Noah's baptiſm doth now ſave us;" *i. e.* as the ark (which was a type of baptiſm) wrought a temporal ſalvation for all Noah's family; ſo baptiſm entitles the families of believers to many temporal privileges and bleſſings. But though all Noah's family was admitted into the ark, this did not entitle them to admiſſion into heaven; ſo neither will our outward baptiſm ſave us from the deluge of God's wrath, and bring us to heaven: and therefore the Apoſtle adds for explication in the forecited verce, "Not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God;" *i. e.* not the outward waſhing of the body with water; but the faithful anſwer of a reſolved ſoul, accepting of and adhering to the covenant ſealed in baptiſm: For at the firſt planting of Chriſtianity, people were generally grown up when baptiſed, and made anſwer publicly for themſelves, making profeſſion of their faith and obedience to the holy Trinity, and their renouncing the devil, the world, and the fleſh.

5. Bleſs God that you are born under the New Teſtament times, when the fountain for cleanſing ſinners is ſo fully opened in the word and ſacraments, that the ſtreams of it are daily ſo near you, and you invited to waſh therein. Our acceſs to the fountain is now plain and eaſy. It is not lock'd up, covered with leaves, or obſcured with types and figures, as under the law: we have now an open view of it: There is a wide vent made to its ſtreams, by Chriſt's death and wounds upon the croſs; and excellent channels framed for conveying it to us, *viz.* the preaching of the goſpel with its ſacraments. O how inexcuſable will we be for ever! if after all this we contemn the water of life, and die in our pollution.

6. Be concerned for the precious ſouls of thoſe that are to be baptiſed; pray fervently for them, that God may come and bleſs his own ordinance to them; give the inward grace with the outward ſeal: applying Chriſt's blood to the ſoul, as water is ſprinkled upon the body, that he may regenerate them by his Spirit, ſtamp

ſtamp them with his image, make them inſtruments of his glory: that they may riſe up, and do God better ſervice in their generation, than, alas, we have done in ours.

7. When you ſee and hear parents ſolemnly engaging for their children at their baptiſm; let ſuch as are parents, that have come under the like engagements, conſider how they have performed them. Do ye make conſcience of praying for your children, teaching them the principles of religion, admoniſhing them of their duty, warning them againſt ſin, and learning them to read and pray? When took you them aſide to tell them of the vows you took on at baptiſm in their name, and preſs them to renew perſonally their baptiſmal covenant? O have you not cauſe on this occaſion to be humbled for your neglect and ſhortcomings, in performing your ſolemn engagemeuts, and ſeek forgiveneſs through the blood of ſprinkling! O negligent parents! remember what a fearful meeting will be betwixt you and your graceleſs children one day at Chriſt's tribunal, when they will come with accuſations and curſes in their mouths againſt you for your unfaithfulneſs in performing your ſolemn engagements, with reſpect to their precious ſouls.

8. Let every one upon ſuch an occaſion call to mind his own baptiſm, how he was thus once preſented, dedicated and ſprinkled in like manner; and ſtudy by all means to improve his own baptiſm, which is a moſt needful, though much neglected duty.

Q. *How is it that we ought to improve our baptiſm?*

A. 1. Be ſenſible of the greatneſs of the privilege and dignity conferred upon you, in being baptiſed in the name of Chriſt, and ſacramentally ſprinkled with his blood for the remiſſion of ſin; and think much upon it. Alas, there are many who never think on Chriſt, or his blood, and put no value upon their baptiſm. I have read of Lucian, a ſcoffing Atheiſt, when he apoſtatized from the profeſſion of Chriſtianity, he mocked at his baptiſm, ſaying *He got nothing by it, but a ſyllable to his name;* he was Lucius, before, and at baptiſm was called Lucianus. And what do many get by their baptiſm,

baptiſm, but a name! Why, they undervalue their baptiſm, never think on it, nor ſtudy any way to improve it.

2. You ought perſonally and explicitly to renew your covenant and ſolemn dedication to God ſealed at baptiſm. It is not enough that you are Chriſtians by your parents dedication, but you muſt be ſo by your own alſo, by ratifying your parents deed, when you are of age; otherwiſe your baptiſm will profit you nothing; nay, inſtead of profiting you, it will be a witneſs againſt you, if you do not perſonally tranſact with God in Chriſt, and give away yourſelves to the Lord in truth and ſincerity.

3. Improve your baptiſm, by labouring to ſecure and clear up your intereſt in the pardon of ſin, adoption, ſanctifying grace, and other bleſſings ſealed to you in that ſacrament. Remember, that theſe bleſſings were only ſealed to you conditionally, upon your believing in Chriſt; and that they are not actually conferred, till you be ſenſible of ſin, and cloſe with Chriſt and his righteouſneſs. Go, then, O penitent ſinner, apply to the blood of Chriſt, by faith, which was ſacramentally applied to you at baptiſm, and plead with God for pardon of ſin; make uſe of your baptiſm as a ſtrong argument for it, ſay, "Lord, have I thy ſeal, as well as thy promiſe, for my pardon? Got I not a pledge of it from thee, at my baptiſm? Behold thy ring and thy bracelets, are they not thine? Lord, make good thy word, thy ſealed promiſe;" I believe, Lord, help my unbelief.

4. Preſs alſo for the joyful ſenſe of this benefit of pardon ſealed to you in baptiſm; the having whereof is the moſt comfortable thing in the world. We ſee the Eunuch, when he had got this ſeal of baptiſm, went on his way rejoicing. "O now (thought he) my caſe is bleſſed, I am a pardoned man, God hath received me into his family, and taken me into covenant with himſelf, and implanted me a member of his myſtical body: I that was a plant of a ſtrange vine, am now ingrafted into a noble ſtock; and ſhall I not be glad and rejoice in his ſalvation?" Thus, O believer, improve

prove the ſeal of baptiſm, in order to your growing up to the comfortable aſſurance of your pardon of ſin and adoption into God's family; ſeeing theſe bleſſings are irreverſibly promiſed and ſealed to you in that ſacrament.

5. Improve your baptiſm as a ſpur to holineſs and diligence in Chriſt's ſervice; forget not him whoſe name you bear, whoſe livery you wear, and whoſe colours you are ſworn to. Seeing you are ſolemnly dedicated to God, and all you have is conſecrated to him at baptiſm; O then live as thoſe who are not your own; ſpend your ſtrength and time, not in ſerving ſin and the world, but in worſhipping of God, in loving, praiſing and glorifying of him, *whoſe you are, and whom you ought to ſerve* Alas, there are many, who liſt themſelves to God's ſervice by baptiſm, and yet turn deſerters, and go over to the devils camp, taking on to fight againſt their King and Lord, to whom they are ſworn. They live as if they had been ſolemnly devoted to, and baptiſed in the name of the curſed Trinity of hell, the devil, the world, and the fleſh, inſtead of the ever bleſſed and glorious Trinity of heaven: Alas, they live as if they had renounced that, and not the other; which is certainly a moſt fearful guilt, and cannot miſs to be attended with a ſevere doom.

6. Be humbled for your manifold pollutions, your falling ſo much ſhort of the grace of baptiſm, and walking unſuitably to your ſolemn engagements. Have you not cauſe to lament before God, for forgetting and ſlighting the free love of God manifeſted to you in baptiſm; and for having ſo little recourſe to the fountain that was opened to you therein, for ſin, and for uncleanneſs; and that you feel ſo little of the efficacy of the precious blood of your Redeemer (which was repreſented and applied to you in that ordinance) for melting of your hearts, cleanſing you from ſin, and quickening you to holineſs.

7. Improve your baptiſm as a ſhield againſt Satan's temptations: 1. Are you tempted to deſpairing thoughts of mercy, or troubled with perplexing doubts and fears? Then remember the ſeal of free love you got in baptiſm.

baptiſm. Chriſt himſelf was tempted after his baptiſm, to doubt of his filiation and Sonſhip: but gave Satan a peremptory repulſe; teaching us thereby to do the ſame. Luther ſaith, that all his anſwer to the devil, when he tempted him to deſpair, was, *Baptizatus ſum, & credo in Chriſtum*, I am baptized into the belief of Chriſt. 2. Are you at any time tempted to ſin? then remember your baptiſm. Luther alſo tells of a holy virgin, that when ſhe was tempted to ſin, replied, *Baptizatus ſum*, I am baptized; and indeed this is a ſufficient anſwer to all Satan's temptations. "I am baptized and dedicated ſolemnly to God; I am not my own, but the Lord's; I am ſworn to Chriſt, and how ſhall I ſerve the devil?" Profanity in a Chriſtian is apoſtacy from Chriſt, and on the matter a renouncing of his baptiſm, which is a fearful, nay, a deviliſh ſin.

8. Improve it as an argument to courage and reſolution in time of danger or perſecution. Stedfaſtly adhere to the doctrine of the Trinity, in whoſe name you are baptized; be not aſhamed of Chriſt or his truths, ſeeing his name is called upon you, and you ſolemnly owned him before the whole congregation. "He that is aſhamed of me," ſaith Chriſt, "and of my words, in this ſinful and adulterous generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, with the holy angels," Mark viii. 38. Dionyſia encouraged Majoricus her ſon, an African martyr, when he was going to die, with theſe words, "Remember, ſon, that thou waſt baptized in the name of the Father, Son, and Holy Ghoſt."

Laſtly, Do not truſt to your baptiſm, and your having the name of Chriſt called upon you. An empty name and profeſſion of Chriſtianity will not ſave you; Simon Magus was baptized, and yet periſhed: Many go with baptiſmal water on their faces, and ſacramental bread in their mouths, to hell at laſt. Kings have both their common and privy ſeals; reſt not in the outward ſeal, but ſeek the inward ſeal of God's ſpirit changing your nature, and applying the blood of Chriſt for cleanſing your ſouls.

Q. *Why may not baptiſm be adminiſtered to a perſon oftener than once, as well as the Lord's ſupper?*

A. 1. It is not commanded to be reiterated, as the Lord's ſupper is, 1 Cor. xi. 26.

2. Circumciſion under the Old Teſtament was not reiterated.

3. The nature of this ſacrament doth not require or allow of repetition: For as the Lord's ſupper is for nutrition, this is for initiation and implantation. This is the ſacrament of our new birth and admiſſion into the church: Now as we can be but once new born, and once entered into the church; ſo we are no oftener to be baptized, Tit. iii. 5.

Q. *Wherein doth the two ſacraments of baptiſm and the Lord's ſupper agree?*

A. In theſe things, 1. They have both the ſame author, Jeſus Chriſt. 2. They are both ſeals of the ſame covenant. 3. They ſignify and ſeal the ſame things, viz. Chriſt and his benefits. 4 They are both to be diſpenſed by miniſters of the goſpel, and by none elſe. 5. They are both to be continued in the church till Chriſt's ſecond coming.

Q. *Wherein then do theſe two ſacraments differ?*

A. In theſe things; 1. Baptiſm is to be adminiſtered but once, but the Lord's ſupper often. 2. There is but one element in the firſt, viz. water; but in the ſecond there are two, viz. bread and wine. 3. The firſt may be adminiſtered to infants; but the ſecond, only to thoſe that are of years, and capable to examine themſelves. 4. The firſt doth ſignify our regeneration and admiſſion into the church: but the ſecond doth repreſent Chriſt as our ſpiritual nouriſhment, and ſealeth our continuance and growth in him. 5. Baptiſm is the door of Chriſt's houſe, by which we muſt enter; but the Lord's ſupper is the table at which the children muſt feed and receive ſtrength.

Concerning the LORD'S SUPPER.

Queſt. *WHAT is the Lord's ſupper?*

A. The Lord's ſupper is a ſacrament of the New Teſtament; wherein, by giving and receiving bread and wine, according to Chriſt's appointment, his death

is

is ſhewed forth: and the worthy receivers are, not after a corporal or carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their ſpiritual nouriſhment and growth in grace; to the confirming of their union and communion with Chriſt, renewing of their covenant with God, and their thankfulneſs to him; and their mutual love to, and fellowſhip one with another, as members of the ſame myſtical body, Matt. xxvi. 26. 27. 28. 2 Cor. xi. 23. 24. 25. 26. 1 Cor. x. 16 17.

Q. *Who is the author of this ſacrament?*

A. The Lord Jeſus Chriſt, who is the glorious King and head of his church, to whom alone it appertains to inſtitute her ordinances.

Q. *What may we learn from its being Chriſt's ordinance?*

A. That we ought therefore to have a ſpecial regard to it, and beware of either neglecting or abuſing it.

Q. *When did Chriſt inſtitute this paſſover?*

A. In the ſame night wherein he was betrayed, and immediately after he and his diſciples had eaten the Jewiſh paſſover.

Q. *Was not that a very remarkable night?*

A. Yes, it was a night ever to be had in remembrance, being the laſt night before Chriſt's death, the night wherein he began his bitter agonies, and ſwate the bloody ſweat for us; a night wherein he ſaw heaven, earth, and hell, even juſtice, men, and devils, all drawn up in battle array againſt him.

Q. *Why did he inſtitute this ſacrament at ſuch a time?*

A. For theſe reaſons; 1. Becauſe this ordinance was to commemorate his death, and ſo it was very fit to appoint it when he was going to die.

2. To encourage and ſtrengthen the hearts of his drooping diſciples, now when he was about to leave them (as to his bodily preſence) and they were to meet with many trials.

3. To ſhew the great weight and import of this ordinance; had it not been a matter of the greateſt concern to our good and his glory, it had not taken up the thoughts and care of our great Redeemer juſt when he was going to die, and undergo ſuch unſpeakable ſufferings.

4. To lay the greater obligation upon us to attend this ordinance, and religiously to observe the charge and instructions he gave concerning it; as being the words of a dying man; nay, of a dying Saviour, who did more for us that night he spoke them, than all the angels of heaven, or relations on earth, could or would have done.

Q. *Did not Christ's matchless love to us appear wonderfully, in chusing such a time to institute this ordinance?*

A. Yes; 1. In that he minded and spoke so much of us, when his time was so short. 2. That he provided so carefully for us, when his danger was so great. Which shews that still his people lay nearest his heart; that he regarded their interest more than his own, and preferred their comfort to his own safety; for though he saw all his enemies in a full march against him, and his all at stake, whence it might have seemed high time for him to be providing for his own safety: Yet he spent much of the short time he had, in providing a sweet feast, and bequeathing rich legacies to his poor people that he was to leave behind him.

Q. *Why did Christ institute this sacrament immediately after the Jewish passover?*

A. To shew that the passover was thereby abrogated, and the Lord's supper come in its room.

Q. *Are we not bound to receive this sacrament at night, after Christ's example?*

A. The circumstances of time, place and company, in the first administration, not being essential to the ordinance, were not intended for our imitation. We are no more required to receive it at night, than to do it in an upper room, with but twelve in company. Moreover, the time was occasioned by the passover, that was always eaten at night, and in private families: In the room whereof, and after which the Lord's supper was to be instituted. But now when we have numerous assemblies for religious worship, the night would be highly inconvenient for them.

Q. *What are the usual names and designations given to this ordinance?*

A.

A. It is called the ſacrament of the Lord's ſupper; the Lord's table; the communion; the breaking of bread; the cup of bleſſing; the feaſt; Chriſt's teſtament; the eucharift; 1 Cor. xi. 20. 1 Cor. x. 16. Acts ii, 46. 1. 1 Cor. v. 8. Luke xxii, 20.

Q. *Why is it called the ſacrament?*

A. It is called ſo, by way of eminency: And becauſe here we take a moſt ſolemn oath of fidelity to our Redeemer.

Q. *Why is it called the Lord's Supper?*

A. Becauſe, 1. It was inſtituted when Chriſt was eating the paſſover-ſupper with his diſciples, which was at night. 2. The ſupper then was accounted the principal meal of the family. 3. It is ordained only for thoſe that dwell in Chriſt's family, and abide with him both day and night.

Q. *Why is it called the Lord's table?*

A. Becauſe he is the author of it; yea, he is both the maker and the matter of this entertainment; the feeder and the food alſo.

Q. *Why is it called the communion?*

A. Becauſe in the right partaking of this ordinance, we have communion and fellowſhip with Chriſt, ſhare with him in the benefits of his death and purchaſe, and alſo have communion one with another.

Q. *Why is it called the breaking of bread?*

A. Becauſe, in this ordinance, bread is broken and made uſe of, as the outward ſymbol and ſeal of Chriſt's wounded and broken body, with all the glorious benefits flowing therefrom.

Q. *Why is it called the cup of bleſſing?*

A. Becauſe, 1. In the uſing it, we bleſs God for his free love to us in Chriſt. 2. It contains offers, and ſealeth to us in a ſacramental way, all the bleſſings of the new covenant.

Q. *Why is it called Chriſt's Teſtament?*

A. Becauſe in this ordinance we have Chriſt's Teſtament and latter will ſealed, and a copy of it put into the believer's hand, containing the rich legacies he hath left them.

Q. *Why is it called a feaſt?*

A.

A. Becauſe hereby the believers are richly entertained by Chriſt, have ſweet intimacy with him, and great expreſſions of his love; and their ſouls are nouriſhed and ſtrengthened for duty. It is both a marriage-feaſt and a feaſt of commemoration.

Q. *Why is it called the* Euchariſt *by the ancients?*

A. It ſignifies the *thankſgiving*; becauſe, 1. When this ſacrament was inſtituted, it both began and ended with the giving of thanks. 2. Becauſe the great deſign of it is to keep up the thankful remembrance of Chriſt' death and redeeming love. And believers, when they partake, ſhould with their whole ſouls give thanks to God becauſe he is good; and ſing glory to God in the higheſt.

Q. *What parts doth the Lord's ſupper conſiſt of?*

A. Of two parts; 1. The outward ſenſible ſigns 2. The ſpiritual and heavenly things thereby ſignified

Q. *What are the ſenſible ſigns made uſe of in this ſacrament?*

A. They are of three ſorts; 1. Sacramental elements 2. Sacramental actions. 3. Sacramental words.

Q. *What are the ſacramental elements here made uſe of*

A. Bread and wine.

Q. *What are the things ſignified and repreſented by them?*

A. The body and blood of Chriſt, with all the benefits and bleſſings flowing therefrom.

Q. *What is the neceſſity of two elements or ſigns in the ſacrament, bread and wine both, might not one ſuffice?*

A. The Lord hath thought fit to ordain them both to be uſed: and for theſe reaſons; 1. To ſhow us the fitneſs and certainty of his covenant, and to ſtrengthe his people's faith the more in the belief of its promiſes Why hath he annexed two ſeals or ſacraments to hi covenant, but chiefly for this end? And why hath h inſtituted a two-fold ſign in this ſacrament, but for th ſame deſign? What Joſeph ſaith to Pharaoh's dream is moſt applicable here, Gen. xli. 32. "The dream i doubled to Pharaoh twice, becauſe the thing is eſta bliſhed of God, and God will ſhortly bring it to paſs. In like manner, O believer, you may perceive here, b

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the doubling of the ſign, that the mercies and bleſſings ſealed in this ſacrament are firmly eſtabliſh-d to you; they are even "the ſure mercies of David," and God will ſhortly beſtow them upon you.

2. Theſe two ſigns are both appointed, becauſe of the unbelief and hardneſs of our hearts. It is a ſad truth of us all, what Chriſt ſaid to the two diſciples, going to Emmaus, Luke xxiv. 25. "O fools, and ſlow of heart to believe what the prophets have ſpoken." Nay, we are ſlow to believe even that which Chriſt the great Prophet himſelf hath ſpoken, when he came in our nature to teach us. And therefore, for curing of this plague, the Lord gives us one ſign after another, as he did to the hard-hearted and unbelieving Iſraelites in Egypt, when he ſent Moſes to deliver them: To convince them the more of his truth and faithfulneſs, he gave Moſes two ſigns to ſhew them: and ſaith to him, Exod. iv. 8. "And it ſhall come to paſs, if they will not believe, nor hearken to the voice of the firſt ſign, they will believe the voice of the latter ſign.

3. Both theſe ſigns are appointed here, that we may have a more full and diſtinct repreſentation of Chriſt's death and ſufferings; and may be helped to be the more diſtinct in our meditations and acts of faith upon this wounded and bleeding Saviour.

4. To ſhew us the plentiful redemption that we have in Jeſus Chriſt. That there is in him not only ſufficiency, but all fulneſs and abundance. That he hath ſuitable ſupplies for our neceſſities, and complete nouriſhment for our ſtarving ſouls. There is here both the bread of life, and wine of conſolation.

Q. *Are not bread and wine too mean things to be ſeals or ſigns of God's covenant?*

A. Altho' they are but common things in themſelves, yet having the ſtamp of divine inſtitution, they become highly valuable, in reſpect of their ſignification and ends. A ſmall piece of wax or lead is of little worth in itſelf; yet when appended to a charter by authority, it ſerves to give or confirm a right and title to a great inheritance. Of the ſame uſe are bread and wine in the Lord's ſupper; they are ſeals appended to God's covenant

nant by divine authority, and ſerve to confirm the believer's right to Chriſt's purchaſe, pardon of ſin, and eternal life, and ſo are highly valuable. Our gracious Redeemer thought fit to chuſe for this end things that were not coſtly or rare, but common and eaſy to be had (though moſt uſeful in themſelves to human life) becauſe he would not be burdenſome to his people with any of his ordinances.

Q. *Why hath Chriſt choſen bread to repreſent his body?*

A. Becauſe of the reſemblance betwixt bread and Chriſt's bleſſed body, in theſe things: 1. Bread ere it be fit to nouriſh us muſt be firſt ſown, and die in the earth; ſo Chriſt's body behoved to die, and be buried in the earth, in order to feed and nouriſh our ſouls.

2. Bread muſt be prepared by threſhing, bruiſing, and grinding in the mill, and baking in the oven; ſo Chriſt, that he might be a fit Saviour to us, was content to be bruiſed betwixt the milſtones of God's juſtice and our ſins, and to be ſcorched in the oven of his Father's wrath.

3. Bread thus prepared is moſt excellent and uſeful for nouriſhing and ſtrengthening our bodies; yea, it is the moſt neceſſary thing in the world, none can live without it: Hence it is oft called the ſtaff of bread, as being the ſupport of human life. So Chriſt's broken body is a moſt excellent and neceſſary means provided by God, for preſerving our ſouls lives; without which we would eternally periſh.

4. Bread is moſt pleaſant, as it doth refreſh, ſtrengthen, and ſatisfy our hungry bodies; and hence it is called bread that ſtrengtheneth man's heart, Pſal. civ. ſo Jeſus Chriſt and his broken body is moſt precious, pleaſant, and ſatisfying to a ſenſible needy ſinner. The hungry believing ſoul will highly prize this food, though others, who are full, and inſenſible of their wants, do loath and deſpiſe it.

5. Bread muſt be broken, eaten, and received into the ſtomach, before it can be of any uſe to the health and advantage of our bodies; ſo Chriſt's body muſt be broken, received, and fed upon by faith, ere it can be

of uſe to the ſpiritual health, and advantage of our ſouls in this ſacrament.

6. Bread, thus received and eaten, becomes one with our bodies; ſo we, by a believing partaking of Chriſt's broken body, become one with him, John vi. 56.

Q. *Why hath Chriſt made choice of wine to repreſent his blood in this ſacrament?*

A. Becauſe of the reſemblance betwixt wine and his precious blood, in the following particulars:

1. Wine, in order to prepare it for our uſe, muſt be ſqueezed out of the grape, which for that end is cruſhed and bruiſed in the wine-preſs; ſo our bleſſed Saviour was cruſhed in the wine-preſs of his Father's juſtice, till the precious juice of his ſacred body did guſh out, for the ſaving of our ſouls. None could afford our periſhing ſouls this remedy but Chriſt alone: Hence he ſaith, Iſa. lxiii. 3. "I have trodden the wine-preſs alone, and of the people there was none with me.

2. Wine doth refreſh and chear the heart of man, Pſal. civ. ſo Chriſt's blood doth much more chear and refreſh the ſoul of a humble penitent ſinner, that makes application of it by faith.

3. Wine doth warm the cold heart: Much more doth Chriſt's blood warm the cold affections with the heat of divine love.

4. Wine is uſeful to animate and encourage the faint-hearted; much more doth Chriſt's blood revive and embolden the poor drooping and diſconſolate ſoul. It heartens him to go with a holy boldneſs to the throne of grace: "yea, to walk through the valley of the ſhadow of death, and fear no ill.

5. Wine is good for medicine; it cleanſes and cures; ſo the blood of Chriſt is the moſt medicinal thing in the world; for it cleanſes and cures the putrifying wounds of the ſoul, 1 John i. 7. Iſa. liii. 5.

6. Wine, however excellent in itſelf, can be of no uſe to us, unleſs it be drunk and applied; ſo Chriſt's blood, (though the moſt ſovereign thing in the whole world for our periſhing ſouls) will do us no ſervice, if it be not received and applied by our faith.

So much for the Sacramental *Elements*: Let us come next to the Sacramental *Actions*.

Q. *What are the outward ſacramental actions in the Lord's ſupper?*

A. They are twofold, ſome on the part of the adminiſtrator; and ſome on the part of the receivers.

Q. *What are theſe actions on the adminiſtrator's part?*

A. They are four; as may be ſeen in Chriſt's example: 1. He took bread. 2. He bleſſed the bread and wine. 3. He brake the bread. 4. He gave both of them to his diſciples.

Q. *What is ſignified by the miniſter's taking of bread?*

A. It ſignifies God the Father his chuſing and taking Chriſt among men, to be a ſurety and ſacrifice for loſt ſinners, and his laying upon him, as ſuch, the whole ſins of the elect. John iii. 16 Iſa. liii. 6. 2 Cor. v. 21.

Q. *What is ſignified by the bleſſing of the bread and wine?*

A. It ſignifies theſe things; 1. The conſecrating and ſetting apart of the bread and wine, from a common to an holy and ſacramental uſe; and that by ſolemn prayer for a bleſſing from heaven upon them.

2. This bleſſing being alſo expreſſed by the giving of thanks, it ſignifies a ſolemn thankſgiving to God for his aſtoniſhing grace and mercy to loſt ſinners in giving them a Saviour and ſurety: and alſo for his giving them this bleſſed ordinance for conveying and ſealing Chriſt's glorious purchaſe to them.

3. This bleſſing being of the ſame import with conſecrating or ſanctifying, it ſignifies God's ſending his Son into the world, ſanctified, bleſſed, and furniſhed with all gifts and graces needful for the diſcharge of his mediatory offices, and for anſwering of his peoples exigencies.

Q. *What is ſignified by the breaking of the bread in the ſacrament?*

A. It ſignifies the breaking and wounding of Chriſt's body, and the bruiſing of his ſoul for elect ſinners, in order to ſatisfy God's juſtice, pacify divine wrath, and purchaſe ſalvation for them. And that now the whole work of man's redemption is completed by Chriſt's death which is here repreſented by theſe elements and ſigns.

Q. *I*

Q. *Is the breaking of bread a neceſſary or eſſential action in this ſacrament?*

A. Yes; it being inſtituted by Chriſt, and practiſed by his apoſtles, with deſign to teach us the neceſſity of Chriſt's death, and that an unbroken Chriſt would not profit ſinners, and conſequently we may infer, that papiſts and others, who diſpenſe the ſacrament with an unbroken wafer, do egregiouſly ſwerve from the inſtitution, and mar their ſouls profiting by his ordinance.

Q. *What is ſignified by the fourth ſacramental action, viz Chriſt's giving the broken bread, and the poured out wine to his diſciples; And the miniſter's doing this after his example?*

A It ſignifies theſe things; 1. God's gracious and free offering of his Son, and Chriſt's offering of himſelf to be ours, with all his purchaſe, upon our believing.

2. God's actual making over, giving, and ſealing Chriſt and all the benefits of the new covenant to the worthy receivers. For as truly as bread and wine are put into their hands, and given them to be their own, and diſpoſed of for their uſe: ſo truly is Chriſt and all the benefits of the covenant made over, given and ſealed to them, to be their inheritance and portion, and to be by them freely enjoyed and poſſeſſed as their own.

3. It ſignifies God's offering and giving Chriſt fully to us. For as he gives us not only the bread, but the wine alſo, that we may have complete entertainment: So he makes over and gives a full and complete Saviour to believing communicants. He gives Chriſt and all Chriſt's to them; and all that is in him, all his offices, all his benefits, and all his promiſes. There is no promiſe reſerved, no bleſſing excepted, or kept back; all is theirs, 1 Cor. iii. 21. 22.

4. It ſignifies God's making a gratuitous donation and a free gift of Chriſt and all his purchaſe, to believing communicants. For as the ſacramental bread and wine are given freely by the miniſter to the communicant, without requiring any price or good deed for them; ſo Chriſt and all his purchaſe are made over and given to believers in a way of the freeſt grace, without any worth or deſert of theirs, or any thing done by them for which they are beſtowed, Iſ. lv. 1. Rev. xxii. 17.

5. The breaking, dividing, and diſtributing theſe elements among all the communicants, do ſignify that Jeſus Chriſt is really though inviſibly preſent, dealing forth the effects and benefits of his death and ſufferings to all the worthy communicants, young and old, poor and rich, without exception of any. He is a moſt knowing and faithful ſteward in his Father's houſe, who will not paſs by the meaneſt of the family.

Q. *What is ſignified by the pouring out of the wine in the cup?*

A. Chriſt's ſuffering and pouring out his blood moſt freely and plentifully to waſh and ſave his people from their ſins; even as freely as the wine in the ſacrament is poured out to them. Hence it is ſaid, Iſa. liii. 12. "He poured out his ſoul unto death," i. e. he gave his life and ſoul ſo freely and willingly for us as we pour out water out of a veſſel.

Q. *After what manner are the elements to be given to the communicants? Is the bread to be put into their mouths, or the cup into each of their hands by the miniſters?*

A. No; this is not agreeable to Chriſt's practice in the firſt inſtitution, nor with the table poſture then in uſe, which he kept with his diſciples in time of the actions; ſpeaking to them (at the giving of the elements) in the plural number, *Take ye, eat ye, drink ye all of it*, which import his giving the elements to thoſe that ſat next him, to be handed about from one to another: For had he given them to every particular man, he would have ſaid, *Take thou*. Beſides, this practice of our Saviour with his diſciples ſuits beſt with that familiar way of feaſting, common among people that are come to age and the uſe of their reaſon. And the communicants taking the elements into their own hands, doth carry ſome reſemblance of the free and deliberate conſent of faith, requiſite in our receiving of Chriſt in the ſacrament, John i. 12.

Q. *What are the outward ſacramental actions, on the part of the communicant?*

A. They are theſe: 1. Their taking the bread, and the cup into their hands. 2. Their eating the bread, and

and drinking the wine. 3. Their dividing the elements among themſelves and giving to one another.

4. Their doing all this fitting in a feaſting poſture.

Q. *What is ſignified by the communicants taking the bread and cup into their hands?*

A. Their chearful ſtretching forth of the hand of faith to accept of a crucified Chriſt for their Saviour with all his benefits, as offered to them in the goſpel: and the ſoul's hearty compliance with the gracious terms of that offer.

Q. *What is ſignified by our receiving of both the elements?*

A. Our taking and receiving Chriſt wholly, as he is held forth and offered unto us in the goſpel, without making exception of any of his offices or demands. We profeſs hereby that we are ſatisfied to take Chriſt as he is, his perſon, his offices, his benefits, promiſes, and all that is in him: That we are content with his laws, as well as his love; his precepts, as well as his promiſes; and his croſs, as well as his crown.

Q. *Have communicants a right to the cup as well as the bread?*

A. Yes, certainly they have, conform to our Saviour's inſtitution and pattern, and his apoſtles practice, which we have plainly recorded, Mat. xxvi. 26. 27. 28. 29. 1 Cor. xi. 24. 25. And if one of the ſacramental ſigns were wanting, believers would not have a full repreſentation of their Redeemer's ſufferings, nor a complete feaſt for their nouriſhment and ſtrength.

Q. *Are not Papiſts much to blame then, in taking the cup from the people?*

A. Moſt certainly they are; for as they do a great injury to the people, ſo they are guilty of the greateſt ſacrilege before God, and rebellion againſt his authority, who inſtituted this ſacred ordinance. For, by the inſtitution, the people have as good a right to the cup, as to the bread. Nay, our Saviour (as it were) foreſeeing the Papiſts encroachment in this particular, is more expreſs in his injunction concerning the cup, than the bread; in theſe words, "Drink ye all of it." Alſo their obedience to this injunction, is more expreſsly recorded than with reſpect to the bread, in theſe words:

"And

" And they all drank of it;" compare Mat. xxvi 27. with Mark xvi 23.

Q. *What is ſignified by the communicants eating the bread and drinking the wine?*

A. In general, it ſignifies our making cloſe and particular application by faith, of Chriſt and all his benefits unto our ſouls, and their various neceſſities and exigencies, each of us ſaying of Chriſt in a believing manner, with Thomas, John xx. 28 " My Lord, and my God" But, more particularly, theſe actions of eating and drinking in the ſacrament do ſignify; 1. Our near union with Chriſt: For as, by eating and drinking, the bread and the wine enter our bodies, become ours, and turn one with us; ſo we by receiving and applying Chriſt's broken body and ſhed blood in the ſacrament by faith, Chriſt is myſtically united to us; he is made one with us, and we one with him. All that he hath, his blood, and all the purchaſe of it, his merits, graces, influences, riches, &c. all are ours.

2*dly*, They ſignify the great ſatisfaction and complacency, which the believer hath in partaking of Chriſt and his benefits: For as eating and drinking are actions very gratifying and pleaſant to the body; ſo our taſting and partaking of Chriſt's dainties in the ſacrament, is moſt pleaſant to the hungry ſoul.

3*dly*, They ſignify the ſtrength and increaſe of grace, which the believer receives by this ordinance. For as, by our eating and drinking of earthly food, our bodies are increaſed and ſtrengthened for labour; ſo by this ſpiritual food, our graces are increaſed, and ſouls ſtrengthened, for the duties of religion.

Laſtly, Theſe ſacramental actions denote the mutual giving and taking ſeaſing and infeftment betwixt Chriſt and the believing communicant. As by the giving and receiving earth and ſtone among men, infeftment is given or taken of a field or heritage; ſo, by the giving and receiving of bread and wine in a ſacramental way, believers get infeftment of Chriſt and his purchaſe as their own inheritance; and alſo Chriſt hereby takes infeftment of them, both ſoul and body, as his people and portion, his ſervants and ſoldiers, to obey him and fight

for

for him all the days of their lives. Likewiſe, by theſe ſacred ſymbols, he takes poſſeſſion of their ſouls and bodies as his temples, ſolemnly conſecrated to him for his ſervice and reſidence.

Q. *Why ſhould communicants divide the elements among themſelves and give to one another?*

A 1. That they may the more cloſely imitate the practice of Chriſt and his diſciples, in partaking of the paſſover and the Lord's ſupper, Luke xxii. 17. Mat. xxvi. 26. 27.

2*dly*, That they may teſtify their mutual Chriſtian love and union among themſelves, and their communion and fellowſhip one with another, 1 Cor. x. 16. 10.

Q. *What ſhould be the bodily poſture of communicants in time of receiving?*

A. It ought to be a feaſting-poſture, or ſuch a table-poſture as is ordinary at feaſts in the place of the world where we live; and that is ſitting. And this we have authoriſed by the example of Chriſt and his apoſtles at the firſt inſtitution, Mat. xxvi. 20. 26. Luke xxii. 14. John xiv. 31. I grant indeed they ſat leaning, yet ſtill that poſture is termed a ſitting, as in the forecited texts. Beſides, that was the ordinary table-poſture then in uſe among the Jews; which clearly warrants us to uſe that poſture which is ordinary among us. This alſo is proper to ſignify that holy familiarity which Chriſt allows his people with himſelf at this ordinance; for it is a bleſſed Love-feaſt, wherein he treats his people as his friends and intimates.

Q. *But may it not be thought preſumption, or want of due reverence in ſinful man, to adventure to ſit at Chriſt's holy table!*

A. 1. It is far greater preſumption in ſinful man to think to amend or alter Chriſt's wiſe and holy inſtitution to the better; or to pretend to be wiſer, holier or humbler than the apoſtles and primitive church, who uſed this poſture; or to accuſe them of indecency and irreverence.

2*dly*, It is no preſumption in ſinful men to receive that honour which their Lord and Saviour putt upon them;

them; or to uſe that holy familiarity with him, which he allows them: For the diſciples were ſinful men as well as others, and yet they ſat with their Lord and maſter, at the firſt communion, aad continued afterwards ſo to do.

Q. *Why may not the reverend and humble poſture of kneeling be admitted at the Lord's table?*

A. 1. It cannot, becauſe of the reaſons above-mentioned; for we muſt not be wiſe above what is written, or think to pleaſe God by our inventions in his worſhip.

2*dly*, It is of a Popiſh original; for Pope Honorius the Second was the firſt that ordained this poſture of kneeling, in the beginning of the thirteenth century; and that as a native conſequence of the doctrine of tranſubſtantiation, which had been decreed ſome time before, by his predeceſſor Pope Innocent the third. And we ought not to ſymbolize with Papiſts in their errors.

3*dly*, There is too much ground to ſuſpect this practice of idolatry, or having a tendency that way. For, 1. The Papiſts by this poſture, do profeſſedly worſhip the ſacramental bread, believing it to be Chriſt's real body; and plainly ſay, that if they believed not this, they would neither worſhip it, nor kneel in receiving it. 2*dly*, Our kneeling before the elements, and that out of reverence and reſpect to them, in an act of worſhipping God or Chriſt, ſeems to ſay, that we worſhip God or Chriſt, in or by the uſe of them. Now theſe elements being conſecrated creatures, of purpoſe placed before us, to be an image and repreſentation of Chriſt to us, it hath too great appearance of evil, to uſe an outward poſture of adoration before them; eſpecially ſeeing this is not done in the other ſacrament, viz. that of baptiſm.

Q. *Do not many, who uſe this poſture, profeſs they have no deſign of worſhipping the bread as the Papiſts do, and conſequently are not to be ſuſpected of idolatry?*

A. 1. Though they have no ſuch deſign, yet ſtill they do a thing that hath a dangerous tendency, and an appearance of evil, which we are expreſsly commanded to ſhun.

2. A good intention will not excuſe an idolatrous action;

action; the Iſraelites pretended not to worſhip the golden-calf, but Jehovah before it, and yet that did not excuſe their ſin.

Concerning the Sacramental WORDS.

Queſt. *Are not the ſacramental elements, actions, and words, to be reckoned all three together, as the outward ſenſible ſigns in this ordinance, for exhibiting, ſealing, and applying Chriſt and his benefits to worthy communicants?*

A. Yes.

Q. *Is there any difference betwixt them?*

A. Tho' they all be very ſignificant and inſtructive to us in partaking, yet they ſeem to differ in this; that the ſacramental elements mainly hold forth the ſpiritual matter and ſubſtance which we partake of; the ſacramental actions ſerve as a rule or example to regulate our practice in it: and the ſacramental words point forth the doctrine, uſes, and ends of the ordinance.

Q. *What are the ſacramental words chiefly to be uſed in diſpenſing and diſtributing the elements in this ſacrament?*

A. Theſe words which Chriſt ſpoke at the firſt inſtitution.

Q. *What were the words which Chriſt ſpoke?*

A. He ſpoke ſomething concerning the bread, ſomething concerning the wine, and ſomething concerning the whole ſacrament.

Q. *What did Chriſt ſpeak with reſpect to the bread?*

A. He ſaid, 1. Something by way of command, viz. "Take, eat, this do in remembrance of me."

2*dly*, Something by way of explication, viz. "This is my body which is broken for you," 1 Corinthians xi. 24.

Q. *What did Chriſt ſpeak concerning the wine?*

A. He ſaid likewiſe, 1. Something by way of command, viz. "Drink ye all of it; this do ye, as oft as ye drink it, in remembrance of me," Mat. xxvi. 27. 1 Cor. xi. 25.

2*dly*, Something by way of explication, viz. "This cup is the new teſtament in my blood, which is ſhed for many for the remiſſion of ſins, Mat. xxvi. 26. 28. Luke xxii. 20.

Q. *What ſpake Chriſt with reſpect to the whole ſacrament?*

A. He ſaid, by way of argument to enforce it, "For as often as ye eat this bread, and drink this cup, ye do ſhew forth the Lord's death till he come," 1 Cor. xi. 26. He likewiſe added on this occaſion, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom," Mat. xxvi. 29.

Q. *What is the import of theſe words concerning the bread, Take, eat?*

A. It is, as if Chriſt had ſaid, receive and make uſe of this broken bread, as a ſign and ſeal of my broken body, with all its benefits. As ye take the bread out of my hand, and by eating receive it into your ſtomachs; ſo accept of a Saviour as he is offered unto you, receive the atonement, approve of it, and conſent to it; come up to the gracious terms on which Chriſt and his benefits are propoſed to you, accept of his grace and ſubmit to his government.

Q. *What ſhould we think upon, when we hear theſe words?*

A. We ſhould think upon the infinite free love of God in giving his Son, and of Chriſt in giving himſelf to ſuch poor wretches as we are. Yea, we ſhould, in a contemplative and believing way, think we ſee Chriſt (as it were perſonally) at the head of the table, making offer of himſelf in the freeſt manner, ſaying, "Take me, and the whole purchaſe of my death and ſufferings; take my ſealed teſtament, and all the legacies in it; take a ſealed pardon of all your ſins, and a ſealed right to eternal life.

Q. *In what manner are we to take Chriſt and his benefits in this ſacrament?*

A. We are to take Chriſt and all the bleſſings of the covenant in the following manner. 1. Sincerely and honeſtly, without all diſſimulation of hypocriſy, which is a thing moſt hateful to God.

2*dly*

2*dly*, Entirely, fully, and without exception of any thing required of you.

3*dly*, With cloſe and particular application, ſaying, "My Lord, and my God."

4*thly*, With thankfulneſs and praiſe, ſtirring up your ſoule and all that is within you, to bleſs his holy name. Bleſs God for ſuch a glorious Surety, ſuch a rich purchaſe, ſuch a free covenant, and ſuch ſuitable promiſes.

5*thly*, With humility and ſelf-denial, reckoning yourſelves unworthy of the leaſt crumb from his table, renouncing all confidence in your preparations, humiliations, or qualifications of any ſort, ſaying, "In the Lord only have I righteouſneſs and ſtrength."

Laſtly, We ought to take Chriſt and his purchaſe in the ſacrament with full aſſurance of faith; looking on the ſacramental bread, as the Lord's ſeal and pledge of our intereſt in, and title to all the bleſſings of the covenant: And taking this bread as a ſure ſign and token from Chriſt, that this body was broken for us; believing that Chriſt and all the bleſſings of the covenant, and purchaſe of his death, are herewith given to us, as really as Chriſt gives the bread into our hands.

Q. *What is the meaning of theſe words, This is my body broken for you?*

A. The meaning is, this bread broken is my body ſpiritually and ſacramentally; or, it ſignifies and repreſents my body; and is a viſible ſign and token of my body, its being broken, bruiſed and crucified; yea, crucified for you, O worthy communicant, even "wounded for your tranſgreſſions, and bruiſed for your iniquities."

Q. *Do we not partake of Chriſt's body and blood in the ſacrament, after a corporal or a carnal manner, or by the mouth of the body?*

A. No; we only do it ſpiritually by faith, which is the mouth of the ſoul.

Q. *Is not Chriſt really preſent in the ſacrament: and are not believers ſaid to be partakers of Chriſt?*

A. Though Chriſt is not bodily preſent, yet he is really and truly preſent in a ſpiritual and inviſible manner. He is preſent by his God-head, and by his Spirit. He is preſent by his power and efficacy, communicat-

ing and applying the virtue and benefits of his death: And thus we are really made partakers of Chriſt in this ordinance. We partake of the ſun, when we have its beams of light and heat darted down upon us, although we have not the bulk and body of the ſun put into our hands: So we partake of Chriſt in the ſacrament, when we ſhare of his grace, and the bleſſed fruits of his broken body, though we do not actually eat his fleſh with our mouths.

Q. *Are not the bread and wine, by the words of conſecration tranſubſtantiate, and really turned into the body and blood of Chriſt, as the Papiſts do maintain?*

A. No; the opinion is falſe and abſurd, in regard;

1*ſt*, It is deſtructive of the very nature and end of a ſacrament, which is to ſignify and commemorate an abſent Chriſt; for according to this opinion he would be corporally preſent, and ſo there would be no difference betwixt the ſigns and things ſignified.

2*dly*, It is alſo deſtructive of the nature of Chriſt's body; for, according to this opinion, it would not be a true human body, "in all things like unto his brethren," Heb. ii. 17. if it could neither be ſeen or felt, or could be contracted into the bounds of a ſmall bit of bread.

3*dly*, It is expreſsly contrary to the ſcriptures, which call the elements after their conſecration, ſtill bread and wine, as formerly; Matt. xxvi. 29. 1 Cor. x. 16. yea many times over, 1 Cor. xi. 26. 27. 28. Again, the ſcriptures inform us, that when Chriſt firſt adminiſtred this ſacrament, his body was entire, and his blood in his veins; and that the ſame body afterwards went forth and ſwate blood in the garden, was crucified, buried and roſe again, appeared alive to many witneſſes, and at length really aſcended up into heaven, where he ſtill continues; and his body muſt remain there till his coming at the laſt day; and ſo it neither was, nor can be corporally eaten in the ſacrament, Matt. xxvi. 26. 27. 1 Cor. xv. 4. 5. 6. Acts i. 9. 10. 11. Acts iii. 21. 1 Theſſ. iv. 16. Heb. viii. 4.

4*thly*, It is contrary to ſenſe and reaſon; for it is moſt obvious to us, that the bread and wine, after conſecration

ſecration, are the ſame in ſubſtance that they were. We ſee, feel, taſte, and ſmell them to be real bread and wine ſtill: They retain both their quantities and qualities; they have the length, thickneſs, breadth, colour, taſte, and ſmell of bread and wine. Reaſon alſo tells us that the ſame body cannot be at the ſame time both glorified in heaven, and broken and eaten upon the earth. That Chriſt's body could not be entire, living, ſitting at the table, and ſpeaking with his diſciples; and yet at the ſame time broken, dead, lying on the table, and eaten by his diſciples; yea, and by himſelf alſo.

Beſides theſe, many other monſtrous abſurdities and contradictions do follow upon the doctrine of tranſubſtantiation.

Q. *What are the other abſurdities of this doctrine?*

A. 1. It would follow hence, that either Chriſt behoved to have many thouſand bodies, which would be monſtrous; or that the ſame one whole body of Chriſt can be in many thouſand places at the ſame time: both whereof are equally abſurd.

2dly, It deſtroys the teſtimony of our ſenſes in all other caſes; ſo that the being or power of God cannot be proven by the works of creation, which is contrary to the apoſtle's doctrine, Rom. i. 20. Nor can the truth of Chriſt's reſurrection be proven from the teſtimony of the witneſſes, or from their ſeeing, feeling and hearing, which is contrary to Luke i. 1. 2. 1. Cor. xv. 5. 6. 7. 1 John i. 1. According to this doctrine, there was no ſtrength in the argument which Chriſt uſed to prove the verity of his reſurrection when he appealed to the ſenſes of his diſciples, bidding them "handle him and ſee, and behold his hands and feet, and thruſt their hands into his ſide," Luke xxiv. 39. 40. John xx. 27. And this would go far to ſtake the truth of Chriſtianity itſelf, which depends on the reſurrection of Chriſt.

3dly, This doctrine allows a power to a ſilly maſs-prieſt, which is not granted to all the angels in heaven, viz. to make his Maker, and eat his God: for he worſhips what he makes, and eats what he worſhips.

4thly, According hereunto, Chriſt's glorious body would yet be liable to ſufferings, ſubject to corruption, and

and obnoxious to be eaten by wicked men, yea, by dogs, rats, mice, &c.

5*thly*, It would follow that a miniſter could give to a communicant the thing ſignified, as well as the ſigns, which is the prerogative of God alone.

6*thly*, That other figurative expreſſions in ſcripture ſhould alſo be underſtood literally; and ſo Chriſt would alſo be turned really into a door, a vine, a rock, &c. For he doth as expreſsly call himſelf by thoſe names as he calls the bread in the ſacrament his body.

Q. *Is there no change made at all upon the elements at conſecration?*

A. Yes; but it is not a phyſical, but a moral change; it is only a change as to their uſe and ſignification. By conſecration they are ſet apart from common uſe to a ſacred and myſtical uſe. They are no more for ordinary aliment to the body, but become thereby ſigns of Chriſt, ſeals of grace, pledges of juſtification, and earneſts of ſalvation; which is not done by deſtruction of their nature, but by divine deſignation. As of common wax a valid ſeal is made to a charter, by putting an authoritative ſtamp upon it, though it be ſtill the ſame that it was, as to its ſubſtance: So here the conſecrated elements, ſtill retain their former nature, and are not Chriſt's real body and blood, under the accidents of bread and wine; as the Papiſts moſt abſurdly aſſert.

Q. *How then can Chriſt's words be true, when he ſaith expreſsly of the bread, this is my body?*

A. Theſe words are moſt true in a ſacramental ſenſe; for Chriſt ſpeaks here in a ſacramental dialect, and retains the ſame ſtile he had uſed formerly concerning the paſſover, Exod. xii. 11. *It is the Lord's paſſover.* Now this cannot be meant but figuratively; for certainly the lamb, or the eating of it, was not literally the Lord's gracious act of paſſing over the Iſraelites houſes, when he came to deſtroy the Egyptians on every ſide of them; but a ſign or token of his paſſing over them; and yet he ſays expreſsly, *It is the Lord's paſſover.* Thus alſo did he ſpeak of the other ſacrament, viz. circumciſion, when he inſtituted it, Gen. xvii. 18. *This is my covenant.* Now circumciſion was not literally the covenant itſelf, but

but only a ſign and ſeal of the covenant. Alſo in the inſtitution of the Lord's ſupper, he uſeth the ſame ſort of figurative ſpeeches; and if the Papiſts will not grant this concerning the bread, when Chriſt ſaid of it, *this is my body*; yet whether they will or not, they muſt own it, concerning the wine, when he ſaith, "this cup is the new teſtament." For here is a two-fold figure; firſt, he did not mean this properly or literally of the cup or veſſel that contained the wine; for ſo the cup cannot be the new-teſtament or covenant of grace, but the wine contained in the cup. Neither, ſecondly, can the wine be properly called the New-teſtament or covenant itſelf, but only a ſign or pledge of it. So that we ſee ſuch metonymical and figurative ſpeeches are the ordinary ſacramental language that God in all ages hath made uſe of, in inſtituting the ſeals of his covenant. And can Papiſts give any ſolid reaſon, why ſuch ſpeeches as theſe ſhould be taken in a figurative ſenſe in one place and not in another, when the caſe is the ſame, and the neceſſity plainly equal?

Q. *What is the meaning of Chriſt's words concerning the cup. Drink ye all of it; this do ye, as oft as ye drink it, in remembrance of me?*

A. He means theſe things; 1. to diſcover the freeneſs of his grace, and the ready welcome he gives to all his gueſts, even the meaneſt and pooreſt of them.

2*dly*, To teach us thirſtily and affectionately to receive, (together with the cup) the precious blood of Chriſt, and by faith apply it to our ſouls in a particular manner, for the curing of all our diſeaſes, the waſhing away all our ſins, and the ſupply of all our wants.

3*dly*, That in the receiving and drinking of this cup, we ſhould entertain and keep up a freſh and thankful remembrance of Chriſt's ſufferings, and of his dying love, in ſhedding and offering up his blood as a propitiatory ſacrifice for our ſins. We ſhould remember and think upon, both what he hath done, what he is ſtill doing, and what he is about to do for us.

Q. *Why are we ſo expreſsly charged to remember Chriſt in this ordinance, are we in any hazard of forgetting him?*

A.

... *...m:*

... that we have w...
... and ſtand in need
... the lively rememb...

... *...ring of Chriſt?*
... knowledge of Chriſt
... through his blood.
... acquaintance with him,
... and cloſing with hi...

... contemplation of his death

... brance as makes deep and
... ſouls.
... *...pon us to keep up the r...*

... our moſt loving Friend; a f...
... our low eſtate, and that
... all the friends of the world ...

... an abſent Friend; yea, abſe...
... negotiating our affairs a...
... conſtantly remembers his pe...
... his heart, and in his eye.
... a Friend quickly about to re...
... on it, and faſt preparing fo...
... again in the clouds to mee...
... to his palace, and put the
... purchaſe.
... *...mbrance of Chriſt ought ...*
... *...ement?*
... rical remembrance, for ſo J...
... in hell, may remember how
... Chriſt on earth; but it is
... ible impreſſings on our ſouls.
... an awful and reverential ren...
... juſtice and holineſs of God,
... of Chriſt his dear Son. O
... ate ſin, that he would not ...
... and was but ſurety for anot...
... the Bethſhemites, 1 Sam. vi...
... before this holy Lord Goo...

2*dly*, It muſt be a mournful and heart-breaking remembrance, looking on a ſlain Chriſt in the elements, as one pierced through and crucified by our ſins; and our eye ſhould affect our hearts with grief and ſorrow for thoſe ſins that nailed and killed the Lord of life.

3*dly*, We muſt have a ſin-loathing remembrance, abhorring, with the utmoſt deteſtation, our curſed ſins, that made a ſtrong and mighty Redeemer to ſweat blood, and groan under their weight; yea, never parted with him till they brought him to a bitter death.

4*thly*, It muſt be an affectionate remembrance. The unparalleled love of Chriſt diſcovered in the ſacrament, muſt not be thought on without love. Our hearts ſhould even burn with affection to him, when we remember the great floods of wrath that brake in upon Chriſt's ſoul, and yet could not drown his love to us.

5*thly*, It muſt be a thankful remembrance, ſaying, "O what ſhall I render to Chriſt for undertaking my deliverance, and wading through hell to ſave me from periſhing there for ever! O if men and angels would help me to extol his free grace and wondrous love!

6*thly*, It muſt be a fiducial remembrance, laying the whole ſtreſs of our ſoul's juſtification and ſalvation upon the death of Chriſt; pleading it with God, for anſwering all the accuſations of Satan, the indictments of the law, and challenges of our own conſciences.

Q. *What is the import of theſe words of Chriſt, concerning the cup: This cup is the New Teſtament in my blood, ſhed for many for the remiſſions of ſins?*

A. It is a figurative ſpeech, as I ſhewed before, and the plain literal ſenſe of it is, the wine in this cup, as repreſenting the ſhedding of my blood for your ſins, is a ſure ſign and token to you, of God's making and confirming the New Teſtament, or covenant of grace, with you; and of his ſealing all the bleſſings of it unto you; or, this cup is a viſible pledge to you of that rich covenant with its bleſſings, which is brought about and ratified to you by the ſhedding of my blood for ſin.

Q. *What are the ſweet inſtructions and meditations which theſe words of Chriſt do afford us?*

...tecnism:

...s these: 1. The covenant
...ent, wherein all manner of
...equeathed unto his people.
... sure, and of undoubted
... y the death of testator, and

... a sealed copy of his testament
...municant's hand, at the Lord's

... ant of grace, with all its bles-
... Jesus Christ to believers, by the

... of sin is one of the choicest lega-
...ent, and to be highly valued.
...ut the shedding of blood (even the
...rist, which is the blood of atone-
...mission of sin.
... of Christ cannot be effectual to any
... and applied by the hand of faith.
... order to make a good title to covenant
...utely needful that every man for him-
... the covenant, as tendered in the gos-

... news of a covenant ratified, and par-
... the blood of Christ, is most reviving and
... guilty soul; as wine that makes glad

... *legacies and blessings contained in th*
... *and sealed to believers in the Lord's sup*

... the holy Spirit to teach, guide, and com
... is pardon of sin and peace with God
... is wisdom, righteousness, sanctification
... grace, and glory. All which, with many
... mentioned before, among the promises o
... of grace
... *we know if we have any part in Christ*
... *names be in it?*
... two things, 1*st*, If we do heartily take
... embrace its promise, and acquiesce in the
... salvation contained in it.

2*dly*, I

2*dly*, If we can prove ourſelves to be among Chriſt's poor relations, or claim any ſibneſs to him by faith and regeneration: All theſe being children and heirs, have an intereſt in Chriſt's Teſtament, Iſa. lvi. 4. 5. John i. 12. 2 Cor. vi. 16, 17 18. Ezek. xxxvi. 25, 26. Rom. viii. 17.

Q. *What are the marks of thoſe who are children of Chriſt's family and heirs of his Teſtament?*

A. They are ſuch as are begotten by the word to a lively hope, tranſplanted from nature's garden to grace, and become plants of his right hand's planting.

2*dly*, They know ſomething of the Spirit of adoption, and his operations in their ſouls; particularly in diſcovering ſin, exciting to prayer, conquering luſts and ſanctifying the heart, Rom. viii. 15. Gal. iv. 6. Eph. iv. 23, 24.

3*dly*. They have childrens frames and diſpoſitions of heart, *viz.* A filial fear, and reverence of God, a filial love and affection to Chriſt, and a deep hatred of every thing that is offenſive or diſhonourable to him. Alſo they have a great concern for their mother the church, and a love to their brethren, the ſaints. They love their Father's preſence, and deſire to be much about his hand, Mal. i. 6. John viii. 42. Pſalm cxix. 136. Pſalm cxxxvii. 6.

4*thly*, They have childrens appetites for their food; They earneſtly deſire the ordinances, and communion with Chriſt in them. Pſalm lxxxiv. 1. 1 Pet. ii. 2.

Q. *How are we aſſured that Chriſt's teſtament is firm and unalterable?*

A. From theſe three things; 1. The faithfulneſs and immutability of the Teſtator, Heb. x. 23. Heb. xiii. 8. Rev. i. 5.

2*dly*, It is become of unalterable force by the Teſtator's death, and is confirmed by his blood, Heb. ix. 16, 17. Mat. xxvi. 28.

3*dly*, He hath appended the two great ſeals of heaven to it, baptiſm and the Lord's ſupper, of purpoſe to declare the validity and fulneſs of his teſtament.

Q. *But how are we certain that this teſtament will be duly executed, conform to the Teſtator's will?*

... He hath left it in a ſure and faithful
... of the holy Spirit, who is the execu-
... ry it, and beſtow the legacies it be-
... thoſe who are named in it, John xiv.

... The bleſſed Teſtator is riſen from the
... for ever, to ſee the execution of his own
... ſelf. Rev i. 18 Heb. vii 25.

... *will all theſe legacies be beſtowed on the heirs ment? Is it juſt now?*

They are juſt now inſeft, and veſted therein, by ... and ſacraments; whereby their right is ſuf... ſecured to the great eſtate which Chriſt hath ... them by his latter will. And, in the mean time, they have out of it a ſufficient maintenance, to continue till the time appointed come, when they ſhall enter into the full poſſeſſion of the whole. Believers, while here, are but Minors, and not fit to be entruſted with the management of their eſtate, ſo that it is ſecured for them in good hands, till they arrive at full age.

Q. *What is the meaning of the words which Chriſt ſpoke with reſpect to the whole ſacrament,* "For as often as ye eat this bread and drink this cup, ye do ſhow forth the Lord's death till he come?"

A. It is as if he had ſaid, ſee that ye make conſcience of coming to this holy table, and of coming frequently; for every time you do it in a right manner, you keep up the memorial of your Lord and Saviour's death, in a way that is pleaſant to him; ſeeing he hath appointed this as a ſtanding ordinance in the church to continue till his ſecond coming to judgment; when he will call his whole ſervants to account concerning their obſerving his injunctions, and this among the reſt.

Q. *What obligations ly upon us to come and partake of this ordinance?*

A. All the profeſſors of Chriſt are obliged to it on many accounts; 1. In point of duty. 2. In point of intereſt. 3 In point of gratitude. 4. In point of ſafety.

Q. *How are we obliged in point of duty?*

A. Becauſe Chriſt our Lord and law giver hath peremptorily commanded it; nay, for the more ſecurity,

he

he repeats the command twice, 1 Cor. xi. 24, 25. "This do ye, this do ye;" and ſurely all of us owe obedience to his authority, without reſerve.

Q. *How are we obliged to partake in point of intereſt?*

A. Becauſe of the great advantages which are to be got by it, ſeeing Chriſt and all the benefits of the new covenant, are here ſealed and applied.

Q. *How are we obliged to partake in point of gratitude?*

A. 1. Becauſe the command enjoining this duty, was among the laſt words of our dying friend and Saviour, who did more for us than all the world could have done.

2*dly*, Becauſe the deſign of the ordinance is to keep up the memorial of the love which our dying Saviour expreſſed at the firſt inſtitution of it, in ſuffering death, and offering up himſelf a ſacrifice to divine juſtice, in our ſtead.

3*dly*, Becauſe he ſeeks no greater return for his love, than a thankful remembrance of it.

4*thly*, Becauſe he puts us to no greater charge to expreſs it, than by eating and drinking at his table.

Q. *How are we obliged to partake in point of ſafety?*

A. Becauſe the ſlighting, or wilful neglecting of this ordinance, is a great ſin before God, and very provoking to him, as well as dangerous to ourſelves.

Q. *Wherein lies the ſin of neglecting this ordinance?*

A In reſpect it is no leſs than contempt of the words of our dying Saviour, diſobedience to his command, ingratitude to our greateſt benefactor, a baſe ſlighting of God's love, Chriſt's ſufferings, and all the great preparations he hath made for us: a wronging of our own ſouls, and deſpiſing of our choiceſt mercies and privileges.

Q. *What is the danger of neglecting this duty?*

A. It draws on the wrath and vengeance of God, nay, of Chriſt the Mediator; which muſt be very terrible. As God threatened to cut off thoſe that neglected the paſſover of old; ſo he threatened ſevere wrath againſt thoſe who ſhould neglect the goſpel-feaſts, Numb. ix. 13. Zech xiv. 16, 17. 18. And theſe threatenings are renewed, Mat. xxii. 7. Luke xiv. 24.

Q.

A. Because, 1. He hath left [illegible] hand, even that of the holy Spi[illegible] tor thereof, to apply it, and b[illegible] queathes, upon those who are [illegible] 16, 26.

Yea, 2*dly*, The blessed Te[illegible] dead, and lives for ever, to se[illegible] testament himself. Rev. i. [illegible]

Q. *When will all these leg[illegible] of this testament? Is it just no[illegible]*

A. They are just now i[illegible] the word and sacraments [illegible] ficiently secured to the gr[illegible] left them by his latter [illegible] they have out of it a suffi[illegible] till the time appointed c[illegible] the full possession of the [illegible] are but Minors, and [illegible] management of their [illegible] them in good hands.

Q. *What is the mea[illegible] [illegible] to the wo[illegible]* [illegible] eat this bread and dr[illegible] Lord's death till he [illegible]

A. It is as if he [illegible] coming to this [illegible] for every time you [illegible] up the memorial [illegible] a way that is plea[illegible] ed this as a stan[illegible] [illegible] till his sec[illegible] call his whole [illegible] serving his in[illegible]

Q. *What* [illegible] *his ordinance* [illegible]

A. All th[illegible] many accom[illegible] terest. 3. I[illegible]

Q. *How* [illegible]

A. Beca[illegible] temptorily [illegible]

[illegible] *Lord's* [illegible] *sacrame*[illegible] *often?* [illegible] our Saviour's [illegible] 25, 26. "A[illegible] the virtue of a comm[illegible] the apostles and p[illegible] was to communic[illegible] every Lord's day, [illegible] do call for freque[illegible] [illegible] to forget Ch[illegible] [illegible] ordinance [illegible] [illegible] subject [illegible] and decays of [illegible] need of this [illegible] *to frequent* [illegible] *Christians* [illegible] were in a much better fra[illegible] [illegible] and warm [illegible] Redeemer [illegible] certainly we are under [illegible] partaking, as the first C[illegible] the same Lord and Sav[illegible] under the same obligations [illegible] We have the same [illegible] Christ's blood, and a confirmed

in his meritorious death that they had; and conſequently the ſame need of this memorial feaſt and ſealing ordinance.

Q. *Is not frequency apt to breed formality in this duty?*

A. 1. The ſame things may be alleged with reſpect to other duties, which yet is no good argument for the unfrequent practice of them.

2*dly*, This fault is nowaye chargeable upon the holy ordinance and inſtitution of Chriſt, but upon the corruption and careleſneſs of our hearts; which we ought diligently to watch and ſtrive againſt; endeavouring in Chriſt's ſtrength, as often as we partake, ſo often to prepare for it, with all due care and ſolemnity.

Q. *What is meant by ſhewing forth the Lord's death in the ſacrament, which ſeems to be laid down as our main buſineſs in this ordinance?*

A. We may be ſaid to repreſent, ſhow forth and annunicate the death of Chriſt in this ſacrament, three ways; 1. With reſpect to ourſelves. 2*dly*, With reſpect to the world. 3*dly*, With reſpect to God.

Q. *How are we to ſhew forth the death of Chriſt with reſpect to ourſelves?*

A. As the external elements and ſigns, in the Lord's ſupper, do give a plain repreſentation of the death and ſufferings of Chriſt to the eye of the body; ſo, in partaking of theſe elements, we ought to ſet the things repreſented by them (viz. the death of Chriſt, with the matchleſs love he therein expreſſed) before the eyes of our minds and underſtandings, in order to beget a freſh remembrance of that dying love, and to raiſe our faith and hope in a crucified Saviour

Q. *How are we to ſhew forth Chriſt's death in the ſacrament with reſpect to the world?*

A. By owning hereby, in the moſt public manner, that we are the diſciples of a crucified Jeſus; not aſhamed of our Maſter, or his ignominious death, but declaring before all that we glory in him, and rely upon the merits of his death here ſhewed forth, as the only hope of our ſalvation; and that we have no Saviour beſides him.

Q. *How*

Q. *How are we to ſhew forth Chriſt's death in the Sacrament with reſpect to God?*

A. Two ways; 1. We are to ſhew it forth to a loving and merciful God, in a way of thankſgiving and praiſe; aſcribing all glory to him for ſuch a noble ranſom and ſacrifice, as he hath found out and provided for us.

2*dly*, We are alſo to ſhew forth Chriſt's death in the ſacrament to a juſt and ſin-revenging God, in a way of faith and prayer; pleading this ſacrifice with God, as a ſkreen and defence againſt the ſword of juſtice, and curſe of the law; and preſenting it as the ground of all our hopes and expectations.

Q. *Is the Lord's ſupper to be reckoned a ſacrifice to God, as the Papiſts have turned it, in their maſs, into a proper atoning ſacrifice for the ſins both of the dead and living?*

A. Not at all; for that is nothing but an abominable corruption of this bleſſed ordinance. For though the Lord's ſupper be a repreſentation and memorial of the ſacrifice of Chriſt's death and ſufferings, which he offered to God upon the croſs for our ſins; and, in partaking thereof, we may by faith plead this ſacrifice with God: Yet the ſacramental bread and wine are no ſuch ſacrifice to God themſelves; but only a ſign and ſeal thereof, given by God to us for ſtrengthening our faith in his mercy promiſed unto us through Chriſt's death.

Q. *What are the abſurdities of the Papiſts doctrine and practice in this matter?*

A. 1. The *Popiſh maſs-prieſts* do uſurp Chriſt's Prieſt-hood and office, pretending really to offer up Chriſt a ſacrifice to God, which none but himſelf could do.

2*dly*, This highly reflects upon the perfection of Chriſt's ſacrifice, that he once offered up on the croſs, which we are aſſured, by the word of God, was acceptable to God, perfect, and never needing to be again repeated, Heb. ix. 25. 26. 27. 28. Heb. x. 12. 14.

3*dly*, This is bottomed on their abſurd doctrine of tranſubſtantiation, which teacheth that the bread in the ſacrament,

ſacrament, is turned into Chriſt's real and true body, which is moſt falſe; as I proved before.

Q. *What is the import of ſhewing forth the Lord's death till he come?*

A. Till he come, imports, *1ſt*, That this ſacrament is to endure till Chriſt's ſecond coming, and no longer.

2dly, That, in communicating we ſhould have the lively faith of Chriſt's coming at the great day, to judge of our ſincerity and faithfulneſs in covenanting with him; as alſo to fulfil all his promiſes to worthy communicants.

3dly, That communicants ſhould always live in the hope and expectation of the coming of Chriſt, and of everlaſting glory, Tit. ii. 13. Jude ver. 21.

Q. *Why cannot this ſacrament continue after Chriſt's coming?*

A. Becauſe in heaven there is no need of ſacrament. Here we hold communion with Chriſt by ſigns and ſymbols, in regard of our darkneſs, diſtance and imperfection; but above believers will ſee *him as he is*, and enjoy him perfectly. Faith ſhall be turned into viſion, and hope into fruition. "The day will then break, and all the ſhadows will flee away," Cant. ii. 17. Rev. xxi. 22. 23.

Q. *What is the meaning of theſe words of Chriſt at the firſt inſtitution*, Henceforth I will not drink of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom?

A. Chriſt deſigns hereby to teach his diſciples ſeveral things; *1ſt*, That now he was taking his leave of ſacraments and ordinances here below; and that there is no uſe for ſuch above.

2dly, That the Lord's ſupper here is an emblem of the marriage-ſupper of the Lamb hereafter: Or, a repreſentation of that heavenly communion above, which the ſaints for ever will partake of with the Lord Jeſus, which is held forth by the pleaſures of a banquet of wine.

3dly, That the pleaſures of that communion, which they ſhould entertain with him in heaven, will never wax old, but always continue freſh and new.

4thly, That in this world they were no more to have communion with him in his bodily preſence, as they had formerly enjoyed; but they muſt henceforth feed on him by faith, till their happy meeting together in heaven; where faith will be ſwallowed up in viſion.

5thly, That, notwithſtanding of the want of his bodily preſence, they ſhould ſtill keep up communion with him in the uſe of this ordinance, patiently waiting and looking for the full accompliſhment of it, in that glorious eternal feaſt above.

Q. *Is there not a great difference betwixt the communion here, and the communion above; or betwixt our drinking the fruit of the vine here, and our drinking it new with Chriſt in his Father's kingdom?*

A. Yes, the odds are very great: For, *1ſt*, The communion, which Chriſt allows his people here, is but the foretaſte or firſt-fruits of the promiſed land, given to wean their hearts from this world, and ſharpen their appetites and deſires after the Canaan above, where the firſt-fruits do grow and are fully ripe.

2dly, The comforts of the lower table are but ſmall and of ſhort continuance for ordinary: But theſe of the higher table are full, ſatisfying, and everlaſting.

3dly, Here we feed on an abſent Chriſt by ſigns and ſymbols, and have but bad appetites for our food: But the communicants above will enjoy Chriſt's bodily preſence, ſee him as he is, and have vaſt and never-failing appetites for that heavenly feaſt.

4thly, Here communicants meet in parcels, and in ſundry places: But above, the church of the firſt-born ſhall meet together in one general aſſembly; and be all ſet together with Chriſt, as it were at one table.

5thly, Here many traitors and unworthy communicants do thruſt themſelves in among the children, and many things happen to marr the childrens comfort: But above, no Judas or unfurniſhed gueſt can come nor any thing fall out to impair the glory of that feaſt.

6thly, The lower table is placed in temples made with hands, with earthly men attending; but hereafter the glorious heavens will be the rooms, and the heavenly hoſts the attendants.

7thly

7thly, Here the communicants are entertained with the ſinging of pſalms: But above there will be the multitude of the heavenly hoſt, ſinging, "Hallelujah to the Lamb that ſits upon the throne, and glory to God in the higheſt."

Q. *What are the great ends and uſes of the Lord's ſupper?*

A. 1. To keep up the ſolemn and lively remembrance of Chriſt's death, and dying love to loſt ſinners among men, while the world ſtands.

2*dly*, Solemnly to make over, apply, and ſeal Chriſt, his purchaſe, and all the benefits of the new covenant unto true believers.

3*dly*, That hereby we may have occaſion to make public profeſſion of our owning and receiving a crucified Jeſus, as our only Saviour and Maſter.

4*thly*, That we may teſtify our thankfulneſs to God, for giving his Son to die for our redemption; and to the Son, for laying down his life ſo willingly for us.

5*thly*, That we might get a pledge and ſeal of our union and communion with Chriſt, and our faith in his promiſes ſtrengthened and confirmed.

6*thly*, That we may renew and ſeal our covenant with God in Chriſt, perſonally ratify our baptiſmal vows, and ſolemnly bind ourſelves to take God for our God, and give up ourſelves to be the Lord's people, and to walk with him in the ways of goſpel obedience.

7*thly*, It is appointed as a ſign and bond of believers union and communion among themſelves; their mutual love to and fellowſhip one with another.

Laſtly, It is deſigned as a ſpiritual meal, for ſtrengthning of the Lord's people in the inward man, for nouriſhing their graces, chearing their hearts, removing their fears and faintings, and giving them a pledge of heaven, and a fore-taſte of the eternal communion above. For all which, ſee Mat. xxvi. 26, 27 1 Cor. xi. 20, 25, 35, 36. Gal. iii. 1. 1 Cor. x. 16, 17. Heb. ix. 15, 16, 17.

Q. *Is it not to be feared that many have not right ends in coming to the Lord's ſupper?*

A. There is too much ground for it; and people's

ends are ſurely wrong; 1. When they come to the Lord's table to make atonement for their ſins, or purchaſe and enſure heaven to them; as ſome ignorant perſons think they do in this action.

2*dly*, When they come, thinking hereby to hide or cloke ſome ſin or wicked practice, they are preſently living in.

3*dly*, When they come only to comply with the cuſtom and faſhions of the places where they live, or to prevent peoples having bad thoughts of them, or ſome worldly inconveniences to themſelves.

4*thly*, When they come to pleaſe miniſters and friends, or to gain applauſe and a good name in the world.

5*thly*, When they come in order to qualify or put themſelves in a capacity for obtaining or keeping lucrative poſts or places of preferment in the world.

6*thly*, When people come to this ordinance, thinking to be converted by it, and brought into Chriſt.

Q. May not people be converted by this ſacrament?

A. This is not a converting, but a confirming ordinance in its own nature, which doth ſuppoſe that thoſe who come to it, are converted, and in Chriſt before. Yet we muſt own that this ordinance hath been the occaſion of converting many thouſands, by reaſon of the word preached or dropt at the diſpenſion of it, which God hath ſignally bleſſed to them. But though ſovereign grace may do ſo, this is no warrant for unconverted perſons to come and partake of this holy feaſt, which the maker of it hath not inſtituted for them, but for his people.

Q. To whom is the Lord's ſupper to be adminiſtred?

A. Only to theſe who have a goſpel right to it, and goſpel preparation for it.

Q. Who are thoſe who have a goſpel-right to this ordinance?

A. There is a two-fold goſpel-right: 1. An external right, with reſpect to the church. 2. An internal right with reſpect to God.

Q. Who have an external right with reſpect to the church?

A. Thoſe who, being bapti[illegible] have a competent meaſure

meaſure of Chriſtian knowledge, profeſs their faith in Chriſt, and live religious and blameleſs lives before men. Theſe have ſo far a right to this table in the ſight of men, that they cannot be juſtly debarred from it by the office-bearers of Chriſt's houſe, Acts viii. 36, 37, 38. Phil. i. 27.

Q. *Who are thoſe that have not this right, and are to be kept back from this holy table?*

A. All who are groſsly ignorant, or openly profane.

Q. *Who are to be reckoned groſsly ignorant?*

A. All thoſe who know not God in his nature, perſons and attributes; who know not their miſery by nature and the way of their recovery by Chriſt; who know not the nature of regeneration or converſion, nor the ends and uſes of the Lord's ſupper.

Q. *Why ſhould ſuch ignorant perſons be kept back from this ordinance?*

A. Becauſe they are not capable to examine themſelves in order to prepare for coming, nor rightly to diſcern the Lord's body in the ſacrament when they do come; and ſo they would provoke God, and get no benefit by their coming, but much hurt, 1 Cor. xi. 28, 29. 1 Tim. v. 22.

Q. *Who are to be reckoned openly profane?*

A. All ſuch as live in the open and known commiſſion of ſin, and omiſſion of duty, without repentance, or ſerious reſolution to reform their lives.

Q. *Why are ſuch to be kept back?*

A. Becauſe ſuch do but mock God, when they pretend to ſeal a covenant with him: They diſhonour God, and prophane the ordinance, when, with unholy hands, they preſume to meddle with ſuch holy things: Yea, they contract the guilt of Chriſt's blood, and *eat and drink judgment to themſelves*, 1 Cor. xi. 27, 29. Matt. vii. 6. Numb. ix. 6, 11.

Q. *Are all thoſe who have knowledge in their heads, or morality in their lives, to be thought worthy communicants?*

A. Though ſuch have a right to this ordinance before men; yet many ſuch may want grace in their hearts, and ſo have no right before God; and conſequently unworthy communicants.

Q.

Q. *What is it to communicate unworthily?*

A. It is for a man to partake in an unworthy ſtate, in unſuitable frame, or with wrong ends. Or, more particularly, it is for a perſon to approach ignorantly, without ſuitable knowledge: Or, to approach formally, without a ſuitable reverence and awe of God; or to come without due preparation, without the exerciſe of faith, love, repentance, ſpiritual hunger, thankfulneſs to God, covenanting with him, and reſolutions againſt ſin. Or to come, entertaining ſome known ſin in the life, whether of omiſſion or commiſſion, or harbouring ſome ſecret luſt in the heart, ſuch as pride, malice, or revenge.

Q. *Is not unworthy communicating, both highly ſinful and dangerous?*

A. Yes; for, *1ſt*, The ſin of it is no leſs than murdering the Son of God, and being acceſſary to the guilt of ſhedding his innocent blood. *2dly*, The danger of it is both temporal ſtrokes and eternal damnation: For this heinous ſin, God is provoked to throw the bodies of many into the grave, and the ſouls of many into hell, 1 Cor. xi. 27. 29. 30.

Q. *Why ſhould this ſin be reckoned ſo very heinous?*

A. For theſe reaſons; *1ſt*, It argues a low eſteem and an undervaluing of Chriſt, his precious blood, and redeeming love.

2dly, It is a ſolemn affront to Chriſt; as it is to a king, to throw his picture or great ſeal into a puddle.

3dly, It is a horrid mocking of Chriſt, as it is a preſence of love to him, and hatred of ſin, while, in the mean time, ſin is hugged and Chriſt deſpiſed.

4thly, It is a plain acceſſion to the guilt of the Jews and Romans, who embrewed their hands in Chriſt's blood; for he is reckoned acceſſary to a murder who conſents to it, aids or abetts the murderers, and this unworthy communicats are guilty of.

Q. *Is not the guilt of unworthy communicants in ſome reſpect more heinous than that of the Jews?*

A. Yes; for the Jews, when they pierced him and ſhed his blood, they did it ignorantly; they did it to one they reckoned a criminal and a blaſphemer; they did it to him when [redacted] in the frame of a ſervant, in

Q. *Who are th...*
the Lord's table in the ...

A. All such who
believe in Christ w...
lives, and mak...
nance.

Q. *Doth ...*
to come to his ...

... state of
..., viz the
... worthy ends and
..., and renew

... *a legal sense?*
... worth or merit
... to found his
... things which God
... still many sins
... after we have done
... to be most "un-
... Gen. xxxii. 10.

... *which some com-*

... and meetness
... ordinance; for
... scripture, Mat.
... 5.
... *a very great mea-*
... *y and comfort at*
... *thy communicat-*

... communicants in
... accepted of God,
... much dark-
... any measure of
... Lord marks not
... through the im-
... xxiii. 21. Psal.

Q. *What*

to communicate worthily; and where-
work and duty?

act, and a very great work;
receiving Chriſt and his be-
h, and making particular ap-
ſouls neceſſities; as we re-
th our bodily hand, and make uſe
es. Or, it is, to caſt our guilty
n arms of a crucified Saviour for mer-
the mean time, to embrace and claſp about
ling high Prieſt, with the arms of faith, as
our Saviour and Lord; ſaying with Thomas, *my Lord, and my God.* It is a flying into his wounds for ſhelter, and applying his blood for pardon and cleanſing. It is a taking Chriſt's body and blood to ſave us, and a giving up our ſouls and bodies to be ſaved, taught and ruled by him. Or, in a word, to communicate worthily, is to eat and drink at Chriſt's table, with a believing and thankful remembrance of his love, reſting on his merits, mourning for ſin that pierced him, and ſolemnly reſolving to pierce him no more.

Q. *What are the advantages of worthy communicating?*

A. They are very many, and very great; hereby Chriſt and his benefits are received, the ſouls diſeaſes and plagues are cured, our ſins and luſts weakened and killed, and our graces ſtrengthned and increaſed. Hereby the hard heart is ſoftned, and the cold heart inflamed, the dead ſoul quickned, the palſy hand cured, and feeble knees ſtrengthned. Hereby the ſtraitened ſoul is enlarged, the wandering heart fixed, the creeping deſires elevated, the fainting heart ſupported, the cloudy mind brightned, the uneaſy conſcience ſatisfied, and doubting ſouls reſolved; many times hath Chriſt made himſelf known to his diſciples in the breaking of bread; herein he hath allowed them the ſmiles of his face, the comforts of his Spirit, and ſeal of their pardon, and a ſight of the King in his beauty, and a Piſgah view of Canaan. O worthy communicant, is there any meal in the world ſo profitable as this? A meal that proves life to your ſo[illegible]d death to your ſins, a cor-

dial to your hearts, and balm to your wounds, ſtrength to your graces, and poiſon to your luſts.

Q. *What are the diſadvantages of unworthy communicating?*

A. It draws down judicial ſtrokes from God upon the ſoul, diſeaſes and untimely death on the body, and eternal wrath upon both. It brings on deſertion from God, and the rebukes of his anger, darkneſs on the mind, deadneſs and impenitency on the heart, barrenneſs and leanneſs on the ſoul, decay and withering on the graces, formality and lifeleſneſs in duties, fearedneſs, and ſometimes horror on the conſcience: Yea, it lets looſe Satan againſt the ſoul. And ſome of theſe plagues have even believers themſelves ſmarted under, for their careleſs communicating, 1 Cor. xi. 29. 30.

Q. *What is the meaning of theſe words,* 1 xi Cor. 29. He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body? *Is this ſin ſo damnable that there is no pardon for it?*

A. Though the ſin be heinous, yet it is not unpardonable: That is not the meaning of the words; the word *damnation*, in the original is *Krima*, which properly ſignifies *judgment*, as well as *damnation*, and therefore our *aſſembly divines* uſe this word upon this ſubject, "They eat and drink judgment to themſelves," *i. e.* they make themſelves liable to temporal, ſpiritual, and eternal judgments: Temporal and ſpiritual judgments will follow them in this world, and, without a timely repentance, theſe will end in eternal damnation in the other. This is pardonable, as well as all others, through "the blood of Chriſt which cleanſeth from all ſin." For as the virtue of this precious blood ſaved and cleanſed many, who actually ſhed it at Jeruſalem; ſo it can ſave and cleanſe thoſe who ſpill and trample it under foot in the ſacrament, upon their application to it, Luke xxiv. 46, 47. Acts ii. 36. 38. 41. 1 John i. 7.

Q. *Doth the preſence of a wicked man pollute the ſacrament to worthy receivers who ſit at the table with him?*

A. No; for it is ſaid, *he eateth and drinketh judgment*

ment to himſelf only, not to another that receives with him: Otherwiſe Chriſt and his apoſtles had been defiled by the company of Judas; for at the ſacrament of the paſſover he certainly was.

Q. *Why is the guilt of this damning ſin laid upon the unworthy communicant's not diſcerning the Lord's body?*

A. Becauſe he doth not diſtinguiſh betwixt common bread and the ſacrament bread, which repreſents the Lord's body; but uſeth it with as little preparation and regard, or as careleſly, as he uſeth the other; which infers dreadful guilt before God.

Q. *Where is the ſacrament to be adminiſtred?*

A. Only in the congregations and aſſemblies of God's people. For, 1. Chriſt gave it to his diſciples when met together, and not to any of them apart, Matt. xxvi. 20. 26.

2*dly*, It was the practice of the primitive and apoſtolical churches to adminiſtrate and partake of this ſacrament publicly, when the congregation or church was aſſembled together in one place; which is ratified by the apoſtle, 1 Cor. xi. 20.

3*dly*, Becauſe it is one great deſign in this ordinance, to teſtify union or communion of Chriſtians one with another, 1 Cor. x. 16. 17. "For we being many, are one bread." Now this union of man cannot be expreſſed where there are not many convened together to do it.

Q. *Wherefore may not the ſacrament be adminiſtred to the ſick, or perſons on a death-bed?*

A. It ought not, becauſe of the foreſaid reaſons; and alſo in regard of theſe following: 1. We have neither precept nor example for this practice, in the word of God; and ſo it cannot be done in faith, Rom. xiv. 23.

2*dly*, It derogates much from the awfulneſs and ſolemnity of this great and auguſt ordinance, to adminiſtrate it ſo privately, and with ſo little deliberation and preparation, as often it is done, where this practice is allowed.

3*dly*, Few ſick or dying perſons are privileged with ſuch ſtayedneſs of mi[illegible]lmneſs of thought, free exerciſe

ercise of reason, and undisturbed use of the faculties, as is necessary for a man's examining himself before he partake, and so exerting the several acts of faith, and the other graces which are requisite in partaking. And to administrate the sacrament to those who are tossed with sickness, distracted with pain or incapable of any freedom or distinctness of thought (as most sick people are) is to profane the ordinance, and to do the sick person more harm than good.

4thly, This were to symbolize with Papists and idolaters in their superstitious practices, and to homologate their errors: For Papist's believe that the sacraments do of themselves confer grace, and that all is well, if they at last partake of this sacrament. From all which errors, idolatries and superstitious customs, we ought to keep a due distance in obedience to God's command, Exod. xxiii. 24. Levit. xviii. 3. Deut. xii. 30. 1 Cor. x. 6 Rev. xviii. 4.

Q. *Seeing it is our indispensible duty to communicate, and that frequently; and it is so highly dangerous to communicate unworthily: What course shall we take, in order to our being worthy communicants?*

A. We must with all earnestness seek after that gospel fitness and preparation, which God requires of those that approach to this holy ordinance.

Concerning our PREPARATION *for the* LORD'S SUPPER.

Quest. *What sort of preparation is it, that God requires of such as come to his table?*

A. It is not a slack or careless preparation, to be put by in a hasty and superficial manner, as some do, who never set about it till Saturday or the Lord's day morning before they communicate. No, it must be timeous and deliberate, conscientious and impartial, diligent and fervent in the use of all appointed means, depending upon God for the gracious preparation of the heart, according to his promise, Psal. [illegible]7. Prov. xvi. 1.

Q. *What*

Q. *What is the neceſſity of ſuch ſolemn preparation for the Lord's table?*

A. For theſe reaſons; 1. God requires it, 1 Cor. xi. 28. 2*dly*, There was alſo a great preparation required for the paſſover, Exod. xii. Num. ix. And this was not put by in a ſhort time; for the trumpet was blown in Jeruſalem to make intimation of its approach fifteen days before; and every family was to have the lamb in their houſes four days before the eating of it, Pſ. lxxxi. 3. Exod. xii. 3. 6. Alſo their houſe was to be prepared and narrowly ſearched for leaven, and that with candles; Chriſt, before eating it, cauſed beſpeak and make ready an upper room, furniſhed, ſwept and garniſhed for that purpoſe: All this ſerves to teach us what preparation we ſhould make for the Lord's ſupper, that now is come in room of the paſſover.

3*dly*, The ſoul makes a near approach to an infinitely holy God in this ordinance; yea, tranſacts and renews covenant with him, which doth call for our making ſolemn preparation, as it was the ſaints practice of old on ſuch occaſions, Gen. xxxv. 2. 3. Joſh. iii. 5. 1 Sam. vii. 3. 1 Sam. xvi. 5. Pſal. xxvi. 6.

4*thly*, There is need for it, becauſe we are naturally unfit and unprepared; we have carnal hearts, dead affections, and unholy ſouls; and therefore they muſt be renewed, quickened, and purified, before we can hold communion with a holy God at his table.

5*thly*, God makes great preparations for us in this ordinance; he hath made all things ready on his part; a rich feaſt, a complete Saviour, a full covenant, a ſufficient ranſom, a perfect righteouſneſs, ſuitable promiſes, ſovereign remedies, a glorious purchaſe, and everlaſting inheritance. And are not we bound in duty and gratitude to prepare for receiving thoſe great things, Prov. ix. 2. Mat. xxii. 4.

6*thly*, There is great danger in coming unpreparedly, even of eating and drinking damnation: Of which I have ſpoken before. We muſt not think that we can eſcape the eye of a jealous and all-ſeeing God at this feaſt; for he narrowly views all the gueſts, and will ſpy out every unprepared communicant. As he did the man

man that wanted the wedding-garment, Mat. xx. 11. about whom he gave moſt fearful orders, ver. 13.

Q. *What are the parts of preparation required of us in order to our approach to God's table?*

A. There are generally two, but very comprehenſive, viz. ſelf-examination, and exciting of the graces.

Q. *What is the nature of this work of ſelf-examination?*

A. It lies in a free communing with our own hearts, and bringing our ſouls before the tribunal of conſcience, and there judging them according to God's word. And in this proceſs there muſt be an awakening ſummons given, and impartial enquiry made, plain accuſations tabled againſt us, and a juſt ſentence pronounced upon us, concerning our ſtate. And if the ſentence be bad, there muſt be the poor pannel's earneſt cries for mercy, and a fleeing quickly to our Surety for repealing of the ſentence of the law. All this I include in ſelf-examination, as neceſſary for preparing us to come to the Lord's table.

Q. *Is there an abſolute neceſſity for ſelf-examination before communicating?*

A. Yes; 1. Becauſe without it we cannot know how it is with us as to our ſtate, and whether we have a right to approach or not. 2. Without it we cannot know our wants and miſeries; ſee our need of Chriſt, or eſteem him precious. 3. Without it we cannot have a full diſcovery of our ſins, and ſo cannot reform from them. 4. Without it we cannot know the deficiency or weakneſs of the ſacramental graces in us, and ſo cannot excite them. 5. Without a particular knowledge of our plagues and diſtempers, we cannot make particular application of the remedy provided for us in the ſacrament.

Q. *What are the properties of this duty?*

A. 1. It is abſolutely neceſſary: For it is the firſt ſtep to our converſion.

2. It is a duty much neglected by the moſt part of the world, they have no acquaintance with themſelves.

3. It is very difficult and diſpleaſing to nature. We are moſt unwilling to turn accuſers of ourſelves; it being againſt ſelf-love, which always inclines us to flatter ourſelves.

4. It

4. It is a duty we ſoon tire of, and are ready to flinch from, after we begin it. It is no eaſy matter to keep the mind cloſe at this work for any conſiderable time together.

5. It requires a conſtant dependence on, and looking to God for his Spirit's aſſiſtance and light, without which we cannot make right diſcoveries of ourſelves, Pſal. cxxxix. 23. 24.

Q. *What are theſe things we ought to examine ourſelves about, before we approach to the Lord's table?*

A. Concerning theſe five things: 1. Our ſtate and condition. 2. Our ſins and ſhort-comings. 3. Our wants and neceſſities. 4. Our ends and deſigns. 5. Our graces and qualifications.

Q. *Is it poſſible to know the ſpiritual ſtate and condition of our ſouls, if it be bad?*

A. Yes; by marks and evidences laid down in ſcripture; particularly our ſtate is bad, if we love the world more than God; if we mind our bodies more than God; if we mind our bodies more than our ſouls. If we be inſenſible of the neceſſity and uſefulneſs of Chriſt to our ſouls. If we make religion only our by-work, and give God no more ſervice than what the world and the fleſh can ſpare. If we live vain and careleſs lives, and allow ourſelves in known ſin, 1 John ii. 15. 2 Tim. iii. 4. John v. 40. Rom. viii. 5. Rom. x. 3. Mat. x. 37. Pſal. lxxiii. 27.

Q. *How may we know if our ſpiritual ſtate be good?*

A. By ſuch evidences as theſe: If we be heartily concerned about our ſouls and eternity, and carefully ſeek the favour of God through Chriſt: If we place our happineſs in the enjoying of communion with God, and not in the world's comforts: If Chriſt the Mediator, his ordinances, people, and all that belongs to him, be precious to us; if indwelling ſin be our burden, and we ſincerely ſtrive againſt ſin both in heart and life; if we make conſcience of our words and ways, and have a reſpect to all God's commandments. Theſe are marks of our ſtate being good, Pſal. lxxiii. 25. Rom. viii. 5. 1 Pet. ii. 7. 1 John iii. 9. 14. Gal. v. 24. Rom. vii. 24. Pſalm cxix. 6. 128.

Q. *What*

of all the divine precepts as our rule; all his ordinan and providences as our helps to heaven: His coven as the treaſure of our ſupplies and comforts: His r to reclaim and ſpur us on to duty: His people as o companions in travel: And his heaven as our hoi and eternal dwelling place.

Q. *Seeing dedication is the other act in perſonal covena ing, what is it we are to dedicate to God?*

A. As God gives himſelf wholly to us, ſo we mu dedicate and give ourſelves wholly and unreſervedly him; our ſouls with all their powers and faculti our underſtandings to embrace God's truths; our wi to comply with his will: our conſciences to receive h orders; our memories to lay up his counſels; and o affections, and deſires to be centered upon him, as t object of our happineſs. Alſo we muſt devote and gi up our bodies, with all their ſenſes and members, to l for his ſervice: Our eyes to read his word and beho his works: Our ears to hear his calls: Our feet to wa in his ways pleaſing to him: Our hands to ſupply h people in diſtreſs; and our tongues to pray, and ſpe the language of Canaan. Again, we muſt give up o enjoyments to him, our time and talents, our eſtat and ſubſtance, our relations and friends, our gifts a graces, our power and intereſt, to be employed for Go and his honour, and to be entirely diſpoſed of for h ſervice and glory. Likewiſe, we muſt dedicate our ſe vice and endeavours to God, with all the actions a performances of our lives; aiming at his glory in all w do, reſolving and engaging, in Chriſt's ſtrength, to li wholly to God, perform every duty he commands, ſu fer patiently what he lays on us, watch againſt eve ſin he forbids, and renounce all his enemies. In a wor we muſt give up and reſign our whole man to God, a all that we have, to be guided by his Spirit, ruled b his laws, and diſpoſed of by his providence. And i theſe things lies our perſonal covenanting with Go which certainly is the communicant's beſt token, warrant him to approach to the Lord's table.

Q. *Is not the gracious covenant, which believers a brought into by their cloſing with Chriſt, called* God's cov

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nant, *and a covenant which he makes with us? How then can we be ſaid to make a covenant with him?*

A. I grant that it is God's covenant, and that ordinarily he is ſaid to make the covenant with his people; and for this good reaſon, that God is the bleſſed author and deviſer of this covenant, and revealer and propoſer of it to us; and he that affords us grace and ſtrength to conſent to it, and do our part of the covenant. But the covenant of grace being a marriage-covenant, it neceſſarily imports in its nature a bargain that is mutual, and requires the conſent of both parties, in order to the making and concluding of it. So that we are to be active, and not wholly paſſive in this tranſaction; ſomething muſt be done on our part, when we enter into this covenant; not that we have this principle of activity in and from ourſelves; no, it is the fruit of Chriſt's purchaſe, and his Spirit's operation, freely promiſed and given us by God, Jer. xxix. 13. But ſeeing this activity is put forth and exerted by our faculties, it becomes the act and deed of the gracious ſoul. That this covenant is mutual, and doth require activity on our part, is plain from ſcripture, and the ſeveral ways that faith is expreſſed therein. Our entering into this covenant is held forth by the ſinner's yielding himſelf to the Lord, or giving his hand to the Lord, as in the original, 2 Chron. xxx. 8. by our taking hold of the covenant, Iſa. lvi. 4. our making a covenant with God, Pſa. l. 5. 2 Chron. xxix. 10. Jer. xxxiv. 18. ſo that we are ſaid to make it with God, as well as he is ſaid to make it with us. Alſo it is held forth by our joining ourſelves to the Lord in a covenant, Jer. l. 5. Our avouching the Lord to be our God, Deut. xxvi. 17. Our ſwearing to the Lord, 2 Chron. xv. 14. Our being married to the Lord, Jer. iii. 14. Hoſ. ii. 19, 20. Our ſubſcribing with the hand unto the Lord, and ſaying "I am the Lord's," Iſa. xliv. 5. Our ſouls ſaying to the Lord, "Thou art my Lord, thou art my God, and my portion, Pſal. xvi. 2. Pſal. xxxi. 10. Hoſ. ii. 24. Lam. iii. 24. Likewiſe in the New Teſtament our covenanting with God is held forth by our coming unto God by Chriſt, Heb. vi. 25. laying hold upon the hope ſet before us, Heb. vi.

18. embracing of the promiſes, Heb. xi. 13. Receiving Chriſt, and being married to him, John i. 12. Mat. xxii. 2. Rom. vii. 4. All which expreſſions import our activity in covenanting with God. I grant, indeed, that it is God that works in us, and that it is he that is the firſt mover in this bleſſed bargain; he courts us before we conſent; he chuſes us before we chuſe him, Hoſ. ii. 23 Zech. xiii. 8. 9. ſo that this covenant is all free grace; for though God puts a condition in it on our part, yet he graciouſly works it in us, and promiſes it to us, ſaying, "Ye ſhall be my people," Jer. xxiv. 7. Ezek. xxxvi. 26, 27, 28. Phil. ii. 12, 13.

Q. *In what manner muſt we go about this work of perſonal covenanting with God?*

A. 1. We muſt have our hearts prepared and put in a ſuitable frame for it; they muſt be ſpiritual, humble, and panting after God in Chriſt.

2*dly*, We muſt be deliberate in managing this weighty tranſaction, and labour to have a clear view of the nature and frame of the covenant of grace: what God offers and promiſes to us, and what he requires of us; and endeavour by grace to get our hearts wrought up to a ſtedfaſt reſolution to comply therewith.

3*dly*, We muſt ſtill bring Chriſt alongſt with us in our covenanting with God; we muſt bring the ſacrifice of his merits to atone for the breach of the firſt covenant, and his ſuretyſhip to anſwer for our faithfulneſs in the ſecond, ere we can expect to be taken into covenant with God, and owned as his people.

4*thly*, We muſt give up and engage ourſelves to God in a moſt humble and ſelf-denied manner, narrowly watching againſt a ſelfiſh and legal frame of ſpirit in this work (which we are moſt ready to decline unto) and guarding with all care againſt any ſecret relying upon our own engagements and doings, or letting them come in the room of Chriſt, who alone is *the Lord our Righteouſneſs*. Therefore, in managing this work, let us rely wholly upon Chriſt's righteouſneſs to procure us acceſs to God, and acceptance with him; and upon his ſtrength and grace both in making and performing our promiſes and engagements to him; let theſe ſcripture-texts be

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ſtill in our view, Pſal. l. 5. Jer. xxiii. 6. Iſa. xlv. 24. 1 Cor. i. 30. Phil. iii. 8. 9.

5*thly*, We ſhould ſet about this work of perſonal covenanting timeouſly and ſpeedily, without delay or loſs of time; and particularly, let it be done in the ſeaſon of youth; or when perſons firſt get their eyes opened to ſee their loſtneſs by nature, and their need of Chriſt.

And then, *laſtly*, it ought to be undertaken and gone about in an humble dependence upon divine grace, and conducted with all ſecrecy and retiredneſs, ſerioufneſs, and holy awe; and yet in the moſt ſolemn and explicit manner, with the expreſs words of the mouth, as well as the fixed purpoſe of the heart; yea, ſubſcribing it with the hand, and calling heaven and earth to witneſs our ſincerity in this grand affair. An example whereof I have ſubjoined in the appendix of this catechiſm.

Q. *What is the neceſſity of our perſonal-covenanting with God?*

A. 1. Becauſe God requires it of us, and promiſes great happineſs to them who did it in ſincerity, 2 Chron. xxx. 8. Pſal l. 5. Iſa. lvi. 4. 5. 6. 7.

2. The nature of faith (which is required of every man) implies covenanting with God: For faith is the uniting grace, and carries in it not only an aſſent of the underſtanding, but alſo the conſent of the will to embrace God's offers of ſalvation through Chriſt, and accept of Chriſt on his own terms, both as our Saviour and ruler, Mat. xi. 28. 29. Math. xvi. 24. He is a High-prieſt on the throne, Zech. vi. 13.

3. Our baptiſm obligeth us to perſonal-covenanting with God. For the whole of the covenant of grace is contained in baptiſm, and every man's conſent to it is implied in theſe words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt," *i. e.* I ſprinkle thee with water, which repreſents God's bequeathing and making over to thee all Chriſt's purchaſe, in ſign and teſtimony that thou doſt own God the Father for thy Father in Chriſt, God the Son for thy Redeemer, and God the Holy Ghoſt for thy Sanctifier: Now it is certainly requiſite that we ſhould, when we come to age, perſonally renew our baptiſmal covenant,

nant, and ratify our parents deed, that we may be Chriſtians by our own free choice and conſent, as well as by our parents dedication. And this every individual man and woman that would be ſaved, muſt do for themſelves, by their own particular conſent and perſonal coming into the bond of this covenant, Ezek. xx. 37. The which, if we neglect to do, our baptiſm will not profit us, for God will rank and puniſh us with the uncircumciſed, Jer. ix. 25. 26.

4. This was the practice of God's people of old, Deut. xxvi. 17. 2 Kings xxiii. 3. 2 Chron. xxix. 10. Neh. ix. 38. Pſalm l. 5. Jer. xxxiv. 18. Jer. l. 5. Iſa. lvi. 4. 6. Nay, it is the practice of all the New Teſtament believers, 2 Cor. viii. 5. 2 Cor. xi. 2. For our giving ourſelves to the Lord, in marriage-tranſaction, doth plainly import our perſonal covenanting with God.

Q. *But what warrant have we for ſuch an expreſs verbal way of covenanting with God, as before-mentioned?*

A. I do not ſay that ſuch an explicit or formal tranſaction is abſolutely neceſſary to ſalvation, ſeeing a man's ſtate is ſafe, if he with his heart cloſe with God's offer of ſalvation through Chriſt: But yet this expreſs verbal tranſacting is very neceſſary on ſeveral accounts.

1. Becauſe it is a matter of the greateſt moment and concern to our ſouls to be in a covenant with God, and we can never be at too much pains to make it ſure. Shall we be ſo very expreſs, plain, and peremptory in other bargains of leſſer moment, and yet be content to be overly in this, upon which our eternal concerns do depend?

2. It is neceſſary, that ſo the impreſſions of our conſent and engagements to the Lord may be fixed the deeper in our minds and memories; and ſo may be the more abiding with us.

3. It is neceſſary for the ſtrengthening of faith, and preventing many groundleſs fears and jealouſies about our ſouls eſtate. There is nothing ſo liable to be queſtioned and brought into debate, as our intereſt in Chriſt, and our being in covenant with God through him; and therefore we ſhould do all we can for maintaining a comfortable ſenſe of it upon our ſpirits, that we may be the

the more chearful in our obedience to God. And this way of ſolemn verbal tranſacting with God is a proper means for that end; it being, as it were, a formal inſtrument taken and put in record, of what paſſeth betwixt God and the ſoul.

4. This practice is very advantageous and ſupporting to God's people in the day of trouble and diſtreſs, or when they are in the view of death. How comfortable is it then, to call to mind former experiences of the ſoul's communion with God, and particularly for them to remember how, at ſuch a time and place, they joined themſelves to the Lord in a perſonal and perpetual covenant: Then and there God ſpake with them, ſealed their pardon, and owned them as his covenanted people. The ſoul was helped, ſolemnly and expreſsly, to ſay unto the Lord, "Thou art my God;" and God graciouſly anſwered the ſoul, "I am thy ſalvation." This was very comfortable to the royal Pſalmiſt in the time of his greateſt ſtraits, and when in proſpect of eternity, 2 Sam. xxiii. 5. Pſal. xlii. 6. 11. Pſal. lxxvii. 10. 11. 12, 13. Pſal. cxliii. 5. 6.

5. Expreſs tranſacting with God hath been the uſual practice of the beſt and holieſt of God's people; and ſtill is moſt frequent in thoſe times and places, where the power and life of religion do moſt abound: This practice of God's people hath been viſibly owned by God; by this method many of them have attained to the comfortable aſſurance of their intereſt in Chriſt and the bleſſings of the new covenant, which hath been very ſteadable to them through the whole courſe of their lives. And, to the neglect of this ancient and uſeful practice, many think the great decay of religion in our day is to be imputed.

6. There is ſolid foundation and warrant given for expreſs verbal tranſacting with God, from his word, and the practice of his ſaints therein recorded. For the covenant betwixt God and his people is there repreſented by a marriage covenant betwixt huſband and wife, Hoſ. ii. 19. 20. 2 Cor. xi. 2. And we know it is neceſſary that the wife give expreſs and explicit conſent to the huſband, as well as the huſband to the wife. And, therefore

therefore the Lord ſaith to his people, "Thou ſhalt call me Iſhi;" *i. e.* my Huſband, "and thou ſhalt not be for another, ſo alſo will I be for thee," Hoſ. ii. 16. Hoſ. iii. 3. Such a conſent gave the ſpouſe, Cant. vi. 3. "I am my Beloved's, and my Beloved is mine." Likewiſe our joining ourſelves to the Lord in this covenant, is called a "giving the hand to the Lord," which imports a moſt poſitive and expreſs way of tranſacting, 2 Chron. xxx. 8. Again he ſaith, "One ſhall ſay, I am the Lord's, and another ſhall ſubſcribe with his hand unto the Lord," Iſa. xliv. 5. Theſe and many other ſcriptures, that might be cited, import a moſt expreſs and formal conſent in this covenant, to be neceſſary and warrantable on our part, Jer. iii. 4. 19. Iſa. xiv. 24. Zech. xiii. 9. Which alſo we have exemplified in the practices of Jacob, David, Hezekiah, Nehemiah, Thomas, and other ſaints, Gen. xxviii. 20. 21. Pſal. xvi. 2. 2 Chron. xxix. 10. Neh. ix. 38. John xx. 28. Pſal. cxl. 6.

Q. *What are the proper ſeaſons for expreſs covenanting with God?*

A. 1. In time of youth, when the heart is moſt tender and melting: And eſpecially when perſons are firſt brought under convictions, and are about to renew their baptiſmal engagements, and approach to the Lord's table for receiving the ſecond ſeal of God's covenant, Pſ. lxxi. 5. 17. Jer. ii. 2. Jer. iii. 4.

2. This practice is to be renewed upon ſome ſpecial occaſions. As, 1. In time of great backſliding and deep humiliation for the ſame, Neh. ix. 29. 2*dly*, In time of great ſtraits and imminent dangers, Gen xxxii. 9. 26. Pſal. xxxi. 14. Pſal. lvii. 1. 2. 3*dly*, When perſons are undertaking ſome great and difficult work, as Joſhua, when Iſrael was to ſettle in Canaan in the midſt of ſnares, Joſh. xxiv. 23. 24. 25. And Jacob, when going to Padan-aram, Gen. xxviii 20. 21. 4*thly*, When believers are under deſertion, and in the dark about their caſe, and, through temptations, brought to queſtion if ever they really covenanted with God: then it is proper to eſſay the matter of new, and do what we can to put it out of doubt, by ſaying expreſsly to God, "Thou art my God, and my portion, Pſal. xxxi. 14. Pſal. cxlii.

xlii. 5. So the Spouſe, when deſerted, profeſſed and avowed Chriſt as her Beloved, Cant. v. 4. and vi. 3. *5thly*, Some have repeated this practice with comfort at the beginning of every year. I grant, indeed, there is hazard leſt people, by frequent expreſs covenanting with God, turn too formal in it: And therefore it may be as fit, on ſome occaſions, to declare, in the ſight of God, our adherence to the covenant formerly made. Formality and overlineſs in this work, ſhould be eſpecially guarded againſt; for our expreſs verbal covenanting is of no worth, unleſs heart-covenanting be joined with it. It is a mocking of God, to draw nigh to him with the lips, when the heart is away.

Q. *What ſhall we think of thoſe, who apprehend that they once covenanted with God in Chriſt: but by their ſins they have broke their engagements, and ſo are no more to be reckoned God's covenanted people?*

A. 1. All ſuch have cauſe to be humbled deeply for their ſins, whereby they have broken covenant with God: And if they be not humbled on this account, they have indeed ground to ſuſpect themſelves, that they were never truly God's covenanted people.

2*dly*, We ought to remember that the covenant of works and the covenant of grace differ vaſtly in their nature: For the firſt could be violated by the leaſt ſin, but the ſecond cannot be diſſolved by any ſin of the covenanted. For though we break the engagement we come under when we enter into this covenant; yet God will not break the promiſes he makes on his part. God's gracious covenant with his people ſtands firm and undiſſolved, notwithſtanding of many breaches and failures on their part; becauſe there is a Surety in this covenant, from whom he receives ſatisfaction for the ſins of the covenanted; and upon this account, it is provided as a ſpecial article of this covenant, that God will forgive the ſins and breaches of his covenanted people, when they confeſs them, and ſue for pardon for their Surety's ſake: And hence it is, that the covenant of grace is perpetual and indiſſolvable, and thoſe who are once in covenant with God, are ſtill in it, Jer.

xxxi. 33. 34 Pſalm lxxxix. 31. 34. Iſa. liv. 8. 1 John i. 9. 1 John ii. 1.

3*dly*, All ſenſible backſliders, covenant-breakers, and treacherous dealers of any ſort, are graciouſly invited and encouraged by God to return to him, and renew their covenant again, Jer. iii. 1. 12. 13. 14. 16. 20. 21. 22 Hoſ. xiv. 1. 2. 3. 4.

Q. *But what if we ſhould juſt break over again: Is it not better not to engage than come under new obligations which would but aggravate our guilt?*

A. 1. It would be a fearful aggravation of ſin indeed, to come under new engagements to God, without having a ſincere deſign of keeping them.

2*dly*, We are peremptorily obliged by God's command to renew covenant with him, and not left to our freedom to come under new engagements or not as we think fit.

3*dly*, It is good to be jealous of ourſelves in taking on new engagements; for the weaker we be in our own eyes, and the more we diſtruſt our own ſtrength, the ſtronger and ſafer we really are, 2 Cor. xii. 10.

4*thly*, If we covenant honeſtly with God through Chriſt our Surety, we may expect ſufficient covenanted grace and ſtrength, for breaking the power of ſin in us, and enabling us to wreſtle againſt it. And likewiſe we will have our Surety engaged to anſwer for all our failures; and though we be weak, to be ſure he is ſufficiently able and ſponſible for us.

Q. *Is not this doctrine, concerning the perpetuity of the covenant, and Chriſt's ſuretyſhip for us, an encouragement to people to turn licentious in their walks?*

A. Not at all; for, on the contrary, believers are hereby laid under the ſtricter obligations to love God and Chriſt, which love will ſurely and ſweetly conſtrain them to an holy and obedient walk. And whoever they be that improve this doctrine as an encouragement to ſin, they are none of God's covenanted people; for it is the character of the ungodly, "To turn the grace of God into laſciviouſneſs: And though they ſhould do ſo, yet the foreſaid doctrine is true, and neceſſary to be publiſhed, to prevent dejected ſouls being

ing ſunk with diſcouragement, or driven into deſpair, Rom. vi. 1 2 Cor. v. 14 15 Gal. vi 1. Jude ver. 4.

Q. *But what ſhall be ſaid to thoſe, who are ſo diſcouraged with a ſenſe of their own unworthineſs to enter into covenant with God, that they ſuſpect God is not willing to accept of them?*

A. 1. God never refuſed to enter into covenant with any upon the account of unworthineſs. Who more vile than Manaſſeh, and yet God excluded him not upon his humble application? Who more unworthy than the prodigal that forſook his father, and took on to ſerve the devil and his ſinniſh luſts, and yet upon his return, the father takes him in his arms, rejoices in him as his dear child, and calls heaven and earth to rejoice with him too, 2 Chron. xxxiii 12. 13. Luke xv. 13 15.

2*dly*, God never took any into covenant with him but the unworthy; for God's covenanting with any of the ſinful poſterity of Adam (who are all of them utterly unworthy of this privilege) is an act of pure grace, and free condeſcending love, which all his people will have reaſon to admire and glorify to all the ages of eternity.

3*dly*, The more ſenſible we are of our unworthineſs, and humbled for it, the more fit we are for covenanting with God; for it is ſuch he hath promiſed to accept, Pſalm x 17. Iſa. lxvi. 2. Matt. v. 3.

4*thly*, Though we be altogether unworthy, in ourſelves, of being taken into covenant with God; yet worthy is the Lamb our Surety, who hath merited this privilege to unworthy ſinners, and it is only his worthineſs that we muſt plead.

5*thly*, We have the plaineſt calls, and moſt preſſing invitations from God to the unworthieſt of ſinners to come and enter into covenant with him, and many arguments made uſe of to engage them to it, 2 Chron. xxx. 8. Iſa. li. 4 Iſa. lv. 3. 7. Ezek. xviii. 30. 23. 2 Cor. v. 20. Now for any to doubt in God's willingneſs to enter into covenant with him, after theſe plain proofs which he has given us of it, is no leſs than to

ſuſpect God's ſincerity and ingenuity in his offers and declarations, which muſt be no ſmall crime.

Q. *But what ſhall be ſaid of thoſe, who have many times refuſed God's gracious offers, and hence are afraid that he will not accept of them now?*

A. 1. They ought to be deeply humbled for the former refuſals they have given. 2*dly*, Bleſs God that the treaty is not yet broke off, and that his gracious offers are ſtill ſounding in their ears. 3*dly*, The longer they have formerly refuſed, the more haſte ought they now to make to come and take hold of God's covenant, that they may not provoke him by refuſing or delaying any longer.

Q. *But have we ſtrength of ourſelves to take hold of this covenant, and tranſact with God?*

A 1. I grant we have not, but yet it is not here that the bargain ſticks: It is not ſo much for want of power, as want of will, that this tranſaction is not made; for if once we were willing, ſtrength would not be wanting: Yea, it is our unwillingneſs that ruins us, John v. 40. 2*dly*, We ought to be deeply humbled, under a ſenſe of our impotency before God, ly groaning in his way, plead earneſtly for pity, and flee to God's power, Chriſt's grace, and the Spirit's aſſiſtance, to enable us for this work, begging importunately, that, according to his promiſe, for Chriſt's ſake, he would put a principle of life and activity in us, that we may covenant with God, and cloſe a bargain with him through Chriſt. 3*dly*, As we ought to be looking and ſeeking for this principle of activity from God; ſo we muſt not lay aſide our own endeavours and efforts (weak as they are) till we know that we have this principle of the Spirit's concurrence with us; for commonly the Spirit's work in the ſoul is not diſcernible at firſt: But (ſeeing the duty is ours, tho' the work be the Spirit's) we ought in a humble dependence on Chriſt and his Spirit for ſtrength, to be aiming and minting to cloſe with God in Chriſt, take hold of his covenant, and conſent to the goſpel method of ſalvation, as we can: And if by any means we can get a grip of this covenant, let us take it, and ſay, with our ſouls, to the Lord, Thou art my God. For it pleaſeth

eth God to ſee us minting our duty, and he uſeth to join weak endeavours, and work in and by our own activity and weak mints, gradually influencing and inclining our hearts and wills to ſpiritual things, and holy duties, Luke xi. 13. Iſa. lxiv. 5. Jer. xxx. 21. 22. Jer. xxxi. 18. Hoſ. xiv. 2. 3. 4. Faith ordinarily comes at firſt to Chriſt with a weak and trembling hand, minting to take hold of God's covenant and the offers of grace, but knows not if theſe mints ſhall be any way available: Faith even adventures on a *may be*, "It may be the Lord will be gracious: Who knows but he will return," Amos v. 15. Joel ii. 14.

Q. *What ſhall we ſay of thoſe who refuſe to enter into covenant with God, becauſe they ſuſpect they are none of God's elect, and ſo have no right to God's covenant?*

A. We are to look on this ſuſpicion as a temptation of Satan, deſigned by him to hinder ſinners from Chriſt, or to drive them to deſperation, and therefore ought to be reſiſted: For, 1. It is great madneſs to open our ears to the ſuggeſtions of the devil, who is a "liar and murderer from the beginning," and ſtop them from hearing the voice of the God of mercy and truth ſpeaking to us in the ſcripture, and calling us to take hold of his covenant.

2. It is high preſumption to intrude ourſelves into the ſecret decrees of God, which he hath forbid us to pry into, and to reject thoſe plain duties which he hath commanded: For "ſecret things belong unto God, but revealed things unto us," Deut. xxix. 29.

3. The way to know our election is to make ſure our effectual calling, which muſt be by entering into covenant with God through Jeſus Chriſt, and turning our back upon ſin; which, if our hearts be determined to do, we may ſurely conclude we are elect veſſels; for turning to God in Chriſt is a fruit and certain proof of election, 2 Pet. i. 10.

4. This way of acting in ſoul-matters muſt be altogether againſt reaſon, ſeeing it is ſo in things reſpecting the body. We would reckon him a ſelf-murderer that would take no food, nor uſe any means for preſerving his natural life, becauſe of an apprehenſion he hath that he is appointed to die in a ſhort time. So they murder

murder their ſouls, who will not uſe the means of ſpiritual life, becauſe they fear they are not elected. Again, if we have but a probability of gaining ſome temporal advantage, though not a certainty, we will venture and run ſome hazard for it: And do we think heaven and eternal glory ſuch ſmall things, that we will not venture and eſſay to take hold of God's covenant in order to obtain them?

Q. *What ſhall we ſay of thoſe who fear it is now out of time for them to attempt this, becauſe they ſuſpect their day of grace is paſt, and the door is ſhut?*

A. 1. I grant there are not a few who provoke God to ſhut the door and give up with them, becauſe of their long grieving and quenching the Spirit of God, and living ſecurely in known wickedneſs, under the moſt ſearching and lively ſermons; upon which account he withdraws his Spirit, and plagues many with judicial obduration, ſo that no means can do them any good. Wherefore if we in any meaſure be guilty of the foreſaid ſins, it ſhould be matter of great mourning and humiliation to us.

2. Cloſing with Chriſt in the goſpel offers, can never be too late, nor out of time: For God hath ſaid, "Whoſoever believeth in Chriſt ſhall not periſh, but have everlaſting life;" but ſaith not, if they do not believe againſt ſuch a time, they ſhall be excluded: No! the offer is made to all ſinners whatſomever, and late believers or repenters are not excepted from the benefit of it more than others.

3. They that can ſay, they ſincerely deſire God's favour and heart holineſs, the death of ſin, and true love to God, more than all the glory of the world; or, that they ſigh and groan after Chriſt, and would fain have him for their Lord and Saviour; it is a ſign their day of grace is not over, for theſe very deſires are ſome degrees of grace, and a certain evidence that God ſtill continues to deal with their hearts.

Q. *What are the marks of thoſe, who are truly God's covenanted people?*

A. They are a willing people, a humble and ſelf-denying people: They are an holy people, zealous of good works;

works; they are a thankful and God-exalting people. Jeſus Chriſt the Mediator and Surety of the covenant, is very precious to them. The free grace of the covenant is the matter of their wonder and admiration. They are inclined to perform covenant-duties, and that in a covenant way, relying on covenant-ſtrength, from a principle of love and gratitude to their covenanted God, and with an eye to glorify his name, Pſal. cx. 3. Ezek. xvi. 62. 63. Tit. ii. 14. Iſa. lv. 1. Pſal. cxv. 1. Iſa. xiv. 24 Iſa. lvi. 4. 5. 6.

Q. *Are all thoſe that are truly in covenant with God, acquainted with the new birth and a work of regeneration?*

A. Yes; for theſe two, being in covenant with God by faith in Jeſus Chriſt, and being renewed or born again, are inſeparately connected, Ezek. xxxvi. 26. 27. 28. 1 Cor. v. 17.

Q. *What is it that you underſtand by the new birth, or a work of regeneration?*

A. Theſe words, the new birth, new creature, regeneration, renovation, converſion, and effectual calling, are commonly uſed to denote the ſame thing; and they ſignify, that gracious and ſaving change which is wrought upon the whole man, both inwardly and outwardly, by the almighty power and grace of the Spirit of God, by the means of his word; whereby the ſoul, being awakened to ſee its miſery and danger in a natural ſtate, is humbled for ſin, and powerfully drawn and determined to come to Jeſus Chriſt for remedy; the mind is ſavingly enlightened, the will is made pliable, the heart is melted and made new, the ſeeds of grace are ſown therein, ſin's power is broken, the outward life is reformed, and the whole man is turned from ſin to Jeſus Chriſt and his ways, firmly reſolving, through his ſtrength, to walk with him conſtantly in the practice of holineſs and duties of religion, Eph. i. 18. 19. Tit. iii 4. 5. Acts xxvi. 18. Ezek. xxxvi. 27. 29. Rom. vi. 6. Eph. iv. 23. 24. 1 John iii. 9.

Q. *What are the ſigns of a perſon that is unregenerate, and in a ſtate of nature?*

A. They are ſuch, 1. Who love the world and the things of it more than God, 1 John ii. 15. James iv. 4.

2. Who againſt light live in the practice of ſecret wickedneſs,

wickedneſs, or regard iniquity in their hearts, Col. iii. 5. 6. Iſa. i. 13. 14. 15. Jer. 44. 16.

3. Who believe not the report of the goſpel concerning Jeſus Chriſt, John iii. 36. John viii. 24.

4. Who go about to eſtabliſh their own righteouſneſs, not ſubmitting to the righteouſneſs of Chriſt, Rom. x. 3.

5. Who are haters of the people of God, 1 John ii. 9. John iii. 10.

Q. *Have ſuch who, upon ſelf examination, find themſelves in that ſtate, any cauſe to deſpair of mercy?*

A. Though they may deſpair of help from themſelves, or of help from God, while they reſolve to continue in ſin; yet they are to believe there is a door of mercy and hope opened to the greateſt ſinners in the goſpel through Chriſt, ſeeing he is willing to accept of all who are ſenſible of ſin and miſery, and come to him for help; and to deſpair of mercy in Chriſt is the greateſt ſlight and diſhonour that can be done to him and his moſt efficacious blood, Mat. xi. 28. 1 Cor. vi. 9. 10. 11. 1 John i. 7. Lam. iii. 26.

Q. *What courſe ſhall theſe ſinners take. who are convinced of their bad eſtate, in order to be brought out of it?*

A. 1. They ought to cherith convictions, and labour for a deep and thorough ſenſe of ſin and miſery, Mat. ix. 12. Luke iv. 18.

2. They are to be diligent in attending upon the word, and in the uſe of prayer and meditation, John v. 25. 1 Pet. i. 23. Acts ix. 11.

3. They are to believe, though neither faith nor repentance be in their power, yet they are both purchaſed by Chriſt, and graciouſly promiſed to ſinners in the goſpel, Phil. i. 29. Acts 5. 31. Ezek. xxxvi. 26. 27.

4. They ought, in the firm perſuaſion of Chriſt's ability and willingneſs to help, to be looking to him for righteouſneſs and ſtrength; and in the painful uſe of all the ordinary means, to be much in preſſing their own hearts to believe and cloſe with Chriſt in the goſpel-offers; earneſtly crying to God with Ephraim, "Turn thou me, and I ſhall be turned, for thou art the Lord my God," Jer. xxxi. 18.

Q. *But may we not delay this affair till afterwards?*

A. No;

A. No; we muſt preſently ſet about it. For, 1. Our lives are moſt uncertain, and many thouſands go ſuddenly into eternity before they be aware; and none knoweth how ſhort while the days of God's patience, and the offers of grace, may laſt, James iv. 14. Heb. iii. 15. Luke xii. 20.

2*dly*, A ſtate of ſin is ſo dangerous, that we ſhould not willingly adventure to live and ly down another night in it.

3*dly*, The longer we delay converſion-work, the more unwilling we will be to ſet about it; the heart will be the more hardened, and the habits of ſin be more ſtrengthened: Our guilt will be the more increaſed, and our ſouls the more unwilling to be called to account.

4*thly*, There are many thouſands in hell already who have periſhed through delays.

5*thly*, If we refuſe to hearken to God in the time of youth and proſperity; he may juſtly refuſe to hearken to us in the time of our need, Prov. i. 26. 28. Zech. vii. 13.

Q. *By what marks may we know if the ſaving change by regeneration be wrought upon us, and that we are new born, and in a ſtate of grace?*

A. By theſe; 1. If we have got our eyes opened, and new diſcoveries of ſin, Chriſt, and holineſs; if ſin appear to us moſt vile, Chriſt moſt neceſſary, and holineſs moſt beautiful, Acts xxvi. 18. Rom. vii. 12. 13.

2*dly*, If we have got new cares and concernments of ſoul, not about "what we ſhall eat, drink," &c. but "what ſhall we do to be ſaved," get the favour of God, our intereſt in Chriſt ſecured, and our ſouls made meet for glory, Mat. vi. 31. 32. 33. Acts xvi. 30. Job xxiii. 3.

3*dly*, If we have got a new heart, and a new principle of ſpiritual life, and be endued with new reſolutions to ſtrive againſt ſin, and walk with God in newneſs of life, Ezek. xxxvi. 26. Rom. vi. 4. 12. Gal. v. 16. 17.

4*thly*, If we have got new deſires after the word of God, and the means of ſpiritual nouriſhment, 1 Pet. ii. 2.

5*thly*, If we have earneſt deſires after God's preſence in ordinances, and particularly after converſe with God, in ſecret prayer, Pſal. lxxiii. 1. 2. Pſal. lxiii. 28. Acts ix. 11.

6thly, If we hunger and thirſt after righteouſneſs both imputed and inherent, Mat. v 6.

7thly, If indwelling ſin and remaining corruption in our hearts, be our greateſt grief and trouble, Rom. vii. 24.

8thly, If we have a ſincere love to all the people of God, 1 John iii. 14.

Laſtly, If we come to the light, and be willing to be ſearched, and have matters put to a trial, John iii. 20 21. Pſal cxxxix. 23. 24

Q. *What are the marks and properties of a new heart?*

A. The new heart is a ſincere and ſingle heart; it is a ſoft and tender heart, trembling at God's word, and is affected with frowns; it is grieved for inward ſins and heart-plagues; it is afraid of temptations to ſin and the appearances of evil; it is concerned for the honour of God, and affected with the diſhonours that are done to him; it deſires and delights to do the will of God, and chuſeth the things that pleaſe him, Ezek. xxxvi. 26 Pſal. xviii. 23 Iſa. lvi. 2. Pſal. xxx. 7. Pſal. cxxxix. 21. Gen. xxxix. 9. Rom. vii. 22. 24. Acts xiii. 22. Iſa. lvi. 4.

Q. *What ſhall theſe poor exerciſed ſouls do, who, after the moſt diligent ſearch, ſtill doubt of their being in a gracious ſtate: For when ſome times they attempt to lay claim to ſome of the foreſaid marks, they are preſently beat off again, and all is darkened to them, ſo that they cannot ſay they have any true grace or faith at all?*

A. Theſe trembling and doubting ſouls, who are labouring by all means to attain to clearneſs about their ſouls condition, and yet cannot win at it, are very much to be pitied: For though they be ſtill uſing the means for light, yet they can get no ſolid ground to build any confidence upon: and hence they are often tempted to renounce their hope, and give over all further endeavours.

But ſuch ought to conſider, 1. That all ſeaſons, and particularly a deſerted condition, is not a very proper time for believers to examine and find out the marks of this gracious ſtate; for ordinarily, then, ſatan raiſes many fogs and miſts to obſcure their grace, and the ſaving change the Spirit of God hath wrought in their ſouls, that they cannot poſſibly diſcover it; ſo that they muſt wait a fitter opportunity for this work.

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2*dly*, We ought not to overlook the loweſt marks of grace, but be thankful if we can at leaſt ſay, our ſouls deſire grace and an intereſt in Chriſt above all things: and that we are much troubled and caſt down for want of clear evidences thereof: And though we cannot ſay we have true love to Chriſt, yet it is our greateſt grief that we cannot get our wretched hearts to love him: And though we cannot ſay we believe in Chriſt, yet we reſolve never to rely on our own righteouſneſs, nor ſeek another Saviour, but to caſt our ſouls down at his feet, and look up to him, and none other for help: And though we cannot ſay he will have mercy upon us; yet nothing in all the world would ſo pleaſe our hearts, as one ray or love-blink of his countenance. And though we cannot ſay we have true repentance, or any gracious change wrought in us; yet we reſolve never to give over duty, nor give way to any known ſin: We will find thirſt for Chriſt as our Saviour, and for heaven as our home. Then, I ſay, we ought to be thankful. For theſe, though often overlooked, are ſome degrees of faith, and evidences of the Spirit's work in the heart; for the leaſt degree of grace is grace, as well as that which is ſtronger: As the leaſt ſpark of a diamond is truly a diamond, as well as bigger ſtones; and the leaſt drop of dew is water, as well as the river. We read of faith "like a grain of muſtard ſeed," which nevertheleſs is true faith, as well as that which is ſtronger; and we muſt not "deſpiſe the day of ſmall things," Mat. viii. 26. Mat. xvii. 20. Zech iv. 10. Mark viii. 24. Mark ix. 24. Job xiii. 15. Mat. v. 6. Mat. xii. 20.

3*dly*, If we cannot attain to clearneſs, by poring on the marks of a gracious change, or of ſaving faith in us, (as indeed ſome times believers cannot, ſince there is no mark can be given, but a ſcrupulous conſcience will find an evaſion or back door) then let us try to act faith in a direct manner upon Jeſus Chriſt; for often believers come ſooner to clearneſs about their intereſt in him, by the direct acts of faith, than by the reflex acts. Therefore let us flee to Chriſt for refuge, and lay hold upon the offer and promiſes of life through him, as if we had never done it before. Let us go and tranſact a covenant

nant with God in Chriſt, as if we had never eſſayed ny thing like it before: and poſſibly our fears will ſoo evaniſh, and light break in, Pſal. xcvii. 11.

Q. *But can we never conclude that we are renewed a in a gracious ſtate, till we feel the pangs of the new birth, acquainted with a law work, and deep humiliation for ſi Do not theſe neceſſarily go before our cloſing with Chriſt?*

A. 1. I grant indeed that the operation of the ſpi of conviction by the law or the ſpirit of bondage, do ordinarily go before the ſpirit of adoption, and the i timations of pardon by Chriſt: And that all who con to Chriſt muſt come in the due ſenſe of their ſins a miſery by nature: And that ſome have had a gre meaſure of conviction, ſorrow, and humiliation for ſi Rom. viii. 15. Mat. ix. 12. Acts ii. 37. Pſal. lxxxvi 11.

2*dly*, God is a ſovereign free agent, and is not ti to one way of working in thoſe he brings home to hi ſelf. Some he brings in very early in their childhoo ſo that they do not remember the working of Go Spirit in them, which they have truly felt: And the he brings in, in riper years, he deals variouſly wi them: In ſome the work of humiliation is very gre and diſcernible; but in others not, as in Zaccheus a Lydia: In ſome humiliation work is deep and ſhort, was in the jaylor, and the three thouſand converted Peter's ſermon, who were convinced and pricked their hearts, repented and cloſed with Chriſt by fait were converted and baptized all in a few hours, Ac ii. 37. 41. Acts xvi. 30. 33. 34. In others again, th work is not ſo deep but of longer continuance: Son God calls not home till they have run a long race in courſe of open ſin, and rebellion againſt God, and the he uſeth to humble more deeply, and for a longer tim ſo that they can better obſerve the ſteps of the Spiri working in them, than others. Paul was three da under deep conviction and humiliation, Acts vi. Oth again, are in the time of their youth reſtrained fr groſs ſins, and have had always ſome liking to religi and the people of God, yet without ſaving grace; wh

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God brings theſe in, uſually their humiliation is not ſo deep as others. Nay ſome are drawn to Chriſt by the ſweet cords of love, and ſcarce know any thing of thoſe mount Sinai-thunderings, or the legal ſhakings and terrors that others are ſorely broken and exerciſed with. They are called in by the ſtill and calm voice of the goſpel, which convinces them in a kindly manner, melts their hearts for wounding of Chriſt, and warms their ſouls with the gracious diſcoveries of his free love and matchleſs excellencies, which makes them to ſtand and wonder, and readily to yield themſelves his captives. Zaccheus was ſoon ſurpriſed with the love-offers Chriſt made to his ſoul, ſo that he came down in haſte, and received him joyfully.

3*dly*, I grant, that thoſe who are brought in without a diſcernible law-work, are ordinarily more in the dark afterwards about their ſouls eſtate than others; becauſe their change was not ſo remarkable. Satan oft makes more ſucceſsful attacks upon them to drive them to doubting and deſpondency, than on thoſe who are gained by the law-terrors; and hence they are frequently tempted to raze the foundation.

4*thly*, As God doth not limit himſelf to one way of working, ſo none can preſcribe what time or degree of humiliation is ſufficient or neceſſary for the ſouls converſion and cloſing with Chriſt. Only if we have as much of it as is neceſſary to let us ſee our need of Chriſt, and determine us to paſs through all difficulties to come at him for ſalvation; and cauſe us to loath ourſelves in duſt and aſhes, and to hate every ſin, and break off from it: I ſay, if this be obtained, which is the true end of humiliation, we have no ground to deſpond for want of ſuch particular degrees and meaſures of it. Who can tell what meaſure of it Zaccheus, the Ethiopian eunuch, Lydia, and others had, whoſe heart the Lord ſuddenly opened by his word, to Chriſt: They had ſo much as made them break through all oppoſitions to Chriſt, and willingly to cloſe with him on his own terms, and to reckon him more lovely than heaven and earth, and all their idols and enjoyments in a world, and ſay, None but Chriſt: Which if we can

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win to, we need not be troubled, though we have re been ſo long in the depths, and in the dark as others For Chriſt did never put any away from him upon th account; he ſaith not, The man that comes to me con vinced and humbled in ſuch a meaſure, I will receive But, "him that cometh to me, I will in no wiſe ca out." Our coming to Chriſt is a certain proof of ou having ſeen our miſery, and the worth of Chriſt, whic is the main thing required of us.

5*thly*, Our keeping off from Chriſt, till we attai ſuch a meaſure of ſorrow and humiliation, ſavours to much of the covenant of works (which all Adam' children naturally incline to be juſtified by) for herei we are prone to affect making ſome ſort of expiatio or atonement for ſin of our own, or to ſeek a price t bring in our hands to Chriſt, whereby we might pu chaſe his blood, or ſome way deſerve him and his righ teouſneſs; which is a dangerous practical error.

6*thly*, Our not being humbled enough for ſin, ſhoul not make us linger in flying to Chriſt; but rathe haſten our flight to him, who "is exalted as a Princ and a Saviour, to give repentance to Iſrael, as well a forgiveneſs of ſin." Let us then be ſenſible of the hard neſs of our hearts, and humbled ſo much the more that we are not humbled as we ought to be, for offend ing God; and ſo let us run in to Chriſt, that may giv us a better meaſure of humiliation and repentance Acts v. 31.

Q. *What ſhall we think of thoſe exerciſed perſons, wh doubt of their converſion, becauſe they know not the tim when it was?*

A. There are ſeveral things ſaid upon the forme queſtion, which may help to reſolve this.

To which I add, 1. That the converſion of ſome i ſo remarkable, that it is no hard matter for them to b particular as to the time of it; and it is very comfort able to ſuch as can be ſo.

But, 2*dly*, There are others, who are brought in b the calm goſpel-way, in whom faith, repentance, an a holy life, have been gradually wrought, and grow ſomewhat inſenſibly with the growing knowledge o th

the goſpel and the will of God revealed therein, of whom it may be truly ſaid, the "kingdom of God cometh not with obſervation;" ſo that they cannot particulariſe the time of their converſion, Mark iv. 26, 27. Luke xvii. 20.

3*dly*, We ought to look into our hearts and examine if Chriſt's Spirit be dwelling there; and if we find that he is, we need not trouble ourſelves though we know not the particular time and manner of his entrance; let us try if we value Chriſt above the world, and deſire nearneſs to him, rather than the beſt things in the world; if we would rather diſpleaſe all the world than diſpleaſe him. And alſo, if we be acquainted with the illuminating work of his Spirit, making new diſcoveries of things to us, which we had not before; and though we cannot tell exactly the time, manner, and ſteps of the change, yet if we can ſay with that blind man, John ix. 25. "One thing I know, that whereas I was once blind, now I ſee." Once I ſaw little evil in ſin, but now I ſee it exceeding ſinful and damnable: Once I ſaw little evil in my nature, but now I ſee my nature corrupt, and my heart deceitful and deſperately wicked, ſwarming full of vile luſts. Once I thought ſomething of my own performances, but now I ſee them all to be loſs and dung. Once I ſaw little need of Chriſt, but now I ſee him to be more neceſſary to my ſoul, than food to my body. Once I thought I might perform duty well enough in my own ſtrength, but now I ſee I can do nothing without Chriſt. Once I ſaw little beauty in Chriſt, but now I ſee he is the roſe of Sharon, and the chiefeſt among ten thouſand; nay, among all the thouſands in heaven and earth. Well, if this be our caſe, we need not be anxious to know what day, month or year, the holy Spirit wrought theſe things in us; for to be ſure, the happy change is wrought, for though once "we were in darkneſs, yet now we are light in the Lord," Eph. v. 8. Phil. iii. 3, 8, 9. Cant. v. 9, 10. 1 Pet ii 7.

Q. *But how ſhall exerciſed ſouls do, who, after all pains and ſearchings, ſtill doubt of their being in covenant with God,*

God, and in a gracious ſtate? can ſuch doubting ſouls adventure to the Lord's table?

A. There are many exerciſed perſons, who doubt much of their being in a gracious ſtate, and yet are really in it, though they cannot attain the aſſurance of it. Many have great fears and perplexities becauſe of the weakneſs of their faith, and yet their weak faith is truly faith. Wherefore, if ſuch doubting ſouls be truly concerned and affected for the weakneſs of faith and want of ſuitable preparation for covenanting with God, and if they can ſay they have unfeigned deſires to be found in Chriſt, and to be in covenant with God, and to part with every known ſin, and alſo willing to be at all pains to prepare for this ordinance, in the uſe of the means of God's appointment, then they may adventure to come to it: For ſincere deſires to believe and cloſe with Chriſt, are ſome degrees of faith; and this ſacrament is appointed for the relief, ſtrengthning and eſtabliſhment of weak and doubting believers, who bewail their unbelief, and look to Chriſt for help, Iſa. l. 10. Iſa. xl. 11. 29, 31. Mark ix. 24, 25. Pſal. x. 17. Pſal. lxiii. 2, 5. Matt. xi. 28. Matt. xii. 29.

Q. *What then is the meaning of that ſcripture*, Rom. xiv. 23. He that doubteth is damned, if he eat?

A. The apoſtle there is diſſuading from eating of fleſh that was ſacrificed or dedicated to idols, for fear of giving offence: And his meaning is, he that doubts of that meat, whether it be lawful or not, and yet ventures on that, whereof he is not perſuaded of its lawfulneſs, he wrongs his own conſcience and offends God; which indeed is damnable in itſelf, as being againſt his light. The apoſtle is not ſpeaking there of the Lord's ſupper, which is itſelf plainly a commanded duty, and the neglect whereof is infallibly ſinful: But of eating fleſh that had been dedicated to idols, which was doubtful in itſelf, and became plainly ſinful, as it gave offence to weak brethren.

Concerning

Concerning the Examination of our SINS.

Queſt. *SEEING the next thing to be examined after our ate, is our ſins and ſhort-comings; how are we to examine eſe before our coming to the Lord's table?*

A. We ought to ſet time apart, and convene our ſouls efore God and conſcience, and compare our hearts and ives with the rule of God's commandments. And for his end we muſt pray for the light and aſſiſtance of God's Spirit, look into our hearts, look back to our forner ways, and take a full and particular view of all our ins, ſo far as we can remember, ſins both original and ctual, ſins of youth and riper age, ſins of heart and of ife, ſins of purpoſe and of practice, ſins of omiſſion nd of commiſſion, ſins ſecret and open, ſins in thoughts, vords, and deeds. We are to conſider our ſins both aainſt the firſt and ſecond table of the law; how we ave injured God, our neighbours, ourſelves, with all he heinous circumſtances and aggravations of our ſins. And in order to get a full diſcovery of our manifold ranſgreſſions and ſins againſt every one of God's commandments, let us ſeriouſly read over the queſtions in ur Larger Catechiſm, concerning the duties required, nd the ſins forbidden in each of the ten commandments, nd alſo concerning thoſe aggravations, (therein menoned) which make ſome ſins more heinous than oers, with the ſcriptures there adduced for proving heſe things: And there we may get (through the bleſing of God) a moſt ſurpriſing and humbling ſight of ur guilt and innumerable tranſgreſſions before God, oth of omiſſion and commiſſion, of heart and life, ſeret and open, that may cauſe us, with bitter lamentaion, cry out with the Pſalmiſt, in prayer to God, Pſal. ix. 12. "Who can underſtand his errors, cleanſe thou me from ſecret faults." And, in a ſpecial manner, we ought to ſearch for our predominant ſins and idols, and particularly to examine into thoſe defilements and that guilt, which we have contracted, whether by the luſts of our hearts, or the out-breakings of our lives, ſince the laſt approach we made to the Lord's table.

Q. *What are thoſe luſts and plagues of the heart that we ſhould be moſt concerned about, in ſelf-examination?*

A. They can ſcarcely be numbered, and therefore, referring to the Larger Catechiſm, as afore cited, for a more particular view of them, I only add this word, that we ought, with deep concernment of ſoul, to enquire into theſe grievous heart-plagues, viz. our atheiſm, unbelief, worldly-mindedneſs, pride, impenitency, forgetfulneſs of God, ſlighting of Chriſt offered in the goſpel, our averſion to duty, ingratitude for mercies, ſecurity and formality, unmindfulneſs of death and eternity; our heart-backſlidings, wanderings, and wearying in duty, reſting upon duties, forgetfulneſs of ſolemn vows, or malice, paſſion, envy, diſcontent, &c.

Q. *What ſhall we think or ſay of thoſe, who, upon examination, complain that they find theſe heart-plagues upon the growing hand in them, and hence are ready to conclude themſelves hypocrites or unbelievers?*

A 1. If theſe heart-evils be ſtrong or prevailing in them, and they not concerned or exerciſed upon that account, it is a very bad ſign indeed. But if they be truly concerned, they ought to remember that the beſt of God's people have alſo complained of prevailing ſins and heart-plagues, Pſal. lxv. 3. Rom. vii. 21. 23. 24.

2. Let us examine whether the power and prevalency of ſin in us be ſuch, as may be conſiſtent with a gracious ſtate, or not; 1. Are theſe luſts and heart-plagues our daily grief and burden? Are they matter of exerciſe and trouble to us? Do we groan under them, pray and ſtrive againſt them? Would we reckon it the greateſt happineſs in the world to be freed from them? And do the hopes of being delivered from them at laſt ſweeten the thoughts of death and heaven to us? Then it is a good ſign, Pſal. lxvi. 18. Rom. vi. 24. Phil. i 23. 2. Do we carefully ſet ourſelves to oppoſe and watch againſt the out-breakings of theſe luſts, whether in words or deeds; and ſincerely deſire and breathe after univerſal holineſs? Then it is a good mark, Pſa xviii. 23. Pſal. cix 5. 6.

3. When any ſin prevails or breaks out, are we humbled for it? Do we lay the whole blame on ourſelves

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and heartily approve God's law? ſaying, with Paul, "The law is ſpiritual:" Yea, it is "holy, juſt, and good, but I (wretched I) am carnal, and ſold under ſin." O for an entire conformity to that holy and excellent law? Rom. vii. 13 14. 22.

4. Are we reſtleſs till we flee to the blood of Chriſt for pardon of, and cleanſing from, any ſuch prevailing ſin? and never in our element till we get the upper hand of it, and be in God's way again? Rom. vii. 24. 25.

5. Are we reſolved in Chriſt's ſtrength never to ſubmit to, or to make peace with our luſts, but all our days to wage war againſt them, and cleave cloſe to the Captain of our ſalvation, looking to him for ſanctifying grace, furniture and ſpiritual weapons for this warfare? Then it is a ſign we are no hypocrites, but grace is in the heart, and faith will have the day at laſt, Acts xv. 9. Heb. xi. 33. 34. 1 John v. 4.

Q. *But what ſhall be ſaid of thoſe, who, after ſearch, do find the woful prevalency of the ſad heart plague of backwardneſs and unwillingneſs to duty, and eſpecially ſecret duties; is there any comfort for ſuch?*

A. 1. Where this is found, and the heart is backward, particularly to ſecret prayer, it appears that corruption is in ſome ſtrength, and gives ground for great ſearchings and thoughts of heart, and ſhould be matter of deep humiliation in the ſight of God.

2. They ought not hence to deſpair, if we conſider that in the beſt of God's people, there is a mixture of willingneſs and unwillingneſs; they are compoſed of ſpirit and fleſh, which act contrary to one another; ſo that many times "they cannot do the good which they would," Gal. v. 17. Rom. vii. 19. And hence it was that Chriſt made apology for his diſciples, when they omitted watching and prayer, and fell aſleep again and again, after warning and excitation thereto; "The ſpirit indeed is willing, but the fleſh is weak:" There was a weakneſs, wearineſs, and unwillingneſs in their fleſh, though there was ſtill a willingneſs in their ſpirit, and renewed part, Mat. xxvi. 41.

3. Let us examine if we can ſay, that our wearineſs and unwillingneſs is our greateſt burden and affliction; that we are weary of it, reſolve never to give way to it, but always to ſtruggle againſt it, and keep up duty as we can. Then there is ground of hope, ſeeing our unwillingneſs is not yielded to; for if that were the caſe, we would turn our back on duty altogether. Let us not, in this caſe, wholly caſt away our confidence, but wait and pray in hope, for a time of reviving, and a day of the Mediator's power.

Q. *What ſhall theſe do, who, upon trial, find themſelves guilty of great unthankfulneſs for mercies, yea, of backſlidings and breach of ſolemn vows made at ſacrament occaſions? How can ſuch adventure to approach again to the Lord's table?*

A. 1. Theſe things ſhould be matter of great ſadneſs and ſorrow of heart to us; as certainly they will be to every ſincere ſoul.

2*dly*, We ought not to ſorrow as thoſe who have no hope, but, in a humbling ſenſe of theſe God-provoking evils, return to him, whom we have grieved, with ſhame and bluſhing of face; and rightly "conſider what an evil and bitter thing it is to forſake the Lord," Ezra ix. 5. 6. Jer. ii. 19.

3*dly*, Let us do all this with expedition; for not to be ſpeedy in our return is, upon the matter, to approve and vindicate our former backſliding; which will ſtill be more provoking.

4*thly*, We ought to conſider and believe, that in our covenanted Redeemer there is ſufficient fund for ſtocking and ſetting up poor bankrupt ſinners of new; "for in him dwells all fulneſs," for his people's emptineſs, and may be had too at a very cheap rate, Col. 1. 19. Iſa. lv. 1.

5*thly*, For our encouragement, let us take a view of his kindly and engaging invitations to bankrupt and backſliding ſouls to return to him again, with his free promiſes of pardoning mercy and ſanctifying grace to them upon their ſo doing, Jer. iii. 1. 12. 13. 14. 22. Hoſ. xiv. 1. 2. 3. 4. One would think a ſerious conſideration

ſideration of theſe many charming and alluring calls, might overcome and melt the moſt backſliding heart in the world! Can we but wonder, and ſay! "Certainly a merciful God is moſt earneſt with us to return, when he doubles and triples his invitation in the ſame chapter, Return, return, return, O backſliding children;" when he ſaith ſo to thoſe who have moſt deeply revolted; Iſa. xxxi. 6. Surely an ingenuous heart will melt into tears, and cry out, as Saul to David, though he was a man of a very hard heart and rugged nature, 1 Sam. xxiv. 16, 17. Yet he wept and lift up his voice, "Thou art more righteous than I, thou haſt rewarded me good," &c. It affects the moſt hard-hearted perſon, and makes a very rugged nature to relent, to think we have been injurious to the moſt kind and obliging friend. But much more it will affect a believer's heart to think, "Have I done all this againſt a gracious Father that ſtill pities and provides for me? All this againſt the ſpecial offers of his love, and the precious blood of his dear Son? All this againſt the yearning bowels of his mercy, and yet my heart ſo little moved?" "Father, I have ſinned againſt heaven and before thee: I am no more worthy to be called thy ſon; make me as one of thy hired ſervants." Let us take this courſe, and we may expect our father's heart will melt, the fatted calf will be killed, and the beſt robe brought out, and unworthy we made welcome again to his table.

Q. *But how ſhall thoſe return, or have any confidence to come to this table again, who have ſinned againſt light and conſcience, relapſed into the ſame ſins after vows, ſinned with deliberation*, &c. *Surely theſe are not the ſpots of God's children?*

A. 1. Theſe indeed are very heinous aggravations of ſin, and call for great mourning and humiliation before God.

2*dly*, I know no ſin that believers are abſolutely ſecured againſt falling into, except that which is unto death.

3*dly*, It is not a way to pay our debt; or get free of heinous ſins, to ſink and deſpond without caſting our

our eyes about us, and enquiring for a fund from whence they may be anſwered.

4*thly*, We are aſſured, by the faithful word of God, that there is a remedy provided for all ſin, the greateſt as well as the ſmalleſt; and that never any was put back, that came to it for relief, 1 John i. 7. Iſa. lv. 1. John vi. 37.

5*thly*, Let us ſee, if we can ſay, that our repentance, reſolutions, and carefulneſs, do gradually increaſe, as our guilt is renewed or heightened. It is not ſo with unrenewed men; for as their ſin increaſeth, their conviction and repentance decreaſeth.

6*thly*, The greater our debts be, they lay greater obligation upon us to haſten to the rich treaſure of God's pardoning grace, and put a ſpecial argument in our mouths to plead for it, Pſal. xxv. 11. "Pardon mine iniquity, for it is great".

Q. *But is there any hope of pardon for wilful ſinning, when it is expreſsly ſaid*, Heb. x. 26. *If we ſin wilfully, after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſin?*

A 1. That place is not to be underſtood of every wilful ſin; but of a total renouncing and rejecting Chriſt by infidelity and apoſtacy, after we have known his truth, and been convinced that he is the only Saviour; which wilful ſinning includes in it deſpite and malice againſt Chriſt, and is attended with final impenitency.

2*dly*, Though every degree of wilfulneſs, and croſſing of light, be a grievous aggravation of ſinning, and calls us to be humbled to the duſt; yet we ought not to deſpond as if there was no hope: For none ſin more againſt light, than ſometimes the godly have done, ſuch as David, Solomon and Peter, (who were clearly illuminated, and knew more of the evil of ſin, and more of the will of God, than others about them) and yet they obtained pardon for their ſins ſo heinouſly aggravated: And the ſame may we firmly expect for ours, if we be humbled for them, and flee ſpeedily to the blood of ſprinkling, reſolving, in Chriſt's ſtrength, againſt theſe and all other ſins for the future.

Q.

Q. *What is incumbent upon communicants, after they have diſcovered their ſins, with their ſeveral aggravations, by ſelf-examination?*

A. They ought to draw up a catalogue of them, as it were, and go humbly therewith to God in Chriſt, with ropes about their necks, ſorrow in their hearts, tears in their eyes, and confeſſions in their mouths, and ingenuouſly ſpread it out before him, crying for mercy, and looking for pardon through the "blood of Chriſt, that cleanſeth from all ſin." They ought to lay hold on Chriſt and the promiſes, by faith, renew covenant with God in him, and turn from all their ſins to the ways of holineſs, Iſa. lv. 7. Joel ii. 12. Mat. xi. 28. Iſa. lvi. 4.

Concerning the Examination of our WANTS *and* NECESSITIES.

Queſt. *How are we to examine our wants and neceſſities, before our approaching to the Lord's table?*

A. We ought ſeriouſly to conſider and inquire into all the defects and needs of our ſouls, and labour to have a lively and particular ſenſe of them upon our ſpirits, and come to Chriſt in this ordinance, as our head of influences, fountain of ſupplies, and treaſure of grace, for the ſupply of all our wants, the redreſs of all our grievances, and anſwering all our complaints.

Q. *What are theſe particular wants and needs of our ſouls, that we are ſpecially to enquire into, at ſuch a time.*

A. As they are many, ſo we muſt be at great pains to find them out, and therefore we are to inquire particularly into the maladies of our ſouls, and the defects of our graces; and what are the reinforcements and ſupplies we mainly ſtand in need of. Let us aſk ourſelves: Do we need more faith, wiſdom, ſincerity, ſelf-denial, meekneſs, patience, humility, and brokenneſs of heart? Do we need a reviving to our languiſhing

ing repentance, declining love, weak faith, ſtaggering hope and faint deſires? Do we need food for our hungry ſouls, white raiment for our nakedneſs, eye-ſalve for our blindneſs, enlargement for our ſtraitnings, looſing for our bonds, eaſe for our burdens, reſolving to our doubts, peace to our troubled conſcience, cordials for our faintings, comfort againſt our fears, ſtrength for our feeble knees to enable us for our ſpiritual journey, and plaiſters for our manifold ſores? Do we need cures for our darkneſs and ignorance, our hardneſs and impenitency, our unbelief and hypocriſy, our deadneſs and formality, our inconſtancy and backſlidings, our heart-wanderings and wearying in duty? Do we need a ſight of our intereſt in Chriſt, a ſeal of our pardon, clear evidences of grace, a view of the king's face and of the promiſed land? Do we want returns to our prayers, ſupply of bodily neceſſities, relief under bodily diſtreſſes, ſupport under heavy afflictions, patience and ſubmiſſion under loſſes, ſtrength to reſiſt temptations, preparation for ſufferings and trials, grace to vanquiſh luſt, or deliverance from atheiſtical and blaſphemous thoughts? Theſe and many others of our wants, griefs, and burdens, we ought particularly to examine and enquire into, before we approach to the Lord's ſupper.

Q. *What is the neceſſity of our examining our wants and neceſſities ſo particularly, before ſuch an ordinance?*

A. Becauſe it is the duty and intereſt of communicants, to come with all their grievances to Chriſt in this ordinance; ſeeing here they have freely offered and exhibited to them all needful and ſuitable ſupplies treaſured up in Chriſt's fulneſs. In this ordinance Chriſt ſets himſelf upon a throne of grace, with a ſceptre of mercy in his hand, and graciouſly waits to hear his peoples complaints and petitions, ſaying to the believer, as Ahaſuerus to Eſther at the banquet of wine, "What is thy petition, and what is thy requeſt; and it ſhall be granted to thee?" Eſth. v. 6. And as he ſaid to the blind men, "What will ye that I ſhould do unto you?" Matt. xx. 32. Now without a due ſenſe of our wants and neceſſities, we cannot make particular requeſts to Chriſt, nor can we look for any benefit from this feaſt, which is only provided for the hungry and ſenſible

enſible ſoul, Luke iv. 53. Pſalm ix. 18. Iſa. xliv. 3. Matt. ix. 12.

Concerning the Examination of our ENDS *and* DESIGNS.

Queſt. *HOW are we to examine our ends and deſigns, in approaching to the Lord's Table?*

A. I have before ſhewed particularly, what are the ends and uſes of the Lord's ſupper; we ought then to conſider them before our approach, and aſk our conſciences, in the ſight of God, if theſe indeed be the ends which we purpoſe and ſet before us in this ſolemn work; and ſee if we can appeal to the ſearcher of hearts that it is not to pleaſe men, or to get ourſelves a name, or for any ſuch by-end, that we go to his holy table; but to obey the charge of our dying Saviour, to ſhew forth his death; renew and ſeal our covenant with God in him, get nearneſs and communion with him, nouriſhment to our ſouls, and ſupply to our manifold wants.

Q. *Why ſhould we ſo particularly examine our ends and deſigns, before we come to the Lord's table?*

A. 1. Becauſe an all-ſeeing God looks eſpecially to our ends and deſigns in our ſpiritual performances, and ſo muſt we. He noticeth peoples ends in faſting, Zech. vii. 5. "Did ye at all faſt unto me, even unto me?" Chriſt inquired into the people's ends in going out to hear John, Matt. xi. 7. "What went ye out for to ſee?" And more eſpecially will he notice our ends in going to his holy table, about which he hath given us ſuch ſtrict charge, 1 Cor. xi. 28. 29.

2. Becauſe wrong ends will make the beſt actions abominable in the ſight of God. Hence it was that he abhorred Jehu's zeal, the Jews ſacrifice, and the Phariſees alms deeds, and good works, Hoſ. i. 4. Iſa. i. 13. Mat vi. 1. 2. Mat. xxiii. 5.

3. Becauſe right and pure ends in this ordinance will excite us to preparation for it, beget reverence in

us when we attend it, and awaken deſires after th bleſſings which are here offered and exhibited.

Concerning the Examination of our GRACES an QUALIFICATIONS.

Queſt. *OUGHT all who come to the Lord's table to hav ſaving grace, as neceſſary to qualify them for it?*

A. Yes; for without ſaving grace in the heart, w are incapable of holding communion with God, or o putting forth thoſe acts of faith, love and repentance which are neceſſary in partaking of this ſacrament Mat. vii. 16, 17, 18.

Q. *What is ſaving grace?*

A. It is a principle of ſpiritual life, purchaſed b Chriſt, and wrought in the ſouls of God's elect by th holy Spirit, and ordinarily by the miniſtry of th word: Whereby they are inclined and ſtrengthene ſincerely to think, act, and to do thoſe things which Go requires, and are well-pleaſing to him, Eph. iv. 1 Heb. xiii. 12. Rom. xv. 16. John xvii. 17. Heb. xii. 2

Q. *By what evidences may we know if we have ſavin grace?*

A. By thoſe formerly given, concerning a ſavin change and the new heart, which may briefly be ſum med up in theſe two: 1. Saving grace turns the hear not only from ſin, but againſt ſin: ſo that the ſou doth ſincerely hate it and ſeek its deſtruction, both i heart and life, Ezek. xviii. 30. 31. Pſal. cxix. 10 Gal. v. 24.

2. Saving grace turns the heart to God and godli neſs, and makes the ſoul willing and inclinable to d theſe things, that are acceptable to God, chearfully t obey the will of his precepts, and patiently to ſubmit t the will of his providences, Iſa lv. 7. Pſal. cxix. 11 Iſa. lvi. 4. Job i. 21. Acts xxi. 13, 14.

Q. *Can no hypocrite attain to ſaving grace?*

A. No, for though ſome hypocrites have reforme the

their lives, and gone a great length in religious performances, and have attained to ſeveral qualifications which reſemble true grace; yet none but believers attain to real and ſaving grace.

Q. *How far may ſome hypocrites go in religion, and yet fall ſhort of grace?*

A. 1. They may attain to great gifts and knowledge in divine things; ſo did Balaam and Judas.

2. They may have a great profeſſion and outward ſhow of godlineſs; ſo had the fooliſh virgins, and the people of Sardis.

3. Their conſciences may be awakened for ſin, and they may tremble for fear of God's wrath; ſo was it with Judas and Felix.

4. They may confeſs ſin, and expreſs much ſorrow for it; ſo did Ahab, Judas, and many of the Iſraelites, Exod. xxxiii. 4 Numb. xiv. 39, 43. 1 Sam. vii. 3, 5.

5. They may leave off groſs ſins, and ſet about a great reformation of their lives; ſo did Herod and the Phariſees.

6. They may believe the truths and doctrine of Chriſt; ſo did Agrippa, and many of the Jews, John i. 33. Acts xxvi. 27.

7. They may ſhew much zeal for theſe truths, both by promoting them, and ſuffering for them; ſo did Judas and many others, 1 Cor. xiii. 3. Phil. i. 15, 16, 18.

8. They may ſhew much love to miniſters, and the ordinances diſpenſed by them; ſo did Herod with reſpect to John, and the Jews with reſpect to Ezekiel, Mark vi. 20. Ezek. xxxiii. 31, 32.

Nay, there is no grace or quality in true believers, but hypocrites may attain to ſomething like it. They may have a ſort of faith, repentance, love, delight, joy, deſire, zeal, fear, mortification, contempt of the world, &c.

Q. *How may we diſtinguiſh betwixt true grace in believers, and the counterfeit grace that may be in hypocrites?*

A. 1. In believers, the nature and heart is renewed; but in hypocrites, nature is but refined, for the old heart ſtill remains.

2. True grace is ſituated mainly in the heart and affections; but the hypocrites goodneſs is mainly in their external actions and deportment.

3. True grace is an immortal principle that abides conſtantly in the ſoul; but the hypocrites goodneſs is like the "morning cloud and early dew, that evaniſheth away."

4. True grace carries the believer a further length in religion, than the pypocrites goodneſs can do, even to renounce ſelf, love God above all things, and hate every thing that is contrary to him.

Q. *What are theſe attainments in graces and religion that hypocrites cannot arrive to?*

A. Whatever length they may go in religion, or change be made upon them; yet they can never attain to theſe things that are peculiar to the truly gracious.

As, 1. Hypocrites can never attain to pure ends in their actings and performances; they never aim ſingly at God's glory, Chriſt's honour, and the good of ſouls: But ſtill they deſire to be ſeen of men. Their chief end is to get a reward either from God or man, or to evite trouble, either in their bodies or conſciences here or hereafter.

2. They can never apprehend Chriſt altogether lovely, and the only ſatisfying good in the world, and be willing to part with all for him. For there is ſtill ſomething with them that they love better, and prefer before Jeſus Chriſt.

3. Hypocrites can never win the length to be truly grieved for indwelling ſin, heart-plagues, and thoſe ſecret evils that would never turn to their ſhame before the world.

4. They can never win to have an univerſal reſpect to all God's known commands, and to be as zealous for ſecret duties, as for thoſe that are public.

5. They never attain to renounce all their own doings, as filthy rags, and go beyond all things in themſelves to Chriſt and his righteouſneſs, deſiring only to be found in him.

6. Hypocrites go not the length of being reſtleſs and unſatisfied, if they find not God's preſence, and communio

communion with him in duties. They are eaſy, if they acquit themſelves therein to the approbation of men or a natural conſcience, although they want the approbation and countenance of God.

Q. *Is it not an eſſential property of true grace, where it is, for to grow?*

A. Yes; becauſe, 1. Grace is the "Seed of God, 1 John iii. 9. and it is natural for ſeed to grow.

2. Becauſe of the union of the gracious ſoul with Chriſt the head. All believers are branches ingrafted into this true vine, and therefore muſt grow, John xv. 5.

3. Becauſe God hath appointed it, that hereby believers by degrees may be made meet for heaven, and ripened to be tranſplanted to the new Jeruſalem, Col. i. 12. Prov. iv. 18.

Q. *How may we know whether we grow in grace or not?*

A. By theſe marks our growth may be diſcerned:

1. If we be growing downward in humility, and be ſtill more vile in our own eyes, 1 Pet. v. 5.

2. If we be growing upward in heavenly-mindedneſs, and the world ſtill have the leſs room in our hearts, Heb. xi. 13.

3. If our appetites after ſpiritual food be increaſing, 1 Pet. ii. 2.

4. If our conſciences be growing more tender and watchful againſt ſin; and if we notice the firſt riſing of ſin in the heart, and avoid all temptations to it, Gen. xxix 9. 10.

5. If we take more delight in ſpiritual exerciſes, prayer, praiſe, and meditation: Or in theſe duties that are diſpleaſing to the fleſh, ſuch as mortification, ſelf-examination, mourning for ſin, ſelf-denial, &c.

6. If we be more concerned for the glory of God, the intereſt of Chriſt's kingdom, and the good of precious ſouls.

7. If we can truſt in God, when outward and viſible helps do fail, Heb. ii 17. 18.

Q. *Shall we conclude thoſe to have no true grace, who complain that grace is ſo far from growing in them, that they are ſenſible of a ſad decay in it?*

A. No;

A. No; for, 1. Believers do not grow at all times; they have not only their ſpring-time, but alſo their winter ſeaſons, when their leaves do wither through ſome prevailing temptation, and they ſeem to be on the decaying hand: For we ſee the church of Epheſus is charged with "falling from her firſt love," and yet a golden candleſtick ſtill, Rev. ii. 5.

2. Believers may miſtake about their growth; they may judge their grace grown weaker, when really it is not, when only the ſenſe of their corruptions is grown ſtronger, their temptations increaſe, or comforts are withdrawn; and yet, in the mean time, grace may be in its vigour. Alſo the earneſt thirſtings of ſome after grace may occaſion them not to notice what they have.

3. It is with the growth of grace as with the motion of the ſun or the growth of plants, which we perceive better a while afterwards, than in the mean time of it, Mark iv. 26. 27.

Q. *What are theſe ſacramental graces or qualifications which we ſhould eſpecially enquire after and examine into before our partaking of the Lord's ſupper?*

A. There are theſe eight, viz. Knowledge, Faith, Repentance, Fear, Love, Thankfulneſs, Holy Deſire, and New Obedience; all of them neceſſary to fit us for a worthy partaking of this ordinance.

I. *Concerning* KNOWLEDGE.

Queſt. *WHY is knowledge ſo neceſſary for worthy partaking?*

A. 1. Becauſe without knowlege we cannot "diſcern the Lord's body," which is abſolutely neceſſary to be done, in order to eſcape God's judgments; which are denounced againſt thoſe who do it not, 1 Cor. xi. 29.

2. Without knowledge we are not capable to examine ourſelves, which is indiſpenſibly requiſite before partaking, 1 Cor. xi 28.

3. Without it we cannot repent; for how can we repent

repent of ſin, till we know the evil and dangerous conſequences of it?

4. Without knowledge we cannot receive Chriſt in the ſacrament; for how can we cloſe with Chriſt till we know our wants and our need of Chriſt, together with Chriſt's fulneſs and fitneſs for us?

5. This is a feaſt appointed for believers, the friends of Chriſt, but ignorant perſons are unbelievers, and enemies to Chriſt; they are under the power of Satan, and held by him in the chains of darkneſs; they are under the power of reigning ſin; for ignorance itſelf is a great ſin, and the root of many others, Eph. iv. 18. 19. Hoſ. iv. 1. 2. 1 Pet. i. 14.

Q. *What is to be underſtood by* Diſcerning the Lord's body *in the ſacrament*?

A. 1. Our putting a difference betwixt the conſecrated elements and common bread and wine: looking upon them as a ſacred repreſentation of Chriſt's body and blood, and a ſeal of the covenant of grace to all worthy partakers.

2. Our making a ſolemn difference betwixt the body and blood of Chriſt, and that of a mere man; for it is the body of the Lord, even of him who is Jehovah.

3. Our looking through the elements to a bleeding Saviour, as offering up himſelf a ſacrifice to atone divine juſtice for us; and diſcerning him as really preſent in the ſacrament, exhibiting, offering, and actually beſtowing himſelf, with the benefits of his death, to worthy communicants.

4. Our having ſome diſtinct views of Chriſt's ſufferings, in the cauſe of them, the greatneſs of them, the neceſſity, value, and ſufficiency of them; together with their great and glorious effects.

5. Our beholding a dying Saviour with ſuitable affections. We muſt diſcern him in the ſacrament, ſo as to prize and eſteem him highly: We muſt diſcern him, ſo as to wonder at his free love, and admire his condeſcendency: We muſt diſcern him, ſo as to look to him only for pardon and ſalvation, yield our hearts to him, hate and abandon ſin that pierced him, and follow the Lamb wherever he goes.

Q. *What*

Q. *What is that knowledge which is needful and competent for worthy communicants?*

A. 1. We muſt know God in his nature and eſſential perfections, and eſpecially theſe attributes that ſhine moſt brightly in the ſufferings of Chriſt, ſuch as the wiſdom, goodneſs, holineſs, and juſtice of God. Alſo we muſt know God in his perſons, that there is one God in three diſtinct perſons, the Father, Son, and Holy Ghoſt; and theſe three are one, and the ſame in eſſence. And that this God created the world by his power, and ruleth it by his providence.

2. We muſt know the fall of Adam, with the ſad fruits of it on all his poſterity. We muſt know what an happy ſtate man was in before the fall, and what a ſinful and miſerable condition he is in now, of which I ſpoke before.

3. We muſt know where our help and remedy is to be found, viz. in Jeſus Chriſt our only Saviour. We muſt know what Chriſt is in his two natures, God and man; in his three offices of Prophet, Prieſt, and King. We muſt know Chriſt in his commiſſion, that he was ſent of God: in his deſign in coming to the world, which was to redeem the elect: in the manner of his effecting our redemption, by his obedience and ſufferings; the manner of applying it, by his interceſſion in heaven, and his Spirit on earth. We muſt know the nature and neceſſity of faith, in order to our getting an intereſt in what Chriſt hath done and ſuffered: And the neceſſity of regeneration and a ſaving change, in order to our being happy. We muſt know the value and merits of Chriſt's ſufferings, and the efficacy of his blood; that there is no juſtification but by his righteouſneſs, and no ſanctification but by his Spirit.

4. We muſt know the nature, ends, and uſes of the Lord's ſupper, what is repreſented by the bread and wine, and what we are to do at the communion-table.

Q. *What kind of knowledge is it that communicants ought to have of theſe things?*

A. 1. Not a literal or head knowledge only, not ſuch a knowledge as a parrot hath, that may be taught to repeat the creed, without reaſon or ſenſe to underſtand or believe

believe one word it ſpeaketh. But, 2*dly*, It muſt be a rational, heart-affecting, and ſaving knowledge, that we muſt have of divine truths.

Q. What are the marks of this ſaving knowledge?

A. The ſaving knowledge, which believers have, and no hypocrites nor natural men can attain to, hath theſe characters:

1. It is a convincing and experimental knowledge; the ſoul firmly aſſents to, and feels the truth of what it knoweth, and ſaith of our Saviour's coming, with Paul, "this is a faithful ſaying, and worthy of all acceptation," &c. 1 Tim. i. 15. There is as great a difference betwixt a natural man's and a believer's knowledge, as betwixt the knowledge in a naturaliſt and an Iſraelite, concerning Manna: The one, by reading and ſtudy, knows more of the nature and effects of it; but the other, by taſting and feeding on it, knew it more feelingly and ſatisfyingly. So believers know Chriſt and his truths, convincingly and experimentally, Pſal. xxxiv. 8. 1 Pet. ii. 3.

2. It is a Chriſt exalting and ſelf-abaſing knowledge: It makes the ſoul to value Chriſt at a high rate, and count all the glory of the world as loſs and dung beſides him. It lets us ſee that Chriſt is glorious, but we are vile: That Chriſt is full, but we are empty: That he is rich, but we are poor and naked, Phil. iii. 8 9.

3. It is a fiducial knowledge, it induceth the heart to truſt in God's mercy and power, and to accept of his Son Jeſus Chriſt, as the only way to the Father, Pſal. ix. 10. John vi. 40, 45.

4. It is a quickning and efficacious knowledge, warms the heart, transforms the ſoul, and reforms the life. As light and heat are inſeparable, ſo divine light in the mind conveys a heat into the affections. It inflames the heart with love to Chriſt, and a deſire to be like him; it determines the will to comply with duty, to avoid ſin; it ſpurs on the ſoul to live up to it's light, to be active in God's ſervice, and run the ways of his commands, 2 Cor. iii. 18. James iii. 17.

Q. *Whence is it that believers get this saving knowledge?*

A. From Jesus Christ, the great Prophet and teacher of his church, who instructs them by his Spirit, as well as by his word: There is none that teacheth like him, for he both gives light, and eyes to see the light; he not only opens the scriptures to his people, but he also opens their understandings to receive the truth, Job xxxvi. 22. Isa. xlii. 6, 7. Luke xxiv. 32, 45. Jer. xxiv. 7.

Q. *Have not communicants who are taught this saving knowledge, other thoughts and uptakings of divine things than natural men have?*

A. Yes; their thoughts and uptakings of those things are far different, 1 Cor. ii. 14. 1 Cor. i. 22, 24.

Q. *What thoughts and uptakings have they of the covenant of grace, which is sealed in this sacrament?*

A. That it is everlasting, well ordered in all things and sure; and therefore they do cheerfully consent to it, and venture their souls upon it, 2 Sam. xxiii. 5.

Q. *What do they think of Christ crucified, who is held forth before their eyes?*

A. That he is a most glorious, well qualified, and all-sufficient Saviour, "able to save to the uttermost all that come to God by him" Heb. vii. 25.

Q. *What thoughts have they of sin that pierced him?*

A. That it is the murderer of Christ, and the worst of evils, which therefore they will constantly abhor Zech. xii. 10. Rom. xii. 9.

Q. *What do they think of Christ's way*, viz. Holiness?

A. That it is both pleasant and advantageous, and therefore they will love it, and walk in it, Prov. iii. 17. Psalm xix. 11. Psalm cxix. 47, 48.

Q. *What thoughts have they of Christ's people?*

A. That they are the excellent ones of the earth, and the most desirable company in it, however they be despised by the world, Psalm xvi. 3. Psalm cxix. 63.

Q. *What do they think of Christ's day?*

A That it is the choicest day of the week, holy honourable, blessed and enriching, being Christ's weekly market-day for our souls, Isa. lviii. 13, 14.

Q. *What do they think of his word and ordinances?*

A. Tha

A. That they are food to their ſouls, cordials to their hearts, a lamp to their feet, and a light to their paths, Pſalm. cxix. 50. 103. 105.

Q. *What do they think of the Lord's ſupper?*

A. That it is Chriſt's banqueting-houſe, and a rare feaſt for the ſoul, which he hath in love provided for his people in the wilderneſs, Cant. ii. 4. Iſa. xxv. 6. Cor. v. 8.

Q. *What do they think of this world?*

A. That it is a ſtrange country, the place of their pilgrimage, and that all in it is vanity, and vexation of ſpirit, Heb. xi. 13. Pſalm cxix. 54. Eccleſ. i. 14.

Q. *What do they think of the other world above?*

A. That it is their country and their home, and the things of it are real, great, eternal, and very near, Heb. xi. 16. 2 Cor. v. 1. 1 Cor. ii. 9. 2 Cor. iv. 18.

II. *Concerning* FAITH.

Queſt. *WHAT ſort of faith is it, that worthy communicants ought to have?*

A. Not a temporary faith, or a faith of miracles, nor a hiſtorical faith only, but a ſaving and juſtifying faith.

Q. *What is the hiſtorical faith?*

A. It is the aſſent of the underſtanding upon the truths of Chriſt revealed in the goſpel, whereby a man believes and gives credit to theſe truths as certain and true. This is not ſaving faith itſelf, but it is abſolutely neceſſary to it, as the foundation to the ſuperſtructure, and an excellent help to promote it; for the ſtronger our aſſent is to divine truth, the more lively will our ſaving faith be. The more ſtrongly we believe in Chriſt's ability and ſufficiency for the office of Mediator, the more are we helped to rely on him as our Mediator. Now, though ſaving faith can never be without this aſſent, or hiſtorical faith; yet hiſtorical faith may be, where ſaving faith is not, as is plain from John ii. 23. Acts viii. 13. James ii. 19.

Q. *What is ſaving faith?*

A. It is a grace, or ſpecial gift of God to his elect, wrought in their hearts by the Spirit and word of God; whereby they, being convinced of ſin and miſery, and of their own inability to recover themſelves out of their loſt eſtate, do not only aſſent to the truth of God's records concerning Chriſt in his word, but alſo receive and reſt upon Chriſt and his righteouſneſs, for pardon of ſin and ſalvation, according as he is offered in the goſpel, Eph. i. 19. Eph. ii. 8. Acts xvi. 30. 1 John v. 10. 11. John i. 12. Eph. i. 12. 13. Acts x. 43. Phil. iii. 9.

Q. *What is the particular act of faith that is the mean of our juſtification before God?*

A It is not our knowledge, nor the mere aſſent of the underſtanding to ſcripture truths, that juſtifies us; but it is the receiving and reſting upon Chriſt as a prieſt, offering up himſelf a ſacrifice to juſtice and making ſatisfaction for our ſins.

Q. *What are the words and phraſes whereby the holy Ghoſt in ſcripture doth expreſs juſtifying faith?*

A. It is ſometimes expreſſed, 1. By coming unto Chriſt, John vi. 35.

2. By flying to Chriſt for refuge, Heb. vi. 18.
3. By caſting our burdens on him, Pſalm lv. 23.
4. By leaning on him, Canticles viii. 5.
5. By ſtaying ourſelves on him, Iſaiah l. 10.
6. By looking unto Chriſt, Iſaiah xiv. 22.
7. By taking hold of Chriſt, Iſaiah xxvii. 5.
8. By receiving of Chriſt, John i. 12.
9. By cleaving to him, Acts xi. 23.
10. By putting on Chriſt, Romans xiii. 14.
11. By hungering and thirſting after him, Mat. v. 6.
12. By eating and drinking, John vi. 53.
13. By embracing the promiſes, Hebrews xi. 13.
14. By truſting in Chriſt, Epheſians i. 12. 13.
15. By ſeeking of Chriſt, Iſaiah lv. 6.
16. By running after Chriſt, Canticles i. 4. and running to Chriſt, Iſaiah lv. 5.

Q. *Why is faith ſo neceſſary to worthy communicating?*

A. It is impoſſible to pleaſe God in any duty without faith, and far leſs in this, where it is ſo highly neceſſary,

y, and ſo much to be exerciſed. What can we do at he Lord's table without faith? ſeeing faith is the ſoul's ye that ſees Chriſt in this ordinance. It is the hand hat takes hold of Chriſt, and the arm that embraces him. It is the ſpiritual mouth and ſtomach that feeds on Chriſt. It is the bond of our union with Chriſt; it brings us into Chriſt's family, and makes us his children. And, *laſtly*, it is the ſpring that moves all the other graces, and ſets them on work: and therefore it is highly neceſſary at this ordinance, Heb. xi. 6. John xvi. 31. Heb. x. 22.

Q. *What is implied in that ſaving act of faith, the ſoul's receiving and reſting on Chriſt as exhibited in the ſacrament?*

A. It imports theſe things; 1. A lively ſenſe of the ſoul's miſery and danger without Chriſt.

2. A rejecting all other dependencies and ſupports beſides Chriſt, Hoſ. xv. 3.

3. A fixed reſolution to look ſtill to Chriſt, wait on him, and humbly ſubmit to any thing for mercy; like Job and the woman of Canaan, Job xiii. 15. Mat. xv. 23, 25, 27.

4. A hearty conſent of the ſoul to the covenant of grace, and God's offer of ſalvation through Chriſt, with a cordial approbation of the goſpel-way of ſalvation and the ſoul's acquieſcing in it, as moſt excellent and ſuitable.

5. Our actual adventuring ourſelves and our ſalvation upon a crucified Chriſt and his righteouſneſs: caſting our periſhing ſouls into the bleeding arms of our High-prieſt and Surety, for ſhelter and mercy; ſaying, "Lord, what wouldſt thou have me to do?" I am well content with thy perſon and thy offices, with thy righteouſneſs and purchaſe, prieſthood and kingdom, laws and love, croſs and crown. Though the receiving of Chriſt as a King, be not the firſt and primary act of faith, yet it is conſequential to it, and inſeparable from it. The believer muſt chearfully accept of Chriſt as a Prince on the throne, as a Prieſt upon the croſs, Zech. vi. 13. John i. 12. Hebrews ii. 17. Iſaiah lv. 4, 5. Iſaiah xxxiii. 22. Acts v. 31. Mat. xi. 28, 29.

Q. *Why*

Q. *Why is faith ſo acceptable and well pleaſing to G particularly in the act of communicating?*

A. 1. Becauſe it is a grace that humbleth the cr ture, ſtrips it of its own worth, and excludes all boa ing in the buſineſs of our ſalvation, Romans iii. 27.

2. It doth highly exalt free grace, and ſend us o of ourſelves to look for all our comfort and happin in the mercy of God through a Mediator, Romans 16. Eph. iii. 7, 8.

3. It puts the higheſt honour on God's beloved S approves his glorious undertaking, free love, and exc lent offices: It makes Chriſt the alone ground of o juſtification and acceptance with God, and gives h all the glory of our ſalvation: which is moſt accepta to God, 1 Pet. ii. 7. Mat. xvii. 5. 1 John iii. 23.

4. It is the grace that unites the ſoul to Chriſt, mal it one with him, and clothes it with the white robe his righteouſneſs; upon which account God delights believers, and ſees no iniquity in them, Phil. iii. 9. Jo xvi 27. Num. xxii. 21.

5. Faith is the ſpring and *primum mobile* of the reſt of the ſacramental graces, love, repentan thankfulneſs, holy deſires, and new obedience. It dc excite them, afford matter to them, and ſet them all work, Lam v. 2. 3. 4 2 Pet. i. 5.

Q. *How is ſaving faith wrought in the ſoul?*

A. By the Spirit of God, who doth it by theſe t means:

1. He prepares the ſoul for faith by the miniſtry the law, for thereby he diſcovers the evil and guilt ſin, and the dreadful wrath that is due for it. He hu bles the ſoul for ſin, makes it deſpair of relief, from t creature, and convinceth it of its need of a Mediat John xvi. 8 Rom. iii. 20. Acts iv. 12. Mat. ix. 12.

2. The Holy Spirit works faith in the ſoul by t miniſtry of the goſpel. For thereby he diſcovers t ability and fulneſs of an offered Saviour, and the r ceſſity and excellency of faith. He begets in the ſ an high eſteem of Chriſt, thirſting deſires for him, a ſome hope of relief by him. He takes the ſoul who

off from depending on its own righteouſneſs, and makes it reſolve to uſe all means to find Chriſt, fall down at his feet, and lay the whole ſtreſs of its ſalvation upon him alone, 1 Tim. i. 15. John iii. 16. 1 John iii. 23. Cant. iii. 2. Cant. v. 10. Phil. iii. 9.

Q. *By what marks may we examine ourſelves if we have true ſaving faith?*

A. By the deſcription, which is given before, of its nature, and the manner how it is wrought. Beſides which, we may take theſe other marks.

1. True faith makes Chriſt exceeding precious to the ſoul in all his offices, as a Prophet, Prieſt, and King, and determines the ſoul to embrace him wholly and undividedly, and ſet him up as an abſolute Lord over all its intereſts and concerns whatſomevr, 1 Pet. ii. 7. Iſa. lv. 4. 5.

2. It is attended with true repentance; for it ſoftens the heart, and makes it bleed for ſin that pierced Chriſt: And engages the ſoul to crucify ſin, purſue it as Chriſt's enemy, and part with every beloved luſt, Acts xx. 21. Mark i. 15. Zech. xii. 10. Iſa. liii. 5. 6.

3. It makes a man very humble, and denied to his own will, wiſdom, credit, eaſe, and worldly enjoyments, and eſpecially to ſelf righteouſneſs. It makes the ſoul content, and willing to be ſaved by Chriſt in his own way, without joining any thing with him to rob him of the glory of its ſalvation, Mat. xvi. 24. Phil. iii. 9. 1 Cor i 30, 31.

4. It inclines us to aim at Chriſt's honour in all our actions, whether we pray, read, or communicate; yea, even when we eat, drink, buy, or ſell, 2 Cor. v. 14, 15. 1 Cor. x. 31.

5. It is attended with obedience to the will of God, and fruitfulneſs in good works, and makes the ſoul willing to ſerve Chriſt, as well as to be ſaved by him, Rom xvi 26. James ii. 17. 18 Col. iii. 24.

6. It works by love, and makes the believer do all duties from a principle of love, and carries out the heart to love God for ſending Chriſt into the world, and to love every thing that bears Chriſt's image. And ſo ſincere is his love, that it prompts him to duty and keeps

keeps him back from ſin, much more than the law, or fear of hell, doth, Gal. v. 6.

7. It not only reforms the life from the practice of ſin, but purifies the heart from the love of ſin, by arguing againſt it from the word, and applying the blood of Chriſt to the ſoul, Acts xv. 9. John xvii. 17. Zech. xiii. 1.

8. True faith inclines and encourages the ſoul to draw near unto God in prayer, for the accompliſhment of thoſe things it relies on Chriſt for, Heb. iv. 16. Rom. x. 12. 13. 14. Pſal. cxviii. 25. 26.

Q. *What ſhall theſe poor diſcouraged ſouls do, who have been examining their faith, but are not able to lay claim to theſe marks, and ſtill fear they have no true faith; can ſuch adventure to come to this ordinance, where faith is ſo abſolutely neceſſary?*

A. 1. Faith indeed is abſolutely neceſſary at the Lord's table, but it is not abſolutely neceſſary that we ſhould know it. Aſſurance is not eſſential to faith, for there may be true faith wrought in the ſouls of ſome, who yet do not perceive it. The miſts of guilt, ſatan's temptations, and their own fear, may ſo riſe up and obſcure their knowing faculty, that they cannot ſee "the things that are freely given to them of God," 1 Cor. ii. 12.

II. There is ſome faith ſo weak and ſmall, that it can ſcarcely be diſcerned by us, which yet may be real, ſincere, and acceptable before God. And this is expreſſed in the leſſer degrees and workings of faith, which yet are true faith; ſuch as theſe,

1. A total renouncing of our own righteouſneſs, with a reſolution never to depend upon any thing in ourſelves, or any other, beſides Chriſt, Hoſ. xiv. 3.

2. A good opinion, and eſteem of Chriſt, with a perſuaſion of his power, fulneſs and ſuitableneſs to our miſerable circumſtances. This was all that the leper, and woman with the bloody iſſue had, when they firſt came to Chriſt, Mat. viii. 2. Mat. ix. 21.

3. An earneſt deſire, or a hunger and thirſt after Chriſt and his righteouſneſs, Pſalm xliii. 1. Mat. v. 6.

4. A willingneſs to be the Lord's, and wholly re-

ſigned

ſigned to him, to be managed and diſpoſed of as he pleaſeth, Pſalm cxix. 94.

5. A deep and heart-affecting ſenſe of that grievous clog, unbelief, that hinders the ſoul's motion towards Chriſt, Mark ix. 24.

6. A ſerious reſolve and mint of the ſoul to go out to Chriſt, throw itſelf at his feet, and die at his door, though he ſhould not have mercy. Now theſe deſires, motions, and workings of the heart, in a ſenſible ſinner, are ſome degrees of true faith which God will not deſpiſe, Nehemiah i. 11. Mark ix. 24, 25. John xiii. 15. Matthew xii. 20.

III. Seeing Chriſt is a moſt tender-hearted and compaſſionate Saviour, that will not "break the bruiſed reed, nor quench the ſmoaking flax;" but is content to accept of thoſe that come to him with a weak and trembling hand: Such weak and doubting believers ought certainly to come to Chriſt in the ſacrament, where he ſeats himſelf on a throne of mercy to wait for needy ſinners, and hath graciouſly appointed this ordinance for ſtrengthening and increaſing weak faith.

IV. Such weak and diſcouraged ſouls ſhould narrowly watch the ſeaſons of God's near approaches in the ordinances, and theſe ſpecial golden minutes when the Spirit ſtrives, the Father draws, bowels of mercy yearn, and heaven's gales do blow; and preſently take hold of, ſtrike in with, and improve them: As Benhadad's ſervants watched for the word brother from the king of Iſrael's mouth, and haſtily catched it, 1 Kings xx. 33.

Q. *Are we not utterly unworthy to receive ſuch a glorious Saviour in the arms of faith? How can we expect that he will match with ſuch vile wretches as we are?*

A. I anſwered this objection before, when treating of covenanting with God, to which the reader is referred. I only add theſe things,

1. That ſeeing this glorious Redeemer freely offers himſelf to the moſt unworthy, he ought readily and without heſitation to be entertained by us: For though we be moſt unworthy of receiving Chriſt, yet he is moſt worthy of our acceptation, 1 Tim. i. 15.

2. This exalted Saviour thinks it no diſparagement to ſuit his worthineſs to our unworthineſs, his riches to our poverty, his eye-ſalve to our blindneſs, his white raiment to our nakedneſs, and his fulneſs to our emptineſs: For he ſaith to the unworthieſt ſinner that comes to him, "All thy wants be on me;" and though thou haſt no beauty of thine own, yet "I will make thy beauty perfect through my comlineſs put upon thee; and ſo the king will greatly deſire thy beauty, Ezekiel vi. 14. Pſalm xlv. 10, 11.

3. Though there be a great ſhew of humility in this objection, yet there is often no ſmall pride at the root of it. For if there be ground of objecting againſt us upon the ſcore of unworthineſs, it becomes us to let it come from Chriſt's ſide; but ſo wedded are we to the old covenant of works, that we would be at giving as good as we get, or at leaſt ſome thing in lieu of it: But our money and qualifications will periſh with us, if we think to buy ſuch a prize as glorious Chriſt. If we be not content to accept of Chriſt on the ſcore of infinite free grace and matchleſs condeſcending love, we can never expect to enjoy him, Iſaiah lv. 1, 9. Romans xi. 33. Epheſians iii. 18, 19 Free grace is an ocean of ſuch a depth and breadth, that it never yet hath been ſounded or meaſured by men or angels: Nay, to all eternity it will be acknowledged it hath neither bank nor bottom.

III. *Concerning* Repentance.

Queſt. *SEEING repentance is another ſacramental grace which we muſt neceſſarily examine ourſelves about; what is that repentance which worthy partakers muſt have?*

A. True repentance, or repentance unto life, is a ſaving grace, or a ſpecial gift of God to elect ſinners wrought in their hearts by his Spirit and word, whereby, upon a due ſight and ſenſe of the danger, guilt, and odiouſneſs of their ſins; and upon a diſcovery and belief of the mercy of God in Chriſt to ſuch as are pen-

tent; they mourn for, and hate their ſins, confeſſing them to God with ſhame and grief, and turn from them all to God, and the ways of holineſs, both in heart and life, Zech. xii. 10. Acts xi. 18. 21. Ezek xviii. 30. Ezek. xxxvi. 31. Joel ii. 12. 13 Jer. xxxi. 18. 19. 2 Cor. vii. 11 Prov. xxviii. 13. 2 Kings xxiii. 25.

Q. *What are the parts of true repentance?*

A. There are theſe parts in it; 1 Conviction. 2. diſcovery of God's mercy in Chriſt. 3. Humiliation. 4. Confeſſion. 5. Hatred of ſin. 6 Turning from ſin. 7. Turning to God and his ways.

Q. *Wherein conſiſts true conviction of ſin?*

A. In a right up.aking of the nature and evil of ſin, and a ſenſe of the wrath of God, that is due to it.

Q. *What is it in ſin, that the ſoul muſt be convinced of?*

A. We muſt be convinced of ſin; 1. In reſpect of its ſource and fountain, from whence all our actual ſins do proceed, and that is, corrupt nature and wicked heart, Pſalm. li. 5. Jer. xvii. 9. Mat. xv. 18. 19.

2. In reſpect of its intrinſic evil and malignity, that it is enmity and rebellion againſt God, Rom. viii. 7.

3. In reſpect of its pollution and deformity, that it renders us vile and loathſome in the ſight of God, Zech. xi. 8.

4. In reſpect of the number of our ſins, that they are more than our hairs, Pſalm xi. 12.

5. In reſpect of the aggravation from the heinous circumſtances attending the commiſſion of them.

6. In reſpect of the guilt and demerit of them, that we have thereby forfeited all our mercies, and do deſerve everlaſting wrath.

Q. *What is the difference betwixt the convictions of natural men, and thoſe of true penitents?*

A. 1. Natural mens convictions proceed only from a natural conſcience, awakened upon ſome occaſion: But thoſe of a true penitent are the ſpecial work of the Spirit of God, Exod. ix. 27. John xvi. 8.

2. Natural mens convictions are moſt unwelcome and burdenſome to them: but the true penitent is deſirous of them, Acts xxiv. 25. Job xiii. 23. Job xxxiv. 32.

3. The natural man's convictions are mainly for groſs ſins, and the out-breakings of the life; but the true penitent is alſo ſenſible of the corruption of the nature, plague of the heart, and ſins moſt ſecret, Mat. xxvii. 4. Pſalm li. 5. Rom. vii 24. Pſalm xix. 12.

4. Natural mens convictions proceed from the fear of hell, or temporal judgments; but thoſe of the true penitent ariſe mainly from a view of ſin's evil, God's goodneſs, his patience, or Chriſt's ſufferings, Pſalm lxxviii. 34. Luke xv. 18. Zech. xii. 10.

5. The one is only of ſhort continuance, but the other is abiding and durable, Hoſ. vi. 4. Pſalm li. 3.

6. The one is cured by natural means, but the other only by the blood of Chriſt, Acts xvi. 30. 31.

Q. *Why is the diſcovery of God's mercy in Chriſt a neceſſary ingredient to true repentance?*

A. 1. Becauſe God out of Chriſt is a conſuming fire; and ſo, without a ſight of his mercy in Chriſt, we would never turn from ſin to him, but would be ready to ſink with Judas, under tormenting deſpair, Heb. x. 41. Heb. xii. 29.

2. Becauſe the apprehenſion of the mercy of God in Chriſt, is a great encouragement to us to leave ſin, and a mean to effect our heart with kindly grief and godly ſorrow for ſin, Pſalm cxxx. 4. Rom. iii. 4.

Q. *Wherein conſiſts true humiliation for ſin?*

A. In theſe things; 1. In a real inward ſorrow and bleeding of heart for ſin, and the diſhonour done thereby to God, Pſalm li. 3. 4. Zech. xii. 10.

2. In a holy ſhame and bluſhing of ſoul for ſin in the ſight of God, Ezra ix. 6.

3 In the ſoul's loathing and abhorring itſelf for its unworthy carriage towards ſo gracious a God, Job xlii. 6.

4. In outward mourning for ſin, and bewailing it before the Lord, Pſalm xxxviii. 18.

Q. *What is the difference betwixt the humiliation of a natural man, ſuch as* Ahab, *and that of a true penitent?*

A. There is ſuch a difference, as betwixt the convictions of natural men, and true penitents, of which I ſpoke

ſpoke before. I only add this; that a natural or unrenewed man's ſorrow and humiliation for ſin, is not ſo much for ſin itſelf, as for the effects and conſequences of it, as it expoſes him to temporal or eternal judgments, as it deprives him of outward mercies, blaſts his reputation, breaks his employment, brings on corporal puniſhment here, or makes him obnoxious to hell-fire hereafter. But the true penitent mourns for ſin, as it diſpleaſes and diſhonours God, wounds Chriſt, grieves his Spirit, and gratifies the devil. Alſo he grieves for it, as it defiles the ſoul, indiſpoſes for holy duties, and debars from communion with Chriſt.

Q. *What ſort of confeſſion of ſin is requiſite to true repentance?*

A. 1. It muſt be cordial and ſincere: not ſuperficial and overly, Job xlii. 6.

2. It muſt be free and voluntary, and not extorted by judgments or the fear of hell, Mat. xxvii. 4. Luke xv. 18.

3. It muſt be particular and diſtinct, ſo far as we can remember our bypaſt ſins; and not reſt in generals, Judg. x. 10. Pſalm li. 4. 14. 1 Tim. i. 13.

4. It muſt be humble and mournful, and attended with holy ſhame and ſelf-condemnation, Dan. 9, 8. Luke 18, 13. Pſalm xxxiv. 4, 18.

5. It muſt be attended with preſent forſaking of ſin, Prov. xxviii. 13.

Q. *What ſort of hatred of ſin is it, that is an ingredient of true repentance?*

A. It hath theſe properties: 1. It is a ſincere and well-grounded hatred: Unrenewed men may hate ſin becauſe of its effects; but a true penitent hates it, becauſe it is vile and loathſome in the eyes of God, the murderer of Chriſt, and an enemy to his own ſoul.

2. It is a deep and implacable hatred; a natural man can have no ſuch hatred of ſin; it is only a ſlight or tranſient quarrel he may have with ſin upon ſome particular occaſion, and hence he may proceed to lop off ſome of the branches of ſin, but he ſtrikes not at the root, the corruption of the heart; he ſeeks not to put the old man to death: But the true penitent hates

ſin

ſin implacably; he ſeeks its ruin, aims at his life, and would have it utterly extirpated; and longs for the time when he ſhall be wholly delivered from it, Rom. vii. 24. 2 Cor. v. 4.

3 It is an univerſal hatred: A natural man may hate ſome odious groſs ſins, or ſins that are neither pleaſant nor profitable to him: But the true penitent hates ſin, as ſin, and ſo hates every ſin, whether ſecret or open, pleaſant or profitable, in himſelf or in others, Pſalm cxix. 128.

Q. *What ſort of turning from ſin, is requiſite to true repentance?*

A. 1. A turning that proceeds from right principles, not from the dictates of a natural conſcience only, or reſpect to human laws, or from fear of God's judgment: But from a ſenſe of the intrinſic evil of ſin, the holineſs and goodneſs of God, or a view of Chriſt's ſufferings.

2. It muſt be a preſent turning from ſin, without delaying one moment longer, Pſalm cxix. 59, 60.

3. A final and everlaſting turning, without ever looking back to Sodom again, or entertaining a favourable thought of ſin, that killed the Lord of Life, Hoſea xiv. 8.

4. An univerſal turning from all ſin, both in heart and life; no Agag muſt be ſpared, nor any darling luſt reſerved, Iſa lv. 5. Ezek xviii. 30, 31.

5. It muſt be attended with turning to God, and all commanded duties; for we muſt not only ceaſe to do evil, but learn to do well, Iſa. i. 16, 17. Iſa. lv. 7.

6. This turning ought to be with all the heart, and with faſting, weeping and mourning, Joel ii. 12.

Q. *What is this turning to God, which is included in true repentance?*

A. It implies theſe things: 1. A ſight and ſenſe of our undone condition, while we live and continue at a diſtance from God; and the great happineſs of nearneſs to him, Pſalm lxxiii. 27, 28.

2. The outgoings of the ſoul to God in ſpiritual breathings and deſires, Iſa. xxvi. 8. Job xxiii. 3.

3. The

3. The humble application of the ſoul to God in Chriſt, for mercy and pardon, Pſalm li. 1.

4. The ſoul's making choice of God for its God and portion, Jeremiah iii. 22

5. Our reſigning and giving up both inward and outward man, to God's ſervice and obedience. We muſt turn both our hearts and feet to God's teſtimonies, Pſal. cxix. 57, 58, 59.

Q. *Why is faſting neceſſary to be joined with our repentance and turning unto God?*

A. Becauſe God hath enjoined it as a good mean to wean the heart from the world, quicken prayer, and kindle zeal. And it carries in it ſomewhat of a holy revenge upon the fleſh or body for its former exceſſes, which is very acceptable to God; though it cannot in the leaſt make ſatisfaction to juſtice for ſin, 2 Corinthians vii. 11.

Q. *Are tears abſolutely neceſſary to true repentance?*

A. They are very deſireable expreſſions of our grief for ſin, God noticeth the tears of true penitents, and puts them up in a bottle, Pſalm lvi. 8. Yet ſome times there may be a tender heart, where are few tears to be ſeen, becauſe the bodily conſtitution may be dry, and not qualified for producing tears. But if we can command tears for other things, ſuch as worldly loſſes and croſſes, and can find none to ſhed for ſin, there is too much ground to ſuſpect that our repentance is not true.

Q. *But what ſhall thoſe do who find their hearts ſo hard that they can neither get tears, nor any true grief for ſin?*

A 1. This has been the complaint of many of God's people, that their hearts are hardened from God's fear, Iſaiah lxiii. 17.

2. Let us conſider if our hard-heartedneſs be our great burden and trouble. Can we ſay, That it is our daily complaint to God, and that we would give all we have in the world to have our hearts brought to tenderneſs, and even live beggars upon this condition; then ſurely there is ſome life and tenderneſs in the ſoul.

3. Let

3. Let us go to Chriſt, and plead for the bleſſed Spirit of grace, which he hath both purchaſed and promiſed, to take off the vail of darkneſs from our hearts, and the ſcales of blindneſs from our eyes; that we may ſee ſin in its blackneſs and deformity: Let us cry to him with Job iii. 23. "Make me to know my tranſgreſſion and my ſin." And let us plead his free promiſe, Ezek. xxxvi. 26.

4. Let us oft be aiming to apply the ſoftning blood of Chriſt to our hard hearts. And oft be viewing ſin in the bright looking-glaſs of his ſufferings. Oh! can we ſee our ſins binding a heavy croſs on Chriſt's back, driving big nails into the moſt ſenſible parts of his body, and piercing his heart with ſorrow, and yet our hearts remain unpierced? Shall the rocks rent, and the earth ſhake, the ſun draw in its light, and the heavens mourn in black, when Chriſt ſuffered for our ſins, and yet we ſtand unconcerned! Surely there is not ſuch a heart-affecting ſight either in earth or hell, as the death of our innocent Redeemer.

Q. *Why is repentance and ſorrow for ſin ſo neceſſary to right communicating?*

A. 1. Becauſe it is neceſſary for our acceſs to, and communion with God in any duty. It is to ſuch that God hath promiſed to look, and with ſuch that he is pleaſed to dwell. It is only humble and penitent addreſſes that he will accept; and thence he preferred a broken heart to all ſacrifices, Pſalm li. 16. 17. Pſalm x. 17. Pſalm xxxiv. 18. Iſa. lvii. 15. Iſa. lxvi. 1. But impenitent perſons are hateful to God, and can have no communion with him, Pſalm v. 5. Pſalm lxviii. 11.

2. Becauſe in this ſacrament, we enter into, and renew covenant with God; and penitent mourning for long diſtance and eſtrangement, to many ſins and backſlidings, is previouſly requiſite thereunto, Jer. l. 4. 5.

3. Becauſe here we are to receive the ſeal of the pardon of our ſins, and it is only a ſoft heart that can receive the impreſſion of this ſeal, Luke viii. 44. 48. Luke xxiv. 47.

4. Becauſe

4. Becauſe nothing ſuits a broken Chriſt, ſo well as a broken heart. In this ordinance we behold God punishing his Son for ſin, and Chriſt breathing out his dying groans for it; and ſurely it is moſt fit that our hearts ſhould bleed for it; if Chriſt waſh our ſouls with his blood, in gratitude we ſhould waſh his feet with our tears, Zech. xii. 10. Luke vii. 38. 47.

5. Becauſe, without repentance we cannot prize the great bleſſings and comforts exhibited to us in this ordinance. None but the ſenſible ſinner and humble penitent will value the blood of Chriſt, the pardon of ſin, and favour of God, which are here offered, Mat. ix. 12. Luke i. 53 Prov. xxvii. 7.

6. Becauſe repentance is abſolutely neceſſary for killing of ſin, and reforming the life, which is one great end in this ordinance. As God here lets us ſee his love to Chriſt, ſo he diſcovers the bitterneſs of ſin, that we may hate and forſake it; now it is by repentance, that we taſte of ſin's bitterneſs: And the neceſſity hereof at this ordinance was prefigured by the bitter herbs with which the children of Iſrael were appointed to eat the paſſover, Exod. xii. 8.

Q. *Hath not repentance many counterfeits?*

A. Yes; for, 1. Some confeſs their ſin, who never forſake it; as thoſe, Numb. xiv. 40. 1 Sam. xv. 24. That was but a counterfeit repentance.

2. Some may have ſlight, ſuperficial ſorrow, and outward expreſſions of mourning, where the heart is not touched for ſin, 1 Kings xxi. 27.

3. Some may have the heart rent with legal convictions and terrors, as Judas and Felix had, and yet never broken or melted for ſin.

4. Some may have a natural ſoftneſs and tenderneſs of ſpirit, whereby they are apt to relent and ſhed tears at the hearing of any tragical ſtory, or ſeeing any moving object, and yet, never truly weep, to ſee their own ſin. The ſtory of Joſeph in the pit will affect them ſoon as that of Chriſt upon the croſs.

5. Some have ſeveral good motions, and pangs of ſorrow, at hearing of a ſermon, or when they are under

the rod, which yet ſoon evaniſh, Hoſea vi. 4. Mark vi. 28.

6. Some come under expreſs vows and reſolutions againſt ſin, in time of ſickneſs and diſtreſs, or when conſcience is awakened: who yet are never true penitents for ſin, Numb. xxii. 17. Jer. ii. 20. 1 Sam. xxvi. 21.

7. Some may not only leave off groſs ſins themſelves, but expreſs great zeal againſt the ſins of others, as Jehu did, againſt the worſhip of Baal, and Judas did, againſt prodigality, and yet be ſtrangers to true repentance, 2 Kings x 16. 28. 29. Mat. xxvi. 8. compared with John xii. 4 5. All theſe then are but counterfeited repentance.

Q. *By what marks, then, ſhall we examine our repentance, if it be true, and not counterfeited?*

A. By theſe already mentioned, in the parts and deſcription of repentance before given. To which I add theſe;

1. A true penitent is more grieved for the evil of ſin, than for the evil of affliction; and more troubled for abuſing the goodneſs of a father, than for drawing down the wrath of a judge, Luke xv. 18.

2. The true penitent lays the ax of repentance to the root of ſin, *viz.* the corrupt heart; he pants for deliverance from it, and for more heart purity and renovation, Pſalm li. 10. Rom. vii. 24.

3. The true penitent is highly concerned and careful to apply to the blood of Chriſt both for pardon from the guilt of ſin, and ſanctification from the pollution of ſin; for true repentance and ſaving faith are inſeparable, Pſalm li. 1. 7. Acts ii. 38. Acts xx. 21. Mark i. 15.

4. Let us examine our repentance, by theſe adjuncts and fruits of it, recorded in 2 Cor. vii. 11. If it works in us, 1. Carefulneſs, to avoid ſin and preſerve ourſelves from it. 2. Clearing of ourſelves, by ſelf-examination, and applying to Chriſt our ſurety. 3. Indignation againſt ſin, as the enemy of God, the murderer of Chriſt, and deſtroyer of our ſouls. 4. Fear of

of being defiled again with ſin, which excites to watch againſt temptations and inlets to it. 5. Vehement deſires after a total deliverance from it, and after Chriſt our deliverer, and his righteouſneſs. 6. Zeal, for God's honour, by new obedience, and bringing forth fruits meet for repentance. 7. Revenge upon ſin, by mortification, becauſe it crucified Chriſt. 8 There is a holy ſhame upon the remembrance of ſin; not that of a thief, becauſe of the puniſhment and diſgrace, but that of a ſon, becauſe of the ingratitude and loathſomneſs of ſin, Ezek. xvi. 63.

IV. *Concerning* Holy Fear.

Queſt. *WHAT is this fear that is requiſite to worthy communicating?*

A. It is a holy awe and reverence of God, wrought in the renewed heart by the holy Spirit, whereby the ſoul, out of a deep ſenſe of God's majeſty and goodneſs, is inclined to draw nigh to God in Chriſt, ſtand in awe to offend him, avoid ſin as the greateſt evil, and ſtudy the things that are pleaſing to God, Jer. xxxii. 40. Jer. v. 22. Pſalm cxxx. 4. Heb. 11. Gen. xxxix. 9. Job i. 1. 7. Acts x. 35.

Q. *What is the neceſſity of this holy fear at the Lord's table?*

A. 1. Becauſe when we go to the Lord's table, we ſolemnly ſiſt ourſelves in the preſence of the great Jehovah, who is our judge, the ſearcher of our hearts, and the all-ſeeing obſerver of our actions; and a God that is very jealous of his honour, and "will be ſanctified in all that draw nigh to him," Lev. v. 3. Heb. xii. 28 29.

2. Becauſe, at the Lord's table, we have a moſt awful diſcovery of the holineſs and juſtice of God in the ſufferings of Chriſt there repreſented. How vehemently did he hate ſin, that he would not ſpare his dear Son when he cried, nor abate one farthing of the debt he owed juſtice as our Surety, but exacted full ſatisfaction, and puniſhed ſin to the uttermoſt? The heavens dark-

ned, and the earth ſhook, when God puniſhed Chriſt for ſin, and ought not we, the guilty ſinners, to tremble and adore his juſtice, ſaying with the Bethſhemites, "Who is able to ſtand before this holy Lord God?" 1 Sam. vi. 20.

3. Becauſe this holy fear is an excellent preſervative againſt wandering thoughts, a ſpur to mind our work, and excite the graces of livelineſs, and do every thing as in the ſight of an all ſeeing God, Pſalm lvi. 8. Gen. xxxix. 9. Neh. i. 11.

4. Becauſe of the importance of the work of communicating, and the danger of miſcarrying in it. We have ground to fear and be jealous of ourſelves, leaſt we be found unwelcome gueſts, and want the wedding garment, when the king comes in to ſee his gueſts. We have cauſe to fear, leſt we miſs Chriſt's preſence and the ſeal of our pardon: Yea, leſt we be guilty of wounding Chriſt, and eating and drinking judgment to ourſelves, by unworthy communicating; but a holy fear is a good mean to prevent this hazard.

Q. *How may we know whether we be actuated by a holy or a ſlaviſh fear, in this and other religious duties?*

A. 1. A holy filial fear of God is always joined with love to him; but a ſlaviſh fear is attended with ſome degree of enmity and hatred againſt God, Hoſ. iii. 5. Rom. viii. 7.

2. Slaviſh fear dreads God, becauſe of his power and juſtice; but filial fear alſo, becauſe of his goodneſs and loving kindneſs, Hoſ. iii. 5.

3. Slaviſh fear is attended with a ſhyneſs of God's preſence; but filial fear puts the ſoul on to ſeek nearneſs with God, Geneſis iii. 10. Pſalm lxxiii. 27, 28. Hoſhea iii. 5.

4. Slaviſh fear dreads nothing but hell and the puniſhment of ſin; but filial fear dreads ſin itſelf, as the greateſt evil of the two, Pſalm vi. 4. Acts xxiv. 25. Pſalm iv. 4.

5. Slaviſh fear makes men averſe from the light of the word and a faithful miniſtry; but filial fear makes us ſuſpicious of ourſelves, and willing to be tried, John iii. 20, 21. 1 Kings xxii. 8.

6. Slaviſh

6. Slaviſh fear reſtrains only from the external acts ſin, and puts men on to external performances in ty only; but godly fear makes a man guard even a- inſt inward and ſecret ſins, and ſtudy to pleaſe God wardly as well as outwardly, and give him the heart well as the life, Iſaiah viii. 13.

V. *Concerning* Love.

Queſt. *WHAT is that love which a worthy communi- nt ought to have?*

A. There is a three-fold love neceſſary: 1. Love to od and godlineſs. 2. Love to the people of God. Love to our enemies.

Q. *What is true love to God?*

A. It is a ſpecial affection or ſaving grace, wrought God's Spirit in the hearts of his people, whereby, om a ſpecial diſcovery of the glory and excellency of od, their ſouls are determined to have a high and ſu- rlative eſteem of him, their deſires are carried out af- r him, and their delights are centered on him, as their ief good and portion, Romans v. 5. Pſalm lxxiii. 25. alm xlii. 1, 2. Pſalm xvi. 5, 6.

Q. *Why is love to God and Chriſt, ſo neceſſary to worthy mmunicating?*

A. 1. Becauſe this ſacrament is a love feaſt, appoint- l for expreſſing the mutual love and affection of Chriſt id his people to one another, and therefore it is de- gned only for his friends and diſciples. Now how ntrary is it to the nature of this ordinance, for peo- le to approach to it without love? Or to ſit down to is love-feaſt with enmity in their hearts at the maſter f it? Canticles v. 1. Matthew xxvi. 27

2. Becauſe we have here the higheſt repreſentation f divine love that ever was given. Here we may ſee oth the arms and heart of the Son of God open on a roſs to us, with his affections ſtreaming out to us in lood: And we may hear the dying groans of the Lamb f God juſt expiring under the burden of wrath that

due to us. And what a monſtrous thing would it be for us to want love to him at ſuch a time? Gal. ii. 20. Eph. v. 2. Rev. i. 5.

3. Becauſe other graces which are to be exerciſed in this ordinance, do much depend upon love; without it we cannot be heavenly-minded in this duty, we cannot have high thoughts of Chriſt, we cannot delight in him, nor have any hungering deſires after him. Without love to Chriſt we cannot hate ſin, nor be grieved for it; nay, we may ſee the print of the nails, and put our fingers into his wounds, without any remorſe for ſin, that made them. Mary's tears were moſt free when her love was moſt hot, Luke vii. 37, 38. Iſaiah liii. 2, 3.

4. Without love to Chriſt we can have no benefit by the ſacraments, for we can have no communion with God, nor any manifeſtations of his favour without it, ſeeing theſe are only promiſed to ſuch as love him, John xiv. 21, 23.

5. Becauſe the want of this love brings men under the ſevereſt curſe, 1 Cor. 16, 22.

Q. *Muſt not our love to God at the ſacrament be directed to all the perſons of the glorious Trinity?*

A. Yes; we muſt love God the Father as our Father; God the Son as our Mediator and Redeemer; and God the Holy Ghoſt as our Sanctifier and Comforter.

Q. *How may we know if we love God the Father as ou Father?*

A. By our filial reſpect and dutiful carriage to him if we fear him, and ſtand in awe to offend him, if v be tender of his honour, troubled at his frowns, de rous of his preſence, and careful to pleaſe him. If depend on him for what we want; love to addr him; imitate him in his holineſs, and obey his inju tions, Malachi i. 6. Pſalm cxxxix. 20, 21. Pſalm 7. Iſaiah lvi. 4, 5. Romans viii. 15. 1 Peter v. 7 pheſians v. 1. 1 Peter i. 14, 15.

Q. *How may we know if we love God the Son, and Redeemer?*

A. By our accepting of him, and improving him in all his mediatory offices: Learning of him as our Prophet, relying on him as our Prieſt, and obeying him as our King: And by our renouncing of all other Lords and Saviours beſides him, Mat xi. 28, 29. Iſa. xxvi. 13. Heb. v. 9. Eph. i. 12, 13.

Q. *How may we know if we love the Holy Ghoſt, as our Sanctifier and Comforter?*

A. By our hearkening to his calls, ſeeking his aſſiſtance in duties, laying ourſelves open to his influences, cheriſhing his motions, and delighting in thoſe duties and ordinances where his operations are to be expected, and deſiring to be directed and guided by him in all our ways, Pſalm xxvii. 8. 1 Theſſ. v. 19. Eph. iii. 16. Pſalm lxiii. 2. Pſal. clxiii. 10. 11. Rom. viii. 14.

Q. *Seeing love to Chriſt, our crucified Saviour, is eſpecially requiſite at the Lord's table; by what marks may we examine our love to him, if it be true, and not counterfeit?*

A. By theſe: 1. Let us ſee if we can give any reaſon for our love to him; if we love him not only for what he hath done for elect ſinners in general, but for what he hath done for us in particular, in hearing our cry, and helping us when we were brought low under a burden of guilt and fears, Pſal. cxvi. 1, 6, 8.

2. If we love him alſo, becauſe of his own intrinſic beauty, matchleſs worth, and perſonal excellencies, that render him altogether lovely in himſelf, as well as a ſuitable Saviour to us, Cant. v. 10—16.

3. If our hearts and thoughts be frequently going out towards him, and our meditation of him be ſweet; for ſurely, if Chriſt be our treaſure, our hearts will be with him, Pſalm civ. 34. Mat. vi. 21.

4. If we be earneſtly deſirous of his gracious preſence in duties and ordinances, and languiſh for him when he withdraws, Pſalm lxxxiv. 1. 2 Cant. iii. 1. 2, 3. Cant. v. 8.

5. If we have common friends and common enemies; love what Chriſt loves, and hate what he hates; if we rejoice when his name is great, and his intereſt flouriſheth, and grieve when any wrong or diſhonour

is

is done to him, either by ourſelves or others, 1 John v. 1. 2. Pſalm cxxxix. 21, 22. Pſalm xcvii. 10. John xiv. 28. Pſalm cxxii. 9.

6. If we love Chriſt and his intereſt in all ſtates and conditions: own him under perſecution and reproach, and highly eſteem a crucified, as well as a glorious Chriſt, a condemned, as well as an adored Chriſt, Cant. viii. 6, 9.

7. If we love Chriſt wholly, and all that is in him; love him in all his offices, in his death as a ſacrifice, and in his life as a pattern; love him as a Prince on the throne, as well as a Prieſt on the croſs; love him for purity, as well as pardon; for ſanctification, as well as ſatisfaction. No lover of Chriſt will deſire a disjunction of Chriſt's Prieſtly and Princely offices, for he ſees them ſweetly linked together; and hence it is that Chriſt is ſtiled "a Prieſt upon a throne," Zech. vi. 13. And therefore he will love his laws to obey them, his ordinances to attend them, his ſabbaths to ſanctify them, and his people to aſſociate with them, John xiv. 21. 2 Cor. v. 14, 15. 1 John v. 1, 2, 3. Pſal. cxix. 63.

8. If we love Chriſt above our relations, enjoyments, and deareſt things we have in the world, yea, even life itſelf, Mat. x. 37. Acts xxi. 13. Rev. xii. 11.

9. If we be breathing after freſh intimations of Chriſt's love to us, and ſeeking ſtill more aſſurance and evidences of it, Cant. i. 2, 3. Cant. viii. 6.

Q. *What ſhall theſe exerciſed ſouls do, that ſuſpect their love to Chriſt is not ſuperlative; that they love him not above their relations, and deareſt enjoyments in the world? By what marks do we know if we do?*

A. By theſe: 1. If no affection to any creature can draw us willingly or wittingly, to do that which is diſpleaſing to Chriſt.

2. If we value Chriſt's friendſhip and favour more than that of any creature, and would chuſe rather to diſpleaſe all the world than offend him.

3. If the loſs of Chriſt's countenance, or any injury done to him, affect our hearts more than any worldly loſs or damage.

4. If it be our greateſt grief, that we cannot get more

more love to Chriſt. And if we can appeal to himſelf, who knoweth our hearts, with Peter, that we love him ſincerely, though not ſo much as we ought, John xxii. 17. Eph. vi. 24.

Q. *Are there not many who have left their firſt love, like theſe,* Rev. ii. 4. *How ſhall we know if it be ſo with us?*

A. If decay of love to Chriſt be our diſeaſe, it will have ſuch ſymptoms as theſe: 1. Chriſt will be leſs in our hearts and mouths than formerly.

2. We will be more ſlack in our obedience, and have leſs delight in duty than before.

3. It is a ſign of decaying love, when we loſe our tenderneſs of conſcience, and wonted abhorrence of Sin, Chriſt's enemy.

4. When we are more eaſy under Chriſt's abſence and withdrawings, and leſs anxious for his preſence.

5. When we loſe our wonted appetites for our ſpiritual food and nouriſhment from Chriſt, in the ordinances.

6. When we loſe our public ſpiritedneſs and concern for the intereſt of Chriſt's kingdom and glory in the world.

7. When we are little concerned to have heart-holineſs, which is Chriſt's image, drawn upon the ſoul.

8. When we have little deſire for Chriſt's ſecond coming, or for the enjoyment of him in heaven.

9. When earthly-mindedneſs, and love to the world is on the growing hand.

Q. *Is there not a love to worldly things, which is lawful and allowable? How may we know when we love the world too much?*

A. Our love to the world is unlawful and exceſſive: When, 1. Worldly things are firſt in our thoughts in the morning, or laſt at night.

2. When they juſtle out ſpiritual things from our minds.

3. When we think on worldly affairs, with greater intenſeneſs of mind, than theſe things that are ſpiritual and heavenly.

4. When the impreſſions of worldly things laſt

longer with us, than thoſe things which immediat concern the glory of God, and our ſouls good.

5. When the ends we propoſe to ourſelves in wh ly cares are chiefly, that we may ſatisfy our natu deſires, prevent poverty, or make ourſelves great; i that we may glorify God, and be more capable to ſe him.

Q. *What ſhall we do, to get the decayed fire of love Chriſt kindled and increaſed?*

A. 1. Let us labour to be deeply ſenſible of this e of decay of love to Chriſt, and heavily bemoan the co neſs of our hearts before God.

2. Let us humbly apply to Chriſt, our great phyſici who can only cure this plague of a ſpiritual conſumpti as well as our other ſouls diſeaſes.

3. Let us earneſtly ſeek after further diſcoveries Chriſt's excellency and lovelineſs; for if we once ſ his beauty, our hearts would ſurely go out after him.

4. Let us meditate much on the love of a crucifi Jeſus, in ſweating blood, and laying down his life ſuch enemies as we are: Let us take a view of hi in his dyed garments, as he is deſcribed, Iſa. lxiii. 2, 3.

5. Let us carefully ſearch out the luſt or idol, t Delilah, or worldly enjoyment, that hath ſtolen o hearts from Chriſt; and when we have found it, neither our eye pity nor ſpare it, but preſently caſt out.

6. Let us ſeriouſly think, on the one hand, up the heavy curſe and vengeance which abide thoſe th do not love Chriſt, 1 Cor. xvi. 22. And, on the oth hand, upon the unſpeakable reward laid up for all tr lovers of Chriſt, as recorded, 2 Tim. iv. 8. 1 Co ii 9.

7. Let us conſider that loving of Chriſt will be t eternal employment of Saints in heaven: This gra of love abides for ever, when all the reſt do fail.

8. Let us earneſtly pray for the breathings of h holy Spirit, theſe "north and ſouth winds to blow o our withered gardens." And let us plead his gracio promiſes of ſtrength and quickening, which he makes

languiſhin

and decaying ſouls, particularly theſe, Iſa. xl. 29, 30, 31. Jer. xxxiii. 6. Zech. xii. 8. Hoſ. xiv 5, 6, 7. Let us often cry with David, "Quicken thou me according to thy word," Pſalm cxix. 25. 107, 154, *&c.*

9. Let us, in this caſe, follow the advice and preſcription of Chriſt, our great phyſician, Rev iii. 4, 5. "Thou haſt left thy firſt love, remember from whence thou art fallen, and repent, and do thy firſt works".

The advice contains three directions; 1. "Remember from whence thou art fallen," *i. e.* compare thy former ſtate with thy preſent: Remember what a warm heart and lively affections you once had to Chriſt, and how cold and dead they are now.

2. Repent, *i. e.* mourn over your ſad backſlidings and decays, and acknowledge them before God.

3. Do thy firſt works, *i. e.* be as diligent in duty as formerly. When we find this holy fire decayed, we ought to caſt on more fuel, *i. e.* uſe all God's appointed means for rekindling the flame, be much in prayer, reading and hearing the word; delight much in the converſe and fellowſhip of warm and lively Chriſtians, and go frequently to that heart-warming and love inflaming ordinance of the Lord's ſupper, carefully guarding againſt formality in communicating, or ſlightneſs in preparing for it.

Q. *What way ſhall the lovers of Chriſt expreſs, or ſhew forth their love to him?*

A. 1. By ſtudying likeneſs and conformity to him. Holineſs is Chriſt's image: Let us imitate Chriſt herein, that we may in ſome meaſure be like him whom we love, in meekneſs, humility, ſelf-denial, diligence, and heavenly-mindedneſs: In a word, let us be holy in our thoughts, affections, ſpeeches, actions, and in all manner of converſation: For ſo Chriſt was, Heb. vii. 26. 1 Pet. i. 15. 16.

2. Let us ſeek to converſe with him, and be much in his company: Let us walk with him in the galleries of ordinances, and be much in ſecret prayer, and in all thoſe duties where fellowſhip with him is to be obtained, Cant. i. 7. Cant. iii. 2. Cant. vii. 5. Cant. viii. 13.

3. Obſerve his injunctions and keep his commandments, John xiv. 15.

4. Be concerned for his intereſt, kingdom and glory upon earth, Pſalm cxxii. 9. Phil. ii. 21.

5. Let us place all relations, worldly intereſts and enjoyments, below him, Mat. x. 37.

6. Give ready audience to his ambaſſadors, and kindly entertainment to all his love motions, Pſalm lxv. 10. Cant. v. 2.

7. Avoid every thing that Chriſt hates, Pſalm xcvii. 10. Pſalm xiv. 7.

8. Love his people and whatever bears his image, 1 John v. 1.

Concerning LOVE *to* GOD'S *People.*

Queſt. *WHY is love to our neighbours, and eſpecially to the people of God, ſo neceſſary for a worthy communicant?*

A. 1. Becauſe God requires us, in all our ſolemn approaches to him, to ſee that we be in a ſtate of amity and friendſhip with our brother; not harbouring any wrath or malice in our hearts, as we would be accepted of God, Mat. v. 23, 25. 1 Cor. v. 8. 1 Tim. ii. 8.

2. Becauſe it is one end of this ordinance to repreſent the union of believers, together into one myſtic body, as the bread is made up of many grains compacted together: And alſo to teſtify their communion and fellowſhip with one another as members of the ſame body: And how can this be done without mutual love? 1 Cor. x. 16, 17.

3. Becauſe brotherly love is inſeparable from faith and given frequently as a mark of Chriſt's diſciples, for whom this ſacrament is appointed, John xiii. 35. John iii. 4. 1 John iv. 7.

4. Becauſe without this love we can expect no benefit by this ordinance, nor any communion with Chriſt in it. 1 Pet. ii. 1, 2, 3. 1 John iii. 23, 24. 1 John iv. 15, 16. As the Spirit deſcended on the diſciples, when they met together in one houſe, and were all of one mind and one heart, ſo he will not enter the houſe of the heart

houſe where love and peace do not dwell, Acts ii. 1, 4. Acts iv. 31, 32. Jer. xxxii. 39, 40.

3. Becauſe as we are bound to remember Chriſt's death in the ſacrament, ſo we ought in receiving it to remember the dying charge and injunctions he gave his people, when he inſtituted and diſpenſed it; and particularly this of brotherly love, which he ſo earneſtly preſſed in his ſacramental diſcourſe and farewel ſermon, John xv. 12, 17. and alſo prayer for it, John xvii. 11, 21.

Q. *But if my neighbour hath offended me, or I him, and declineth to return to a ſtate of love and reconciliation to me; ſhould this hinder me from partaking of the Lord's ſupper?*

A. If we ſincerely uſe the means which God hath appointed, in order to a reconciliation with our offending and offended brother, and endeavour, ſo far as we have acceſs, to have the difference removed, and entertain no prejudice, hatred, or revenge in our hearts againſt him; though our endeavours of reconciliation ſhould not have the deſired effect, through our neighbour's obſtinacy or untractableneſs, we are not to abſtain from our duty, or deprive ourſelves of the benefit of this ordinance, becauſe of his fault, Mat. v. 23, 24.

Q. *By what marks may we know if our love to God's people be true and ſincere?*

A. By theſe, 1. If we love them upon ſpiritual grounds, becauſe of their relation to God as his children, and to Chriſt as his members, and becauſe of their likeneſs to God and Chriſt in holineſs, 1 John v. 1, 2. 1 Pet. i. 22.

2. If we love them univerſally, whether they be rich or poor, relations or ſtrangers, and even though they differ from us in ſome leſſer things, Col. i. 4. 1 Pet. ii. 17.

3. If we love them fervently, and above all others, 1 Pet. i. 22. Pſalm xvi. 3.

4. If we love them conſtantly, in adverſity as well as proſperity, when they are deſpiſed, reproached and perſecuted by the world, as well as when honoured and eſteemed, John xiii. 2. 1 John iii. 16. 17. Heb. xiii. 1.

5. If

5. If we prefer their company, and delight in it above that of any others, Pſalm cxix. 63. Pſalm xvi. 3.

6. If we ſympathiſe with them, both in their joys and ſorrows, Rom. xii. 15. 1 Cor. xii. 26.

7. If we be ready to ſerve them, and ſupply their wants, 1 John iii. 18, 19. James ii. 15, 16.

8. If we can bear with injuries from them, and be ready to forgive them, and even to cover their faults from others, 1 Cor. xiii. 4, 7. Eph. iv. 32. 1 Pet. iv. 8.

Concerning LOVE *to our Enemies.*

Queſt. *WHEREFORE ought we to love our enemies?*

A. 1. Becauſe God had commanded it, Mat. v. 44. Rom. xii. 14.

2. Becauſe of the example of God in loving and forgiving us who are enemies to him, and of Chriſt in dying for us, Eph. iv. 32. Col. iii. 13.

Q. *What ſort of love is it, that we ought to bear to our enemies?*

A. A love of benevolence and beneficence, though not a love of delight and complacency, Mat. v. 44. 45. Rom. xii. 20, 21.

Q. *How may we know if our love to our enemies be true?*

A. 1. If the example of Chriſt's loving and dying for his enemies, have influence upon us, Rom. v. 8. 10. Col. iii 13.

2. If we incline to forgive them, and wiſh their good and welfare, Luke xi. 12. Prov. xi. 23.

3. If we rejoice not in their hurt, Prov. xxiv. 17. 18.

4. If we ſhun to revenge ourſelves upon them, Rom. xii. 17. 19.

5. If we pray for them, relieve their wants, and return them good for evil, Mat. v. 44. Rom. xii. 20. 21.

VI. Concerning

VI. *Concerning* THANKFULNESS.

Queſt. *WHY is thankfulneſs to God ſo neceſſary in par-king of the Lord's ſupper?*

A. 1. Becauſe in this ordinance we have the repre-ntation of the greateſt love and goodneſs that ever od expreſſed to the world, in giving his dearly be-ved Son to be a ſacrifice for ſin, and offering him to e a Saviour to us, John iii. 16. Gal. iii. 1.

2. Thankfulneſs to God is a ſpecial deſign of this rdinance: upon which account it is called the Eucha-ſt or thankſgiving; becauſe here we expreſs our thank-l remembrance of redeeming love, and celebrate the raiſes of our loving Redeemer, Mark xiv. 26.

Q. *How may we know if our thankfulneſs be of the ght ſtamp?*

A 1. By our low thoughts of ourſelves, and our ſclaiming all worthineſs in us to receive the leaſt ercy, Gen. xxxii. 10.

2. By our having a high eſteem of God's mercies us, and eſpecially ſpiritual bleſſings; reckoning Je-s Chriſt to be the mercy of mercies, Luke i. 68. 72. Cor. ix. 15.

3. By our dutiful rendering to God according to mercies received from him, Pſalm cxvi. 12. 2 Chron. xii. 25.

Q. *What is it that a thankful communicant ſhould ren-unto the Lord!*

A. 1. Both ſoul and body, as a living ſacrifice and ink-offering, 2 Chron. xxx. 8. 2 Cor. viii. 5. Rom. xii. 1.

2. Sincere love and hearty affection, Luke vii. 27, to 47.

3. High praiſes and humble prayers, Pſalm cvi. 2. Pſalm cxvi. 1, 2, 17. Pſalm ciii. 1, 2, 3. 1 Tim. iv. 5. 17.

4. Paying our ſacramental vows by a holy walk, ngent ſervice, and zealous acting for God's glory,

Pſalm

Pſalm cxi. 12, 14. Pſalm cxix. 106. 1 Cor. 15. Acts xxi. 13.

Concerning Holy Desires.

Queſt. *WHAT are thoſe holy deſires, which are neceſſary for worthy communicants?*

A. They are the ſoul's ſpiritual appetite, or its hunger and thirſt after Chriſt and his benefits, as its proper food and nouriſhment, Iſa. xxvi. 8, 9. Mat. v. 6.

Q. *Why is this holy deſire or ſpiritual appetite ſo neceſſary to worthy partaking?*

A. 1. Becauſe it is neceſſary in all our duties and approaches to God, and much more in this which is ſo ſolemn, Pſalm lviii. 8:

2. This ordinance is a feaſt, and certainly an appetite is proper for that if we would profit by it. Without it we can taſte no ſpiritual ſweetneſs in this feaſt, get no nouriſhment by it, nor expect welcome to it, Mat. v. 6. Luke i. 53: Rev. xxii. 18:

3. The greater our appetite and longings be, the greater will be our ſatisfaction: When the deſire opens the heart wideſt, God opens the hand largeſt to fill it, Pſalm lxxxi. 19.

Q. *How may we know if our deſires or appetite be of the right ſort?*

A. By theſe marks; 1. True hunger is inſatiable without food: Bring a treaſure, a crown, or the greateſt preferments to a hungry man, all cannot ſatisfy him: So nothing can ſatisfy the hungry ſoul but Chriſt; not his ordinances or benefits only, but himſelf; not the ſupper or bread of the Lord, but the Lord of the ſupper and the Lord of the bread, Pſalm lxxiii. 25. Job xxiii. 3.

2. Hunger is unſupportable without meat; the man muſt die if he want it; ſo the truly hungry ſoul cannot live or ſubſiſt without Chriſt; he can bear the want of other things, but Chriſt he cannot want, Pſalm cxliii. 7. 9.

3. Hunge

. Hunger makes a man reſolute, active and in-rious, he will ſpare neither coſt nor travel for food, ould even break through ſtone walls: So a hungry will venture through all diffi.ulties to find Chriſt, t. iii. 2, 3.

. Hunger makes a man very humble; he will e the coarſeſt bread, or meaneſt crumb, very wel-e: So the truly hungry will be content to have ſt upon any terms, though it were even to be the neſt ſervant of his houſe, or ſet with his dogs, pro-d always he may have a relation to his family, e xv. 10. Mat. xv. 27,

. Hunger makes a man reſtleſs and impatient of ys till food be brought; ſo the hungry ſoul cries "How long, Lord, wilt thou forget me? How wilt thou hide thy face? When ſhall I come and ear before God?" Pſalm xiii. 1. Pſalm xliii. 1, 2.

. It makes a man prefer Chriſt and his ordinances ll his worldly intereſts, and willing to part with all gs to obtain theſe, Luke v. 11.

. It makes Chriſt and his ſpiritual benefits very et and pleaſant to the ſoul, and likewiſe the ordi-ces that do convey them, Cant. ii. 3. Pſal. cxxxii. 1.

VIII. *Concerning* NEW OBEDIENCE.

Queſt. *WHAT is that new obedience which is required worthy communicants?*

A. It is an unfeigned deſire and purpoſe of the ſoul, owed with ſuitable endeavours in the life, (through ſtrength of Chriſt) to yield ſincere, conſtant and verſal obedience to God's revealed will; being hum-d for ſhort comings, and deſirous to be clothed with riſt's righteouſneſs, and accepted of God, only, for ſake of his perfect obedience, Pſalm cxix. 4, 5, 6. 31, 32, 112. Phil. iv. 13. 2 Chron. xxx. 18, 19. Phil. 9.

Q. *Why is it called new obedience?*

A. Becauſe it is only performed by thoſe who are

new creatures, and are acted by new principles, and enabled by new ſtrength, according to the tenor of the new covenant, 2 Cor. v. 17. Rom. xii. 2. Phil. iv. 13.

Q. *Why is this new obedience needful to worthy partaking?*

A. 1. Becauſe the new covenant, which is ſealed in this ordinance, doth bind us to it; for as here we take God for our God; ſo we give up ourſelves to be his people, which neceſſarily includes our obedience to him, Jer. xxxi. 33. Heb. viii. 10.

2. Becauſe without new obedience, and ſincere purpoſes of it, a man comes to the Lord's table in a ſtate of rebellion, and not in obedience to Chriſt, and ſo can have no communion with him: For his fair profeſſion is but diſſimulation, and his religious performances hypocritical and abominable to God, 1 Samuel xv. 22, 23. Amos iii. 3. Titus i. 16.

3. Carefulneſs to maintain good works is poſitively required of all that cloſe with Chriſt by faith, and is an evidence of the reality of our faith, Titus iii. 8. James ii. 18, 20.

4. There can be no true thankfulneſs for redeeming love without it, Romans xii. 1. 2 Cor. vii. 1.

5. Without holineſs in heart and life, there is no ſeeing of God, Mathew v. 8. Hebrews xii. 14.

Q. *How ſhall we examine the truth and reality of our new obedience?*

A. We ought to inquire into theſe five things; 1. If it ſpring from new principles. 2. If it be guided by a new rule. 3. If it be done in a new manner. 4. If it aim at new ends. 5. If it hath new properties.

Q. *What are the principles of goſpel-obedience?*

A. The grace of God's Spirit planted in the heart, and eſpecially the graces of faith, love, and fear of God. Fear of hell, or love of reward, may force the hypocrite to ſome ſort of obedience; but love to God, and a tender regard to his authority, do chiefly influence the believer, Romans xvi. 26. Hebrews xi. 7, 8. 2 Corinthians v. 14. Pſalm cxix. 4. 5. Acts x. 35.

Q. *What is the rule of goſpel-obedience?*

A. 1. The will and commands of God revealed and contained in the holy ſcriptures; and not the precepts and

nd inventions of men, Isaiah viii. 20. 1 Thessalonians v. 3. Psalm cxix. 4, 5. Galatians vi. 16.

2. The example of Jesus Christ, our pattern, 1 John i. 6.

Q. *What is the new manner in which gospel-obedience is performed?*

A. It is done in faith, *i. e.* depending on the strength of Christ, for enabling us to it, and on the righteousness of Christ for our acceptance in it, and leaning nothing upon any of our own performances, but relying entirely upon Christ, Colossians iii. 17. Philippians iv. 3. Ephesians i 6. Luke xvi. 10. Philippians iii. 7, 8, 9.

Q. *What are the ends which believers aim at in their new obedience?*

A. Not to gain the world, or get the applause of men, as hypocrites do; but to please God, shew forth his glory, and promote their neighbours edification, 1 Corinthians x. 31. Colossians i. 10. Philippians ii. 4.

Q. *What are the properties of gospel obedience?*

A. 1. It is universal; the obedience of the whole man to the whole laws and commands of God, Psalm cxix. 34. 2 Corinthians vii. 20.

2. It is a willing obedience, not constrained by the commands of men, education, a natural conscience, or fear of hell; but an obedience that springs from love to God and his ways, Psalm cx. 3. Psalm xl. 8. Romans vii. 22.

3. It is a quick and speedy obedience, Psalm cxix. 60. Galatians i. 16.

4. It is a persevering and resolute obedience, notwithstanding of trials and difficulties, Psalm 119, 106, 112. Acts xi. 23. Revelations ii. 19.

5. It is a humble and self-denied obedience, Luke xviii. 10.

6. It is a fiducial obedience, performed in Christ's strength, and relying on his merits for acceptance with God, Ephesians i. 6. Hebrews xiii. 15.

So much concerning the first part of our preparation for the Lord's supper, viz. self-examination: And so we come to the second part.

Concerning the Excitation of GRACE.

Queſt. *WHY ſhould grace be excited and quickened, before our partaking of the Lord's ſupper?*

A. Becauſe livelineſs and activity of ſoul is neceſſary to worthy communicating. That a man may be qualified for a feaſt, it is fit that he not only be living, but alſo be in health, and have an appetite: For a ſick or ſwooning perſon is unfit for a feaſt, as well as a dead man. So, in order to worthy communicating, it is requiſite that grace not only be in the habit, but that it be brought forth to the lively exerciſe: and that for theſe reaſons:

1. The very work of communicating lies in the vigorous actings of faith, love, repentance, and other graces of the Spirit.

2. Becauſe in this ordinance we make a ſolemn and immediate approach unto the living God, who will be ſerved in a lively manner, and abhorreth a cold and lukewarm temper in his worſhip, Romans xii. 11. Acts xxvi. 7. Revelations iii. 19. Malachi i. 14.

3 Becauſe to act without livelineſs, is not only unſuitable to this ſolemn ordinance, and to the author of it, but alſo moſt uncomfortable to ourſelves; for lifeleſs duties are unpleaſant, and do occaſion many bitter reflections to the ſoul.

4. Without livelineſs of grace, we are in hazard of unworthy communicating, and of drawing down judgments on ourſelves, 1 Corinthians xi. 28, 29, 30.

Q. What is that lively frame of ſoul which a communicant ſhould have, in approaching to the Lord's table?

A. He ſhould have all the ſacramental graces drawn forth into exerciſe, and his heart thereby brought into a humble and ſelf-abaſing frame, a melting and mourning frame, a loving and affectionate frame, a longing and panting frame, a thankful and praiſing frame, and a willing and obedient frame, to run the ways of God's commandments, Pſalm cxix. 32.

Q. What [illegible] to get the ſacramental graces brought [illegible]?

A. By

A. By the diligent uſe of the means which God hath inſtituted, particularly by reading and hearing of God's word, by ſerious and retired meditation upon proper objects, and by earneſt prayer and frequent ejaculations to God for the help of his Spirit.

Q. What are theſe proper objects we ſhould meditate upon, in order to bring the grace of faith into lively exerciſe?

A. Let us meditate on the greatneſs of Chriſt's ſufferings, the acceptableneſs of his ſacrifice, the infinite virtue of his blood, the fulneſs and ſweetneſs of his promiſes, and the freeneſs of his gracious invitations, with the aſſurance he gives of acceptance and welcome to all that come unto him.

Q. What ſhall we meditate on, in order to get holy fear quickened?

A. We ought to meditate on the infinite juſtice and holineſs of God, and his vehement indignation againſt ſin, manifeſted in the ſufferings of Chriſt for ſin; and upon the near approach we make to a holy God in this ordinance, and the danger of unworthy communicating.

Q. What ſhould we meditate on, to get repentance quickened?

A. Upon the heinous and God-provoking nature of ſin, the number and greatneſs of our ſins, the variety and greatneſs of our Redeemer's ſufferings, and upon our ſins as the cauſe of them all.

Q. What ſhall we meditate on, to get love to God and Chriſt quickened?

A. Upon the infinite love of God in ſending his own Son to die for us; upon the matchleſs love of Chriſt in coming into the world, his readineſs and willingneſs to ſacrifice himſelf for us, his intrinſic lovelineſs and excellency; the unſpeakable vileneſs and unworthineſs of thoſe whom he loved, and ſuffered ſo much for.

Q. What ſhall we meditate upon to get love to the people of God quickened?

A. Upon the words of our dying Redeemer enjoining it; upon the image they bear, their near relation to Chriſt and to us; and upon the love of Chriſt in dying for them.

Q. *What*

Q. What ſhall we do to get love to our enemies quickened?

A. Let us think on Chriſt's command for it, and his example in loving and dying for us when enemies to him.

Q. What ſhall we think on, to get our deſires and ſpiritual appetite quickened?

A. Upon our ſouls manifold neceſſities and wants, the fulneſs and ſuitableneſs of the ſupplies Chriſt hath provided for us in this ordinance; and the gracious promiſes he hath made to ſatisfy thoſe that hunger and thirſt.

Q. What ſhall we meditate upon, to get our thankfulneſs to God quickened?

A. Upon the freeneſs and greatneſs of redeeming love, the ſuitableneſs and excellency of the new covenant, the richneſs and fulneſs of this goſpel-feaſt, and our unworthineſs of the leaſt of God's mercies.

Q. What ſhall theſe do, who complain of their ſpiritual deadneſs ſtill continuing, and who cannot get their hearts brought to a lively frame, for approaching to this holy ordinance?

A. 1. They ought to examine what may be the cauſe of their ſpiritual deadneſs. 2. Uſe all proper remedies for curing this diſeaſe.

Q. What are the ordinary cauſes of our ſpiritual deadneſs?

A. 1. Our commiſſion of ſome ſin, and not repenting for it; upon which account God is provoked to withold the influences of his Spirit, Pſalm li. 11. 2 Our omiſſion of duty, or ſluggiſh performance of it brings on deadneſs. A key not turned ruſts in the lock, Iſaiah lxiv. 7.

3. Our careleſs entertaining of convictions, and the motions of the Holy Spirit, doth grieve and quench the Spirit, and ſo brings on deadneſs.

4. Our unthankfulneſs for former mercies, eſpecially ſpiritual mercies and revivings, provokes God to ſhut his hand, and ſuſpend his influences, Col. ii 7.

5. Our earthly mindedneſs, and taking too much liberty in the delights of the world deadens the heart Pſalm cxix 37. Jude 19.

6. Whe-

6. When we grow proud of gifts, attainments, or enlargement in duty, God is provoked to blaſt them to us, James iv. 6.

7. Heavy troubles and diſcouragements tend to deaden the heart, Pſalm cxix. 107.

Q. *What are the proper remedies for curing our ſpiritual deadneſs?*

A. 1. Let us be deeply ſenſible of this ſad plague, ſearch out the cauſe of it, and be humbled for it before the Lord.

2. Let us ſtudy to keep up a lively faith of the unſeen things of another world; for when unbelief prevails, our ſpiritual life decays, Heb. iii. 12.

3. Let us act faith on Chriſt, and thereby draw life and quickening from him, who is "the fountain of life and head of influences" to his people; he is a living head, and will communicate life to his languiſhing members, John x. 10

4. Let us carefully cheriſh all the motions and convictions of God's Spirit, watch againſt all known ſin, the love of the world, the company of the wicked, and every thing that tends to grieve and quench the Spirit, 1 Theſſ. v. 19.

5. Let us be frequent in reading, hearing, and meditating upon the quickening word and precepts of God, Pſalm cxix. 93.

6. Delight in the company of lively Chriſtians, whoſe flame may help to kindle our languiſhing ſpark, Pſal. cxix. 63.

7. Let us think much on the activity and livelineſs of the glorified ſaints and angels above, in the ſervice of the living God; and as we pray that we may "do his will on earth as they do in heaven," let us join our endeavours with our prayers, chide our drouſy hearts, and excite them to livelineſs, Mat. vi. 10. Pſalm lvii. 8, Pſalm ciii. 1, 2. Jer. xxx. 21.

8. Let us attend God's quickening ordinance, and continue to uſe all means; ſtill waiting, longing, and looking to the Lord, who hath promiſed to give power to the faint, and to be as the dew to Iſrael, Pſalm xxvii. 8, Iſaiah xl. 29, 31. Hoſhea xiv. 5.

Q. *But*

Q. *But what ſhall poor exerciſed ſouls do, who, after uſing all means, find their deadneſs ſtill continuing? dare they adventure to approach to the living God in the ſacrament?*

A. 1. We ought to conſider that our dying Saviour hath commanded us to come to his table, and we are under an indiſpenſible obligation to obey it, and that our ſinful indiſpoſition cannot excuſe us from our duty. And, therefore,

2. We muſt not ſiſt in complaining of our deadneſs, but we muſt be reſtleſs under it, mourn over it, pray againſt it, ſtruggle in the uſe of all means to get it removed, and ſet our hearts to our duty: And if we be conſcious to ourſelves that we have been honeſtly exerciſed, (though with much weakneſs) in the uſe of all appointed means, we are not to give over thoughts of communicating; but, in obedience to Chriſt's command, and with a ſerious deſign to keep up the remembrance of his dying love, we ought to ſet about it with hope and expectation that God will meet with us in this quickening ordinance, and graciouſly remove our complaints, according to his promiſe, Pſalm ix. 18. Pſalm xxxiii. 18, 22. Iſaiah xli. 17, 18.

3. Let us remember that this courſe of ſincere aiming to obey Chriſt's command, and preparing ourſelves in the uſe of all means, is to lay ourſelves in God's way and road, who has promiſed to meet ſuch as remember him in his ways, and commonly hath a deſirable iſſue. For God often ſurpriſes his people with ſupplies of life, when they are ſtruggling with their deadneſs in the uſe of means; help comes in, in the mean time, ſo that though they begin duty with a dead frame, yet they end it with a lively. "Before they are aware, their ſouls will make them as the chariots of Amminadab," Iſaiah lxiv. 5. Cant. vi. 12. read Pſalm xiii. the firſt verſes compared with the letter.

Q. *Are not retired meditations upon the ſufferings of Chriſt, and ſecret prayer to God, two ſpecial means for quickening our graces, and preparing us for the Lord's table?*

A. Yes; when they are rightly managed and duly performed.

Concerning the Meditation of CHRIST'S SUFFERINGS.

Queſt. *WHEREIN doth the nature of the duty of ſolemn and retired meditation conſiſt?*

A. It conſiſts in the ſoul's abſtracting and retiring itſelf from the world, and ſetting itſelf ſeriouſly to contemplate, and think upon ſpiritual objects for holy and practical uſes: Which religious exerciſe is a very neceſſary and profitable duty in itſelf, and the character of a godly man, Joſh. i. 8. Pſal. i. 2. Gen. xxiv. 63. Pſal. lxix. 97.

Q. *What is the advantage of this duty?*

A. It is a great help to other duties; it affords matter to the tongue in prayer and praiſe, it makes us fruitful in reading and hearing the word, it over-awes the ſoul from ſinning, and melts the heart into penitential tears for ſin, it quickens the graces in communicating, raiſeth the ſoul's eſteem of Chriſt, inforceth holineſs, and excites diligence and activity in the ſervice of God, Pſal. xl. 1. Jam. i. 24. Pſal. cxix 97, 99. Pſal. xc. 1. Pſal. li. 3. 2 Tim. i. 12. Cant. v. 16. Pſal. xxvi. 3. Heb. xi. 36.

Q. *Why is this uſeful and profitable duty ſo much neglected by us?*

A. 1. Becauſe of our ſpiritual ſloth, that makes us unwilling to engage in duties that are difficult, ſpiritual and tedious to the fleſh, Prov. xxi. 25.

2. Becauſe of our guilty conſciences, that make us unwilling to be alone and retired, leſt the mind ſhould fall upon itſelf, or bring the awful judge of the world and a future ſtate into our remembrance, Rom. i. 28.

3. Becauſe of the carnality and dulneſs of our hearts, the throng of worldly buſineſs that takes up the time of many, the barrenneſs of our thoughts as to ſpiritual things, and the natural inclination of our hearts to wander and ſkip from one ſubject to another, Iſa. vi. 10. Jer. iv 14.

Q. *How ſhall we manage this work of retired meditation before the ſacrament?*

A. 1. Let us call in the assistance of the Spir God to dispose and fix our hearts for it, Cant. iv.

2. Let us excite and rouse up our souls, and all faculties, to the work, Psal. lvii. 8.

3. Let us meditate but upon one thing at once, labour to keep our mind and thoughts fixed upon object that we think on, for some time together, once our hearts be affected with it, and moved to mourning, prayer, or praise.

4. When we come any speed in this exercise, le bless God for it, and this is the way to have more cess in it: For as that which goeth up in vapours co down again in showers; so that which goeth up in p ses, comes down again in blessings, Psal. lxvii. 5, 6

5. Let us begin and end this work with prayer the beginning, let us pray for a blessing on the d and in the end, let us pray that God may preserve spiritual thoughts we have had upon our hearts Chron. xxix. 28.

6. Let us realize the presence of God to ourse and sist ourselves before his all-seeing eye, when we about his exercise, firmly believing that his eye pier into our heart and most secret actions, Psal. xvi. 8.

Q. *What should be the special subjects of our medit before our approach to the Lord's table?*

A. The evil and demerit of sin, the goodness of G the love of Christ; the preciousness of the soul, and excellent contrivance of our redemption; all which in a bright looking-glass, we may contemplate and v in the sufferings of Christ, which therefore should the principal subject of our meditation, 1 Cor. ii. Gal. iii. 1 John i. 29.

Q. *What is it in the sufferings of Christ, that we sh especially think upon?*

A. We should meditate, 1. On the variety and gr ness of them. 2. On the cause of them. 3. Chr innocency and patience under them. 4. The excell properties of them.

Q. *How shall we meditate on the variety and great of Christ's sufferings?*

A. By taking a serious and fixed view of the m

ſore calamities and diſtreſſes which he endured in this world, in his life, and at his death, both in ſoul and body.

1. Think how our glorious Redeemer was haraſſed and tempted by the devil forty days in a wilderneſs.

2. What poverty and want he lay under, travelling up and down on foot, and having no where to lay his head.

3. What grievous reproaches were caſt upon him.

4. How he was the object of the common hatred of the world; a multitude went to apprehend him, as if he had been a common enemy or robber; the multitude cried, "Away with him," and preferred the greateſt malefactor before him, though he went ſtill about doing them good.

5. Think on the unſpeakable preſſure of divine wrath which he lay under in the garden of Gethſemane, which made him wreſtle as in an agony, and ſweat great drops of blood, complain to his diſciples, and cry to heaven for relief.

6. Think how he was betrayed by one of his own diſciples, and ſold to his enemies for a very ſmall price.

7. How he was denied by another of his choſen diſciples, and deſerted by all the reſt, in time of his diſtreſs.

8. How he was taken and faſt bound with cords, as if he had been a thief or an evil doer.

9. How cruelly he was affronted and abuſed by rude ſoldiers a whole night; by being buffeted, ſpit upon, blindfolded, ſtruck on the face, mocked with a ridiculous garb put upon him, and having the hair plucked from his cheeks.

10. How he was hauled to the judgment-ſeat of men, accuſed of crimes he knew nothing of, and, without any cauſe, ſtripped naked, and ſeverely ſcourged.

11. How he had a crown of thorns plaited for his head, with the ſharp points turned inward, and this put on, and driven into his head by a ſtaff.

12. How contrary to all law as well as the conſcience of his judge, he was condemned to be crucified, and put to death, as one of the vileſt malefactors.

13. How the heavy tree of the croſs was laid and faſtened on his ſore bleeding ſhoulders, and he forced to carry it to the place of execution, yea, to wreſtle with it up to mount Calvary, till he was ready to faint under the burden.

14. How he was laid on the ground, ſtretched forth naked, and racked on the croſs, and both feet and hands faſtened to it with big nails; and then the croſs lift up with our nailed and bleeding Saviour upon it, and let fall into a deep hole digged for the foot of it; and ſo the wounds ſtill widened, and the blood guſhed forth, till he expired amidſt theſe tortures, which laſted, (as learned men think) for the ſpace of ſix hours.

15. Think how great the anguiſh of his ſoul was at this time, when he bore our ſins, in his own body on the tree; he was inwardly ſcorched with the fire of God's wrath, which "dried up his ſtrength like a pot-ſheard," and made him cry out, "I thirſt," yea, cry aloud, "My God, my God, why haſt thou forſaken me." So fearful were his ſufferings, the whole world was moved thereat, the earth ſhook, the rocks rent, the heavens darkned, the ſun vailed his face; and ſhall not our hearts be moved with contemplation of them?

Q. *What was the cauſe of Chriſt's ſufferings?*

A. Our ſins, which Chriſt out of pure love undertook to become a ſurety and ſacrifice for, to the juſtice of God: Theſe were the burden that preſſed him down in the garden; that made the nails, and drove them into his body on the croſs, Iſa. liii. 5. Rom. v. 25 Dan. vii. 26.

Q. *How did Chriſt's innocency and patience appear under his ſufferings?*

A. In that he was the immaculate Lamb of God who had done no evil. His judge on earth was forced to exculpate him; the Judge of heaven was well pleaſed with him, and received him into glory. "He was brought as a lamb to the ſlaughter, and opened not his mouth;" he reviled not his perſecutors, but heartily prayed for them, and willingly poured out his ſoul unto death, Iſa. liii. 7, 12. 1 Pet. ii. 22, 23. Luke xxiii 14, 15, 34.

Q. *Wha*

Q. *What are the properties of Chriſt's ſufferings on which we ought to meditate?*

A. 1. The ſeaſonableneſs of them; Chriſt ſtept in and ſuffered for his people, before ſo much as one drop of wrath alighted on them.

2. The voluntarineſs of them: he moſt willingly offered himſelf a ſacrifice to divine juſtice, without any ſort of compulſion, nay, he haſtened to do it, Pſalm xl. 8. Luke xiii. 50. Luke xxii. 15.

3. The univerſality of them; he ſuffered in all his offices, in his good name, his outward goods, in all his ſenſes, in all his members.

4. The extremity of them; the cup he drank was moſt bitter, being altogether mingled with wrath and curſes; he was roaſted with the fire of divine vengeance, and found no pity nor abatement, Rom. 8. 32.

5. The acceptableneſs of them to God, a ſlain Chriſt was a "ſacrifice of ſweet ſmelling ſavour to God," ſeeing it brought honour to his law, glory to his juſtice, praiſe to his mercy, and ſafety to his people, Eph. v. 2.

6. We ought to think upon the efficacy and benefit of Chriſt's ſufferings to us: So great is the efficacy and virtue of them, that they reach back to the beginning of the world, and extend forward to the end of it: and procure great bleſſings to his people in all ages. In a word, the wounds and ſufferings of Chriſt have an atoning, reconciling, healing, purifying, and ſoftening virtue, which we ſhould often think upon.

Q. *How may we know, if we have an intereſt in theſe ſufferings of Chriſt, and if he died for us in particular?*

A. By theſe marks: 1. If we be his people, and willing to do and ſuffer what he would have us, Mat. i. 21. Pſalm cx. 3.

2. If we have an high eſteem of Chriſt, and his ſufferings, 1 Cor. ii. 2. 1 Pet. ii. 7.

3. If we reject all other ſaviours, and deſire only to be ſheltered in Chriſt's wounds, and ſanctified by his blood, Hoſ. xvi. 3. Rev. i. 5.

4. If our hearts melt for piercing him, Zech. xii. 10.

5. If

5. If we be bent to kill ſin that crucified Chriſt, Gal. v. 2, 4.

6. If we be friends and lovers of Chriſt, ready to obey his commands, John xv. 13, 14.

II. *Concerning* PRAYER.

Queſt. *WHY is prayer ſo needful before we approach to the Lord's table?*

A. 1. Becauſe prayer is a great mean, on our part, for making up and preſerving our acquaintance with God, Job xxii. 21, 26, 27.

2. It is needful, both to ſanctify the ordinance to us, and us to this ordinance, 1 Sam. xvi. 5. 1 Tim. iv. 16.

3. It is the way to procure the ſpirit's influence for quickening grace and enlivening us for duty, Cant. iv. 16.

4. Becauſe no benefit can be expected by this ordinance without prayer; for it is the means appointed of God for obtaining all ſpiritual bleſſings, Ezek. xxxvi. 37. Mat. vii. 7. James i. 17.

Q. *What things ſhould communicants eſpecially pray for, before their partaking?*

A. 1. For pardon of the ſin of neglecting this ordinance formerly, and of unſuitable partaking of it.

2. For the preparation of our hearts for this ordinance, and for quickning all the ſacramental graces, particularly faith, love, repentance, and hunger, and thirſt for this ſpiritual feaſt, Pſalm x. 17 Prov. xvi. 1.

3. For pardon of all defects and ſhort comings in our preparation, 2 Chron. xxx. 18, 19, 20.

4. For the Lord's gracious preſence both with miniſters and people, for communion with Chriſt in the ordinance, for the intimations of his favour, the breathings of his Spirit, and communications of his grace; that we, and many others, may be nouriſhed, ſtrengthened and comforted by this ordinance, Exod. xxxiii. 14. 18. Cant. iv. 16. Iſa. lxiv 1.

Q. *What kind of prayer is it, that will be effectual?*

A. 1. Humble prayers; we muſt level ourſelves with the

he duſt, when we ſpeak to the God of heaven; for it s ſuch prayers that he will regard, Gen. xviii. 27. Pſalm x. 17.

2. Prayer in faith; if we would prevail in prayer, ve muſt by faith eye the power, mercy and promiſe of God, and rely upon the mediation and righteouſneſs f Jeſus Chriſt, in all our pleadings with God, James 6.

3. It muſt be fervent and importunate; as if it were he laſt prayer we were to put up, and the laſt ſacra-ent we were to ſee, and as if our lives and eternal ell-being depended upon it, Gen. xxxii. 25, 26. Lam. i. 41. Iſa. lxiv. 7.

4. It muſt be argumentative; pleading the power f God, the mercy of God, his free promiſe, the blood f his Son, the glory of his name, our great miſery nd neceſſity, Joſh. vii. 9. Pſalm lxxxix. 9 Dan. ix. 6, 17, 18.

Q. But what if we have prayed and wreſtled, and yet the Lord ſhuts out our prayers, and gives no anſwer?

A. 1. This is no ſingular complaint, for it hath been he caſe of many of God's ſaints in former ages, Pſalm xxi. 22. Lam. iii. 8, 44. Jonah ii. 4.

2. There is a great difference betwixt delaying, and enying of prayer, or betwixt God's ſuſpending the nſwer of prayer, and his rejecting it. For God, many imes, for wiſe and holy ends, is ſilent, and lets his peo-ples ſuits depend long before he anſwer them; when yet in the mean time he approves and accepts of their prayers, Luke xviii. 7. Mat. xv. 23, 28

Q. How ſhall we know that our prayers are not rejected, when yet, we receive no anſwer to them?

A. 1. When we are reſolved and enabled ſtill to wait upon God in the way of duty, though he hide himſelf from us, Iſa. vii. 17.

2. When we are enabled to clear and juſtify God in his dealings, and blame ourſelves only for the cauſe of his ſilence, Lam. iii. 39, 40, &c.

3. When we are helped to diſcover the failings and defects of our prayers, ſo as to be humbled for them, Iſa. lxvi. 6, 7.

4. When

4. When we get the Spirit's aſſiſtance to ſtrengthen and enlarge our hearts in prayer, Pſalm cxxxviii. 3. Iſa. lxv. 34.

5. When the Lord's ſuſpending his anſwer, makes us the more inquiſitive into our hearts and ways, to find out the cauſe thereof, Lam. iii. 8, 40.

Q. *Wherefore is it, that the Lord delays to hear his peoples prayer?*

A. For theſe ends; 1. To chaſten and humble them for their ſins, ſuch as, their ſloth and formality in duty, their ſelf-conceit, and leaning upon their performances, their neglecting the Spirit's motions, their want of ſuitable apprehenſions of God, and pure ends in prayer, their not joining ſuitable endeavours with their prayers, their not watching for a return, &c. Iſa. lix. 2. Pſalm lxvi. 18. Iſa. lxiv. 7. 1 Pet. v. 5. James iv. 3. Pſalm v. 1. 2. For the manifeſtation of his own glory, particularly, for diſcovering his power and goodneſs in helping and delivering his people, when matters are brought to extremity with them, John xi. 5, 6.

III. For the trial and exerciſe of his peoples graces, either that the weakneſs of them may be diſcovered, or the ſincerity of them evidenced, particularly, the Lord deſigns hereby,

1. To try our faith, if we will truſt him for what we ſee not, and believe he is ſtill as good as his word, though ſenſe ſuggeſt the contrary, Mat. xv. 27, 28. 2 Cor. v. 7.

2. To try our patience, if we be content to wait God's leiſure, and time of accompliſhing his promiſes, Heb. vi. 12. Heb. x. 36.

3. To try our love, if we will eſteem, and ſpeak well of Chriſt, even when he frowns or hides himſelf, Cant. v. 6, 10. Cant. viii. 7.

4. To try our conſtancy, if we will adhere to a withdrawing God, and perſevere in duty, when we have no ſenſible encouragement for it, Hab. iii. 17, 18.

IV. God

V. God delays to anſwer his peoples prayers, to advance their ſpiritual welfare, for hereby he keeps them humble and depending, quickens them to more fervency in prayer, and makes mercies more ſweet to them when obtained, 2 Cor. xii. 7. 8. Cant. iii. 1, 2. Mat. xv. 24, 27, 28.

Q. *What is our proper duty in ſuch a caſe, when God ems to ſhut out our prayer?*

A. 1. We ſhould ſearch for the Achan in the camp, id caſt out the accurſed thing, as ſoon as we find it. nd if we cannot find it, we ſhould go humbly to God, id cry, "Shew me, Lord, wherefore thou contendeſt ith me? Job x. 2.

2. Let us juſtify God in all his dealings towards us, id lay all the blame on ourſelves, Micah vii. 9.

3. Let us watch and look after our prayers, Pſalm v. 3.

4. Let us be diligent alſo in the uſe of all other eans for obtaining our deſires, and go from one duty another, Cant. iii. 1. 2.

5. We muſt reſolve to perſiſt in prayer, in midſt of l diſcouragements, and wait patiently on God, though were to the laſt hour of our lives, Iſa. viii. 17. Pſalm l. 1.

Q. *What are theſe, in a word, that are in a fit caſe to me to the Lord's table?*

A. All penitent believers, who have ſeriouſly conidered the nature of the covenant of grace, with the nds and uſes of this ſacrament; and examined themelves if they have unfeignedly conſented to the covenant, and ſtand to the conſent already given; live according to the covenant, in a ſober, righteous and godly life, repent ſincerely of all known falls and breaches, nd continue not in any known ſin; aſk forgiveneſs of ll they have wronged, and forgive thoſe who have wronged them; ſtir up themſelves to the lively exerciſe of faith, and all the other ſacramental graces.

Concerning the DUTIES *requiſite in* PARTAKING.

Queſt. *HOW ſhould we be employed, when the time of partaking comes?*

A. I have already anticipated much that might be ſaid here, in opening the nature of this ſacrament, and ſhewing what is ſignified by the ſacramental elements, words, and actions; what is implyed in the act of worthy communicating, and what is the bodily geſture requiſite therein: To which the reader is referred. Beſides which, I ſhall add ſome directions how we ought to be employed, when going to the Lord's table, and when we ſit down at it, and in the act of communicating.

Q. *How ſhould we be employed when going to the Lord's table?*

A. 1. We ſhould be thinking what a high privilege it is, that ſuch unworthy creatures as we ſhould be admitted unto ſuch near communion and fellowſhip with God.

2. We ſhould have awful impreſſions of the ſolemnity of the ordinance, and greatneſs of the work we are going about; the great advantage of doing it right, and the great danger of doing it wrong.

3. We ſhould be thinking, this may be the laſt communion we ſhall ſee on earth, and the laſt offer we ſhall get of the water of life, in this manner; and therefore we ought carefully to receive and improve it.

4. We ſhould guard againſt wandering and impertinent thoughts, and labour to get our hearts wholly fixed on the great work in hand.

5. We ſhould be meditating on the unſearchable love of Chriſt, and his undertaking to ſuffer both the pain of death and hell for us, that were enemies to him.

6. We ſhould be meditating on the fulneſs and ſuitableneſs of the many ſweet offices and relations which Chriſt bears to his people. Let us think on him and go to him, as a ſurety, to pay our debt; as a phyſician to heal our diſeaſes; as a mediator, to make up our

peace with God; as a ranſomer, to deliver us from captivity; as a refuge to ſhelter us from danger, as a teacher, to open our eyes; as a bountiful friend, to give us alms, and ſatisfy our hunger; yea, as a loving huſband, to clothe us, enrich us, and provide for us, all we want.

Q. *How ſhould we be employed when we ſit down at the Lord's table?*

A. 1. We ſhould compoſe ourſelves into a ſerious frame and diſpoſition, agreeable to this ordinance.

2. We are to behold, by faith, the affecting ſight repreſented to us in this ordinance.

3. Raiſe holy and ſuitable meditations from the ſacramental elements, words and actions made uſe of, in the adminiſtration of this ordinance.

4. Exerciſe the graces in a lively manner, which are neceſſary in the act of communicating.

Q. *What is that ſerious frame or ſuitable diſpoſition of ſoul, which communicants ought to have when they ſit down at the Lord's table?*

A. We ſhould approach to God in this ordinance, and partake thereof; 1. With an holy awe and reverence of God; adoring his juſtice and holineſs, manifeſted in the ſufferings of Chriſt, 1 Sam. vi. 20. Pſ. v. 7. Heb. 12. 28.

2. With humble, low, and abaſing thoughts of ourſelves, and all that we can do, looking on ourſelves as poor and maimed, halt, blind and impotent, unworthy of the leaſt crumb, Luke xiv. 21. Iſa. lvii. 15. James iv. 6, 10.

3. With ſtayedneſs and fixedneſs of thought, ſummoning all the faculties of the ſoul, and thoughts of the heart, to attend and keep cloſe to this momentous affair, Eccleſ. v. 1. Pſ. cxviii. 27.

4. With holy confidence, as children ſitting down at their father's table, looking for, and expecting ſome gracious allowance from him, and believing that he would not give us ſtones when we aſk bread, Mat. vii. 9. Heb. iv. 15, 16. Heb. x. 22.

5. With a ſharp and lively appetite after the ſpiritual benefits contained in this feaſt, earneſtly deſiring

nearer communion with God, clearer tokens of his diſtinguiſhing love in Chriſt, Pſ. lxxxi. 10.

6. With burning love and affection to Chriſt, who purchaſed this feaſt and opened this fountain to us, and laid out the moſt precious treaſure of his blood to make us happy, Pſ. lxxiii. 25. Cant. 5. 8.

7. In this ſuitable communion frame, there ſhould be a mixture of holy mourning and rejoicing. 1. Mourning for ſin, when we call to mind the anguiſh of Chriſt's ſoul, the bruiſes of his body, and the effuſion of his blood for it. 2. Rejoicing in Chriſt Jeſus as thoſe that are ſatisfied with his undertaking, and thankful for his coming, and wonder at the rich feaſt he has provided for us, Zech. xii. 10. Rom. 5. 11. Phil. iii. 3. Pſ. xxii 26.

Q. *What are theſe affecting ſights ſet before the eyes of our faith, at the Lord's table, which we ought to contemplate, when we ſit down thereat?*

A. In general, Chriſt crucified is here evidently ſet forth, which is the moſt piercing and affecting ſight to the eye and heart of a believer, Gal. iii. 1 Zech. xii. 10.

More particularly, we may here ſee, 1. The great evil of ſin, that nothing could atone for, but ſuch a ſacrifice, and nothing can cure but ſuch a medicine.

2. The infinite juſtice of God, and his diſpleaſure againſt ſin, which nothing could pacify, but a ſatisfaction of an infinite value.

3. The greatneſs of the damned's miſery, who have God's juſtice to ſatisfy for themſelves for ever, without hope of any to be a propitiation for them.

4. The dreadfulneſs of that wrath which we deſerved and muſt have ſuffered, if no ſurety had interpoſed to ſuffer it for us.

5. The greatneſs of the love of Chriſt, who condeſcended to ſuffer both the pains of death and hell, for ſuch vile creatures as we are.

6 The precioufneſs of our ſouls, and the great value that Chriſt put upon them, in that he gave both his ſoul and body to be a ranſom for them.

7. The excellency and bleſſedneſs of pardon of ſin, that

that our infinitely wiſe Redeemer gave ſuch a price to obtain it to us.

8. The worth of heaven and eternal glory, that could be purchaſed at no lower rate than the blood of the Son of God.

9. The riches and glory of the heavenly feaſt, where the ſaints ſee Chriſt as he is, and feed on him eternally, without ſigns or ſymbols.

10. The earneſt deſire Chriſt hath to engage ſinners hearts to him, in that he comes in the ſacrament, with his dyed garments to cover them, his wounds opened to ſhelter them, and his blood ſtreaming forth to cleanſe them.

Laſtly, We may here ſee our glorious Redeemer ſpoiling principalities and powers (conquering and diſarming our enemies, the law, Satan, death and hell) "making a ſhew of them openly, and triumphing over them in his croſs," Col. ii. 15.

Q. *What meditation ought we to raiſe from the ſacramental elements, words and actions, made uſe of at the Lord's table?*

A. I have already inſiſted on theſe more largely, when ſhewing the meaning and ſignification of them. from whence we may raiſe many ſuitable meditations, All I ſhall ſay now, ſhall be briefly ſummed up in theſe following things.

1. When we ſee the elements of bread and wine, let us think on the body and blood of Chriſt, as the only proper food and nouriſhment of the ſoul.

2. When we ſee the miniſter take the bread into his hand, to ſeparate it from common uſe; let us think on God's ſetting Chriſt apart by his eternal decree, and ſeparating him from all other men to be our mediator and ſurety.

3. When the miniſter doth bleſs and conſecrate the elements; Let us think on God's ſending his Son into the world, ſanctified and furniſhed with all gifts and graces needful for his mediatory office.

4. When we ſee the bread broken; let us meditate on the breaking and wounding of Chriſt's ſacred body on the croſs, and all the bruiſes, ſufferings, and pains which

which he endured, both in ſoul and body, for our ſins.

5. When we ſee the wine poured out; Let us think on the ſhedding of Chriſt's moſt precious blood, and on his willingneſs to pour out both his blood and ſoul unto death, to ſave us from eternal wrath.

6. When we ſee the miniſter offering and giving the elements to us; let us meditate on the infinite love of God the Father, in giving Chriſt to be our mediator; and of Chriſt the Son, in giving himſelf to be a ſacrifice for us; and of the Holy Ghoſt, in revealing and applying Chriſt to us.

7. When the miniſter ſaith to us, "Take, eat, Drink ye all of it; let us think, how freely God offers Chriſt to us, and how earneſtly he preſſeth us to accept of him as our Saviour.

8. When we ſee that there is both bread and wine provided for us in this feaſt; let us think on the plentiful redemption, compleat nouriſhment, and fulneſs of grace which we have in Jeſus Chriſt.

9. When we ſee that both of them are offered and given to us: let us think, that it is God's will that we ſhould ſtretch out the arms of faith, and embrace Chriſt wholly, in all his benefits, offices, laws, and croſs.

10. When we ſee the bread and wine given ſeparately; we ſhould think how Chriſt's blood was ſeparated from his body, that we might not be ſeparated from God for ever.

11. When we ſee the elements divided and diſtributed among the communicants; let us think how Chriſt is really, though inviſibly, dealing forth the effects and benefits of his death and ſufferings to the worthy receivers.

12. When we are receiving and eating and drinking the bread and wine; we ſhould be meditating on the ſpiritual receiving, and applying of Chriſt by faith, and the ſweetneſs and pleaſantneſs of the benefits of his death, and on the cloſe and intimate union that is betwixt Chriſt and believers.

13. When

13. When we feel the wine warming our cold ſtomachs; we ſhould meditate the more intenſely upon the warm love and blood of Chriſt, till once they warm our cold hearts and affections with vehement love and deſire to our Redeemer.

14. When we hear of Chriſt's dying charge "to do this in remembrance of him;" and of his teſtament ſealed in this ſacrament; we ſhould affectionately remember the love of our dying friend, and meditate on the precious legacies he hath bequeathed to believers. Of which I have treated more largely.

Q. *Wherein doth the work of communicating chiefly conſiſt?*

A. Beſides what I have ſaid before on this head, I ſhall add theſe two things; 1. Upon God's part; Communicating lyes on God's giving infeftment to the believer, of Chriſt, and all his purchaſe, by the ſymbols of bread and wine. Chriſt doth here marry believers, and give himſelf to them, in the relation of a huſband; and in token thereof gives them, as it were, his ring or picture, and grants them the inveſtiture and poſſeſſion of his houſe or palace above, by delivering the key thereof into their hand; which, upon their conſent and acceptance, gives them as true right to Chriſt and all his purchaſe, as any man hath to an houſe or eſtate by an infeftment or ſealed charter.

2. On the believers part; Communicating lyes mainly in their receiving the ſeal of God's covenant with them, and the ſeal of all his gracious promiſes to them in Chriſt; and particularly in laying hold and applying of Chriſt for pardon of ſin, for cleanſing from ſin, and for ſtrength to do every commanded duty; all which is promiſed in this covenant. So that the work of communicating doth not (as ſome are ready to think) ly principally, in meditating upon Chriſt's love and ſufferings, our engaging and covenanting to be the Lord's, making vows againſt ſin, or putting up of prayers and requeſts to God. All theſe, indeed, ought neceſſarily to attend our communicating, but they are not the direct and principal acts of it. The nature whereof, as is ſaid, conſiſts mainly, in our cordial receiving of Chriſt

Chriſt and his purchaſed benefits, as they are tendered in the covenant of grace, and ſealed and applied in this ſacrament: And in our believing that Chriſt's broken body, and ſhed blood here repreſented, with all his merits and graces, are as truly applied to us, for curing and ſaving our ſouls, and become ours by faith; as the conſecrated bread and wine do enter into our bodies, and become ours by feeding thereon. And theſe acts are to be accompanied with the lively exerciſe of all the ſacramental graces, particularly faith, repentance, deſire, love and joy.

Q. *How is faith to be exerciſed in partaking of the Lord's ſupper?*

A. Faith being as the eye of the ſoul, to diſcern Chriſt; as the hand of the ſoul, to receive him; and as the mouth of the ſoul, to feed on him in this ordinance, ſhould be moſt actively employed and diligently exerciſed in our partaking; particularly in theſe acts:

1. In believing firmly the doctrine of the goſpel, the truth of Chriſt's death, his redemption, and the world to come.

2. In looking unto Chriſt lifted up upon the croſs, for healing to our ſouls maladies.

3. In fleeing into the open arms and wounds of a crucified Jeſus, our bleeding high-Prieſt, for ſhelter and protection from wrath.

4. In embracing and claſping about this Redeemer, as our ſoul's up-making portion, ſaying with Thomas, "My Lord, and my God."

5. In applying the blood and merits of Chriſt to ourſelves, for ſtopping the mouth of conſcience, ſilencing the clamours and curſes of the law, and anſwering the accuſations of Satan.

6. In pleading his blood with a juſt and faithful God, for the pardoning of our ſins, the juſtifying of our perſons, the acceptance of our performances, the ſoftning of our hearts, the curing of our diſeaſes, the quickning of our graces, and ſanctifying of our ſouls.

7. In giving up our ſouls and bodies to Chriſt, to be ſaved by his blood, guided by his Spirit, ruled by his laws, and diſpoſed of by his providence: ſaying with the Spouſe, "My beloved is mine, and I am his."

Q. *How*

Q. *How is repentance to be exercised, in our partaking the Lord's supper?*

A. By remembering our sins that pierced Christ, with oly shame and sorrow, abhorring them, loathing and ondemning ourselves for them, firmly resolving against iem, and sincerely purposing to follow Christ all our ays in the ways of new obedience.

Q. *How is holy desire to be exercised, in partaking?*

A. In panting and breathing after the virtue and efcacy of Christ's blood, still more and more; for subuing and killing of sins and lusts, for enlivening our ead souls, and curing our heart plagues, for quickning nd strengthning our weak and decayed graces, and for ore intimate fellowship with Christ, and surer tokens f his special and distinguishing love.

Q. *How is love to Christ to be exercised, in partaking?*

A. By the outgoings of the heart and soul towards im, closely thinking upon his free love and the expreseons of it, with wonder and admiration: highly eeeming and prizing this glorious Redeemer, delightg in him, and cleaving to him, as our souls chief ood and portion, and longing for the full enjoyment of im in glory.

Q. *How is holy joy to be exercised in partaking?*

A. By the soul's being cleared and lifted up in the elieving view of its interest in Christ and his purchase, joicing in God as its covenanted God and portion, ewing forth his praise, and magnifying him for reeeming love.

Q. *What shall those poor souls do, who, in obedience to Christ's command, come to the Lord's table, but when they re set down at it, are wholly out of case (as they think) r the exercise of the foresaid graces, being plagued with uch deadness and confusion, and likewise harassed with rong temptations?*

A. It is indeed very afflicting and discouraging when is so with any poor exercised soul, and will occasion any great thoughts and searchings of heart.

But, 1. If the disorder of our hearts be our great rief and burden, and we desire nothing more than a ght frame of spirit, for remembering and receiving a

dying Saviour in the ſacrament; it is a ſign of ſpiritual life and feeling.

2. We ſhould conſider, that it is no ſingular ca be aſſaulted with temptations, at ſuch a juncture Joſhua the High Prieſt, when ſtanding before the had ſatan at his right hand to reſiſt him, Zech 1. 2.

3. If we feel much heart-deadneſs at ſuch a tim ſhould ſend up ſome fervent ejaculations for the tance and breathings of the Spirit to warm our h and enliven our affections, Cant. iv. 16.

4. We ought to rouſe and ſtir up ourſelves, quickening motives and arguments, and expoſt with our own hearts, and ſay, Oh I am lively en in all my worldly concerns, which are but trifles; ſhall I be dead and dull in this weighty affair; the queſtion is, "Whether I ſhall live in heaven o for ever? What life and activity have many in the of ſin, and ſervice of the devil? And ſhall I be ſo in the ſervice of the living God? "Oh my d heart! art thou not aſhamed to think ſo coldly on bleeding Saviour? Is Chriſt's heart ſo warm to and thine ſo cold to him?" Thus all means mu uſed in dependence upon God; and ſo let us wai him, and help will come in the time of need, P xxxi. 24. Pſalm xliii. 5. Pſalm lvii. 8.

5. Let us hence ſee the more need of a cruc Jeſus, to quicken our dead hearts, and ſubdue our ſt temptations; and let us apply the more heartily to in this ordinance, where he ſeats himſelf on a th of grace, ready to anſwer his peoples requeſts, and ply their needs. Let us draw life from his death, quickening from his reſurrection. And let us rem ber, it was Chriſt's ſpecial errand into the worl bring *abundant life* to his people, and to *deſtroy the of the devil*, John x. 10. John iii. 8.

Q. *What ſhall thoſe do, who complain of ſuch wand hearts, that they cannot get them ſtayed a moment upo ſubject; and even when they are ſet down at the Lord ble, they find them hunting after vanity?*

A. 1. Let them groan under this before God, very grievous plague and affliction; for if ever t

was a time when the heart ſhould be fixed, and the thoughts ſtayed, it ſhould be, when we ſit down at the Lord's table, and have the great God to tranſact with.

2. Let us labour to over-awe our hearts with the deep apprehenſions of God's preſence and all-ſeeing eye, believing that God noticeth us now more than ever.

3. Let us cry for more love to Chriſt, and for further diſcoveries of his lovelineſs, and this would be a mean to fix the heart, "For where the treaſure is, there will the heart be alſo."

4. Let us chide and check our hearts for every vain excurſion, and ſay, "O my wandering heart! Did I come here to think on any thing, but Chriſt and his love? Is this a place for earthly trifles? Is this the way to ſhew forth my Redeemer's death? If I cannot watch with Chriſt one hour; how ſhall I dwell with him, and live in the contemplation of him for ever?

5. Let us preſent a crucified Chriſt to the eye of the mind, and ſtudy to hold this object ſtill in its view. And let us have the communicants proper work deeply fixed in our minds and memories, and labour to keep the heart cloſe to its work, and even let us "bind the ſacrifice with cords to the horns of the altar;" viz. the cords of ſtrong reſolutions and fervent ejaculations; and when thoſe birds of prey come down upon the ſacrifice, let us, like Abraham, drive them preſently away, Gen. xv. 11. Pſalm cxviii. 27. Pſalm xxxvi. 11.

Q. *Are not* vows *and* prayers *requiſite, at the Lord's table?*

A. Yes; for here we are to profeſs our ſorrow for ſin, our thankfulneſs for God's favours, and join ourſelves to the Lord in an everlaſting covenant; and it certainly becomes all true penitents, thankful ſouls, and honeſt covenanters, to make vows: And thoſe vows are nothing worth without prayers to God joined therewith, for ſtrength to keep them. And thoſe vows and prayers ſeem to be moſt ſeaſonable after our receiving of the elements, and our exerting of the direct acts of

communicating, Job xxxiv. 31, 32. Gen. xxviii. 20. John i. 16. Neh x 29.

Q. *What is the nature of theſe* vows, *which we ought to come under, at this juncture?*

A. A religious vow is a ſerious oath of dedication of ourſelves to the Lord's uſe and ſervice; or, it is a ſolemn engagement and promiſe unto the Lord, whereby we bind and oblige ourſelves to be the Lord's dutiful children and ſervants, Num. xxx. 2. 1 Chron. xv. 12, 13, 14, 15.

Q. *What is the neceſſity of making ſuch vows?*

A. 1. Becauſe God is pleaſed thus to bind himſelf ſolemnly to us, which ſhould draw out ſome anſwerable return from us to him, Heb. vi. 18. Pſal. cxix. 106.

2. That we may ſolemnly confirm and ratify what was done and engaged in our name at baptiſm: A bargain that is made for an heir, during his nonage, is to be confirmed by him when he comes to age.

3. That thereby we may give our ſolemn approbation and teſtimony to God's ways and ſervice as the beſt and moſt excellent.

4. That thereby we may engage our ſouls the more to ſtedfaſtneſs and conſtancy in duty, diſcourage Satan and our ſpiritual enemies, and prevent our backſliding, which we are naturally prone to, Hoſ. xi. 7.

Q. *What are thoſe things which we ought to vow and oblige ourſelves unto, at the Lord's table?*

A. 1. That we will in the ſtrength of Chriſt keep ourſelves from all known ſin. 2. That we will make conſcience of performing all known duties, or, in a word, that we will, "ceaſe to do evil, and learn to do well," Iſa. i. 16, 17.

Q. *What are theſe evils that we ſhould* mainly *vow againſt, at the Lord's ſupper?*

A. 1. In general, we muſt vow againſt all ſin, as the traitor and murderer of the Lord of Glory. If ever the ſoul take up a prejudice and antipathy againſt ſin, it ſhould be at the Lord's table, where the evil of it is ſo clearly diſcovered; then it is, eſpecially, that we, by ſolemn vow, ſhould caſt away all our tranſgreſſions, ſaying

ing with Ephraim, "What have I to do any more with idols?" Hoſ. xir. 8.

2. In particular, we ought to vow; 1. Againſt all groſs ſins. 2. Againſt all ſecret ſins. 3. Againſt all heart-ſins. 4. Againſt our darling-ſins, and theſe ſins that do moſt eaſily beſet us. 5. Againſt all temptations to ſin, and eſpecially the ſnares of bad company, Pſal. xiv. 5. Pſal. xix. 115.

Q. *What are theſe religious duties that we ſhould vow and bind ourſelves unto, at the Lord's ſupper?*

A. 1. In general, we ought, in the ſtrength of the grace of Jeſus Chriſt, ſolemnly to vow and promiſe, that we will mind religion as the one thing needful, and make the pleaſing of God the chief buſineſs of our lives; that we will give God, not only the outward man, but the heart, in all our duties; that we will ſet the Lord always before us, and ſtudy to live a life of communion with God, and ſtill preſs forward to the full enjoyment of him above, Rom. xii. 11. Pſal. xvi. 8. Phil. iii. 13, 14.

2. In particular, we ſhould vow and bind ourſelves; 1. To the conſcientious performance of ſecret duties, which the eyes of the world cannot obſerve. 2. To theſe duties that contribute moſt to promote the life of religion, and bring us unto communion with God. 3. To theſe duties, that conſcience doth moſt accuſe of neglecting. 4. To theſe duties, by which we may be moſt capable to advance God's glory and the welfare of precious ſouls, and by which we may adorn our profeſſion, and make religion amiable in the eyes of ſtrangers: And eſpecially, that we will make conſcience of family-religion, and ſtudy to recommend piety to our near relations, Gen. xviii. 19. Joſh. xxiv. 15. Pſal. ci. 2.

Q. *Is it a ſeaſon for communicants to be making requeſts, when they are at the Lord's table?*

A. Yes; for then we come to Chriſt in a good day, when there is plenty about his hand, when he hath on his dealing garments, and both his heart and hand are open to us. On this royal feaſt-day he ſets himſelf upon a throne of grace, with a ſceptre of mercy in his hand,

hand, and waits for our addreſſes, and ſays, as the king to Eſther at the feaſt, "What is thy petition?"

Q. *What are theſe particular ſuits, we ſhould be putting up at the communion table?*

A. Our requeſts at that time ſhould be ſuitable to the particular circumſtances and neceſſities of our ſouls, which are beſt known to ourſelves. Only, in general, it is very proper at that time to be putting up requeſts for ſtrength to keep our engagements, and pay our vows; for the Spirit's influences to quicken us to livelineſs of frame in this and all duties; and to preſerve livelineſs in us; and likewiſe for holy wiſdom and ſkill to improve Chriſt for righteouſneſs and ſanctification: for heart-holineſs and grace, to ſubdue indwelling ſin: for ſtrength to grapple with temptations, and bear up under trials; for converting grace to our near relations; for the advancement of Chriſt's kingdom and intereſt through the world, and eſpecially the land of our nativity, and the congregation we belong to; for perſecuted Proteſtants, that are deprived of ſuch goſpel-feaſts, &c.

Concerning the DUTIES *requiſite after Partaking.*

Queſt. *WHAT duties are required of us, after partaking of the Lord's ſupper?*

A. 1. To preſerve and keep up a ſuitable frame of Spirit, when we riſe up and come away from the Lord's table.

2. To examine ourſelves when we go to our retiring places.

3. To order our converſation aright afterwards.

Q. *What is that ſuitable frame and diſpoſition of Spirit, which communicants ought to have, when they riſe and come from the Lord's table?*

A. We ought to come away from this ordinance, 1. In an admiring frame. 2. In a thankful frame. 3. In a rejoicing frame. 4. In a humble frame. 5. In a watch-

a watchful frame. 6. In a praying frame. 7. In a charitable frame. 8. In a willing and obedient frame. 9. In a fixed and reſolute frame. 10. In a longing and heavenly frame.

Q. *What is it that ſhould be matter of admiration to us, when we come from the Lord's table?*

A. We ſhould wonder at the goodneſs and condeſcenſion of God to us, that he ſhould have had ſuch thoughts of love to us; provided ſuch a ſurety and ſacrifice for us, as his own beloved Son; entertained us at his table; taken us into covenant and communion with himſelf, and given us earneſts of the everlaſting inheritance: And that he who is higher than the heavens ſhould have done all this for creatures, who are by nature mean as worms, nay polluted and loathſome in the ſight of God, Pſal. viii. 4. Pſal. cxiii. 5, 6. 2 Chron. vi. 18. 2 Sam. vii. 18.

Q. *What is it that we ſhould be thankful for, when we come from the Lord's table?*

A. We ſhould be thankful to God for his love in giving Chriſt; for Chriſt's love in giving himſelf; and for the love of the Holy Spirit in revealing Chriſt to us, and in us. Alſo, we ſhould bleſs God for all the bleſſed fruits of this love, particularly for the well-ordered covenant of grace, and the ſeals of it; for pardon of ſin, and all the rich benefits ſealed to us at a communion-table; that we live in a Goſhen on earth, and have the proſpect of a Canaan above, Luke ii. 14. Eph. i. 3. 2 Cor. ix. 12, 15. Rev. i. 5. Deut. viii. 10.

Q. *What is it that we ſhould rejoice in when we go from the Lord's table?*

A. 1. In the perſons of the glorious Trinity; in God the Father, as our covenanted God and portion; in God the Son, as our Saviour and Redeemer; and in God the Holy Ghoſt, as our Comforter and Sanctifier, Pſal. xliii. 4. Rom. v. 11.

2. In the attributes and perfections of God; particularly, in his goodneſs, mercy, wiſdom, almightineſs, immutability and faithfulneſs, as being all in confederacy with us, and engaged to promote our well-being and

and happineſs, Pſalm civ. 24. Pſalm lxxiii. 25, 26. Pſalm xlviii. 14. Heb. iii. 17, 18.

3. We ought to rejoice in our Redeemer's love, his wonderful undertaking, and in the glorious victories and purchaſe he hath obtained for us, Phil. iii. 3. Luke i. 46, 47, 49, 50. 51

4. We ſhould rejoice in the ways of God, having our hearts lifted up in them, and enlarged both to run and ſing in the ways of the Lord, and go about every commanded duty with pleaſure, Acts viii. 39. 2 Chron. xvii 6. Pſalm cxix. 32. Pſalm cxxxviii.

Q. *Wherefore ſhould we come from the Lord's table in a humble frame?*

A. Becauſe we have manifold grounds for our humiliation before God at that time, when we conſider: 1. Our vileneſs by ſin, and our deſervings on that account; we have more reaſon to cry out than Mephiboſheth had, when David promoted him to eat bread at his table, "What is thy ſervant, that thou ſhould look upon ſuch a dead dog as I am? 2 Sam. ix 8.

2. When we conſider the defectiveneſs of our preparation for this ſolemn ordinance; alas, our ſouls were not cleanſed according to the purification of the ſanctuary!

3. When we conſider our great ſhort-comings in the near approach we were making to a holy God; namely, that our hearts were not more deeply affected with the great ſights preſented to our view, and the glorious things put in our offer at the Lord's table; that our dull affections were not more raiſed, our wavering minds more fixed, and our cold hearts more warmed, when we were about ſuch ſpiritual and heavenly work, 2 Chron. xxx. 18, 19.

4. We have cauſe to be humbled, when we conſider, that we are ſtill expoſed to many dangers, and environed with ſtrong enemies, who are never more buſy and active, than after we have been at the Lord's table, or admitted to nearneſs with God; and eſpecially when we conſider our own weakneſs and inſufficiency to grapple with them, Luke xxii. 31. 2 Cor. xii. 7, 8.

Q. *Wherefore*

Q. *Wherefore ought we to come from this holy ordinance a watchful frame?*

A. Becauſe of the many evils, ſnares and enemies, at we are then in hazard of; and therefore we muſt and upon our guard and watch, particularly againſt eſe:

1. The malicious deſigns and devices of Satan, who going about ſeeking to rob us of any benefit we have ot by this ordinance, Luke xxii. 31. Mat. xxvi. 41. John 8.

2. We ought eſpecially to watch againſt the work- igs of ſpiritual pride, after this ordinance; for our icked and deceitful hearts are moſt ready to be lifted p with the great favours and honour here conferred pon us, Luke xxiii. 25.

3. We ſhould guard againſt reſting upon the ſacra- rament, as if all our work were now done, and our arfare accompliſhed; no, we are ſtill in a military ate, and may expect new aſſaults from our ſpiritual nemies; we have ſtill the good fight of faith to fight, nd the work of ſalvation to work out, which muſt be one with a conſtant holy fear and trembling, Cant. iii. , 8. Phil. ii. 12.

4. We muſt watch againſt the levity and wander- igs of our hearts, that are prone ſoon to divert from ne work we have been about; and ſtudy to keep them loſe in meditation upon a crucified Chriſt, and the reat ſights which we ſaw at a communion-table.

5. We ſhould watch againſt vain and frothy diſ- ourſe, and the ſnares of company after this ordinance; or hereby many have ſoon loſt that ſweet reliſh of the hings of God, which they have had upon their ſpirits; herefore it is much ſafer for communicants to retire or ſecret meditations, prayer, and praiſe after this ſo- emn work, than to be in the beſt of company.

6. We ſhould watch againſt the inroads of world- y cares and incumbrances, that they be not allowed uddenly to ruſh in upon us, to rob us of the ſpiritual rame and comforts we have been privileged with in his ordinance. We ought not haſtily to return to our worldly buſineſs after a ſacrament, but by degrees:

and that with great tenderneſs, care and circumſpection; reſolving that Chriſt ſhall have the throne of the heart, and the world be kept at the footſtool.

7. We ſhould carefully guard againſt all temptations to paſſion and raſh anger, and ſtudy to be meek and quiet under provocations; for if we give way to the diſorders and tumultuous paſſions of our hearts, the holy Spirit will be grieved, and provoked to withdraw from us.

8. We ſhould watch againſt ſloth and formality in duty, and be endeavouring always to ſtir up ourſelves to livelineſs and ſpirituality in all our performances.

9. We muſt watch againſt relying on our own ſtrength in performing duty, and ſtudy to keep ourſelves conſtantly depending on Chriſt as our head of influences, and looking to him for our quickning and ſtrength?

Q. *Why ſhould we come from this ordinance in a praying frame? Do we need any thing more than God hath freely given us?*

A. Though all things needful be freely promiſed and ſealed to us in the ſacrament, yet we muſt continue to pray for accompliſhment of theſe promiſes, Pſalm cxix. 49.

2. We muſt pray for the continuance of the Spirit's influences and grace to preſerve in us that tenderneſs of heart, warmneſs of affection, and livelineſs of frame, which have been wrought in us by means of this ordinance, 1 Chron. xxix. 18. Pſalm lxviii. 28.

3. We muſt pray for ſtrength to keep the promiſes, and pay the vows which we have made to the Lord at this occaſion; and that God may ſave us from apoſtacy and backſliding, which our hearts are naturally bent unto, Pſalm xvii. 5.

Q. *Wherein lies that charitable diſpoſition which we ought to have, when we come away from the Lord's table?*

A. 1. In bearing a good will to the ſouls of all men, and heartily wiſhing their welfare, 1 Theſſ. iii. v. 12, 15.

2. In having a true love to all the members of Chriſt's myſtical body, and bearing with them, though in ſeveral things they differ from us.

3. In

3. In a readineſs to relieve the poor and indigent, according to our ability, Gal vi. 10.

4. In a diſpoſition to forgive thoſe that have been injurious to us. And ſurely all who have been ſharers of God's mercy and grace in the ſacrament, will come away from it with ſuch a charitable diſpoſition.

Q. What is that willing and obedient frame, which communicants ought to have, when they come from the Lord's table?

A. It lies in theſe things: 1. A grateful ſenſe of the many ties and obligations we are under to ſerve him.

2. In making it our great ſcope and deſign to approve ourſelves to God in all things.

3. In making it our ſtudy to know God's mind and will, and what it is that is moſt acceptable and pleaſing to him.

4. In having an univerſal reſpect to all God's commands, and a readineſs of mind to every good work.

5. In being active and zealous for the glory of God, and the intereſt of his kingdom among men.

Q. What is that fixed and reſolute frame which they ought to have?

A It is the ſoul's deliberate and ſtedfaſt reſolution to adhere to Chriſt, his ways and intereſt, in the midſt of all trials and difficulties. We muſt now be at a point in this matter, fully determined, by the grace of God, to look and go forward in our Chriſtian courſe, and that no ſolicitation or temptation ſhall move us, either to look back, or draw back; but that with "purpoſe of heart we will cleave unto the Lord," Pſalm cxix. 30. 31. 115. Acts ix. 23.

Q. What is that longing and heavenly frame, which we ought to have when we come from the Lord's table?

A. It conſiſts in theſe things: 1. In a firm belief of Chriſt's ſecond coming, and of the life everlaſting.

2. In a lively meditation upon Chriſt's coming, and the future glory.

3. In an earneſt looking for that bleſſed hope, and a joyful expectation of the glory to be revealed, Tit. ii. 13. Rom. v. 2.

4. In a conſtant watching and preparing for the coming of the Bridegroom, Luke xii. 36. 37.

Q. Are not our hearts prone to loſe their tenderneſs and ſpirituality after the ſacrament? How then ſhall we retain our livelineſs, and keep up in ſome meaſure, our communion frame, even when the communion is over?

A. 1. We muſt have deep impreſſions of the treachery and falſeneſs of our hearts, and of their woful natural bias to depart from God, and turn carnal, Hoſ. xi. 7.

2. We muſt be humbled under a ſenſe of our own weakneſs and inſufficiency to preſerve our ſpiritual life, or ſo much as to think a good thought of ourſelves; for God gives grace to ſuch humble ſouls, 1 Pet. v. 4.

3. We ſhould be keeping up a conſtant thankful ſenſe of God's kindneſs to us at the ſacrament, and be frequently praiſing him for it; and this is an excellent way to engage the continuance of his mercies, Pſalm lxvii. 5. 6.

4. We ſhould be frequently thinking on theſe affecting ſights which we ſaw at the Lord's table, and ſtudy to keep up the impreſſions thereof on our minds, I made mention of theſe ſights before.

5. Let us ſtudy and learn the art of deriving life and influences from Jeſus Chriſt, by acting a conſtant and believing dependence on him, as our fountain of life and head of influences, John x. 10.

6. Let us watch over our hearts and frames with much holy ſuſpicion and jealouſy, leſt Satan, the world, or our luſts, ſhould rob us of the ſpiritual treaſure we have got. And eſpecially, let us watch againſt the firſt declining of the heart, and beginnings of deadneſs, and preſently cry to the Lord for help and quickening.

7 Let us be much in ſecret prayer, pleading with God for the conſtant ſupplies of his Spirit, which is the fire that can only maintain warmneſs and livelineſs of frame in our ſouls, againſt all the cold blaſts of the devil and the world.

8. Let us delight in the company and converſe of lively Chriſtians; for one live-coal makes another to burn, Heb. x. 24.

9. Let us delight in attending ſacramental occaſions, and be ſtill longing for the returns of this quickening ordinance, and for the Lord's ſpecial preſence therein.

10. Let

10. Let us always guard againſt thoſe things that tend to deaden our hearts, or that may occaſion the loſing of our frames. And theſe I mentioned before, when treating on the cauſes of ſpiritual deadneſs.

Concerning SELF-EXAMINATION *after the Sacrament.*

Queſt. *WHAT is the neceſſity of ſelf-examination after the ſacrament?*

A. 1. Becauſe our Lord put his diſciples to the trial, concerning their faith, after they had been at his table, John xvi. 31.

2. This is a neceſſary mean to bring us to humiliation and repentance, for the defects and ſhort-comings that have attended our communicating.

3. It is needful to keep people from deceiving themſelves, by thinking that they have true grace, and are in a happy ſtate, while in the mean time they are poor, wretched, and miſerable.

4. Without it we cannot be thankful to God for the benefits we received in this ordinance; ſeeing it is by after reflection, that we come to be ſenſible of the Lord's gracious dealings with us.

5. The neglect of ſelf-examination after the ſacrament, is the occaſion of many doubts and perplexities, that the Lord's people fall into after this ſolemn ordinance. Did we carefully remark the workings of our faith and love at the Lord's table, and the tokens of Chriſt's love we receive there, we might be enabled to reſolve many doubts, and repel many temptations, that otherwiſe will be too hard for us.

Q. *What are theſe things, which we ought to examine ourſelves about, after we come from the ſacrament?*

A. Concerning two things; 1. How we have dealt with God in this ordinance. 2. How God hath dealt with us. We ought narrowly to examine if we have dealt ſincerely and honeſtly with God in this ſolemn work:

work; and if God hath dealt graciouſly and bountifully with us.

Q. *By what marks may we know if we have dealt ſincerely and honeſtly with God, in this ſolemn ordinance?*

A. By theſe; 1. If we were meditating upon a crucified Chriſt at his table, with faith, love, mourning, and thankfulneſs, ſincerely aiming and deſigning to keep up the remembrance of his matchleſs love, to ſhew forth his death till he come again; and were looking only to Chriſt for acceptance in the duty.

2. If it was our aim, when receiving the elements, believingly to accept of a bleeding Jeſus, as our High-prieſt, Saviour, and Lord, and to apply his blood for anſwering all the exigencies and neceſſities of our ſouls.

3. If we ſincerely aimed to tranſact and ſeal a covenant with God through Chriſt, a this table, according as perſonal covenanting was explained before.

Q. *How may we know if we were ſincere in our tranſacting and covenanting with God?*

A. By theſe two things: 1. By reviewing the frame that our hearts were in, while we were a-doing it.

2. By conſidering the diſpoſition of our ſouls ſince that time.

Q. *How ſhall we know if we had the right and gracious frame of heart, while we were tranſacting with God, which ſincere covenanters have?*

A. We may know it by theſe marks: 1. If we were low and vile in our own eyes, and deeply ſenſible of our unworthineſs to be received into covenant with God, Ezek. xvi. 62. 63.

2. If we were weary of the burden of ſin, and groaning to be delivered from it, Pſal. xxxviii. 3. Mat. xi. 28.

3. If we were longing and panting for Chriſt, as the only ſuitable help and remedy provided for us by God, without whom we could have no acceſs to God, no peace, no pardon, no grace, no glory.

4. If we found our hearts going out to God in Chriſt, as our God and portion, making choice of him, as our happineſs, chief good, and end; and accepting of Jeſus Chriſt as the only way to God.

5. If

5. If we were reſigning, and giving up ourſelves in all we are, and in all we have, unto God, to be governed, diſpoſed of, and employed according to his pleaſure, 2 Cor. viii. 5.

6. If we ſincerely renounced our own righteouſneſs, in the point of juſtification; and our own ſtrength in ſanctification, and the performance of duties; ſaying, "In the Lord *Chriſt only* we have righteouſneſs and ſtrength," Iſa. xlv. 24.

7. If we be ſincerely renouncing and parting with every ſin, and ſaying, with Ephraim, "What have we to do any more with idols?" Hoſ. xiv. 8.

Q. *How ſhall we know if the preſent diſpoſition of our ſouls be ſuch as ſincere covenanters uſe to have, after their coming from the Lord's table?*

A. Let us try it by theſe marks: 1. If we can ſay, our ſouls have high and exalting thoughts of God whom we have choſen; and admiring thoughts of Chriſt the Mediator, as altogether lovely, Iſa. xxv. 1. 1 Pet. ii. 7.

7. If we be well pleaſed with the contrivance and deſign of the covenant; *i. e.* to have our ſins pardoned, and our ſouls juſtified and ſaved wholly by the righteouſneſs of our Redeemer, that free grace alone may eternally have the praiſe, Rev. i. 5. Pſal. cxv. 1.

3. If our hearts be melted for ſin, at the remembrance of the wounds of Chriſt, which were repreſented to us at his table as pierced and opened by our ſins; and be fully reſolved, through his grace, that we will pierce him no more.

4. If indwelling ſin and heart-plagues be a greater burden to us than all the croſſes and troubles that we can meet with in this world, and that we are more deſirous to be rid of ſin, than of any affliction whatſoever.

5. If we are reſolved, through divine ſtrength, to be a people zealous of good works, and to obey every commanded duty, John xv. 14. Tit. ii. 14.

6. If we are ſenſible of our own inſufficiency and weakneſs to keep covenant with God, and therefore are brought to renounce all confidence in ourſelves, and to ſay, "In the Lord *only* we have righteouſneſs and ſtrength," Iſa. xlv. 24.

7. If

7. If we can ſay, the world and its beſt things are, in our eyes, as dung and nothing, in compariſon of Chriſt and his righteouſneſs: And that we are more concerned to have an intereſt ſecured in him, to have heart-holineſs, and the image of Chriſt drawn in us; and that we deſire further degrees of grace, of faith, of love, and brokenneſs of heart for ſin; more than any honours, profits, and pleaſures this world can afford: Then ſurely theſe are good ſigns that our hearts have been ſincere in covenanting with God.

Q. Is not their caſe ſad, who, upon examination, may find that their hearts are not right with God, and that they have dealt falſly and hypocritically in this matter, and ſo have communicated unworthily?

A. Yes; it is very ſad. For, 1. They have been guilty of diſſembling with the great God, in pretending to join themſelves in covenant with God, while they continue in league with the devil and ſin.

2. They have ſadly been deceiving themſelves in pretending to come and receive the pardon of their ſins, while they never repented of them, nor deſigned to part with them; and ſo are in hazard of going to the grave with a lie in their right hand.

3. They have been crucifying Chriſt afreſh, and putting him to open ſhame, and the blood of Chriſt is crying for vengeance againſt them.

4. They have been eating and drinking damnation to themſelves, "not diſcerning the Lord's body;" nor receiving him by faith.

Q. Is there any help for thoſe that are in this ſad caſe; and what is it they ſhould do?

A. 1. They ought to ſet their ſouls a trembling before God, for their condition is very ſad and highly dangerous.

2. They ſhould ſet their ſouls a wondering that the Lord did not lay his hand upon them, and ſmite them dead with the bread in their mouth, or cup in their hands, or that he did not ſend them to hell from the communion-table.

3. They ought to bleſs God that their caſe is not hopeleſs, remedileſs, like that of the damned; and that yet

t they are in the land of prayer and repentance, and ave an offer of mercy and pardon through the blood f Chriſt.

4. They ſhould preſently go and weep and mourn ver a ſlain Chriſt, whom they have pierced and crucied by their ſins, and particularly by their unworthy ommunicating. The advice which Peter gave to Simon Magus (whom he declared to be in the "gall of itterneſs, and bond of iniquity," after he had received he ſacrament of baptiſm) is very proper for them: 'Thy heart is not right in the ſight of God; repent herefore of this thy wickedneſs; and pray God, if erhaps the thought of thy heart may be forgiven thee," Acts viii. 21, 22.

5. They ought preſently to flee by faith to the blood of Chriſt, which they have ſhed; and apply it for parlon and cleanſing; ſeeing nothing can waſh them from his guilt, but that very blood which they have ſpilt; nd bleſſed be God for this efficacious remedy that can ure the deepeſt wound, and moſt deſperate diſeaſe; 'for the blood of Jeſus Chriſt cleanſeth from all ſin," John i. 7.

Q. *Ought we not alſo to examine and try how God hath ealt with us in this ordinance?*

A. Yes; we are not only to examine and try how e have dealt with God in this ſolemn ordinance; but lſo how the Lord hath been pleaſed to deal with us, hat if we be ſenſible of his bountiful dealing toward s, we may be thankful for it; and if we be not ſenble of it, that we may enquire into the cauſe, and be umbled before God.

Q. *May not ſome miſtake God's dealings with them in is ordinance, and make wrong concluſions thereament?*

A. Yes; there is no doubt but many miſtake and eceive themſelves in this matter; ſome concluding ey have got real benefit by this ordinance, when they ave got none; others, that they have got no good by it, hen really they have; like thoſe mentioned Prov. xiii. 7.

Q. *Who are thoſe that deceive themſelves, thinking they ve got benefit by the Lord's ſupper, when they have really t none?*

A. 1. Thoſe who miſtake the common flaſhes of affection, which they may have on this occaſion, for ſpiritual livelineſs of ſoul, and the gracious influences of the Spirit.

2. Thoſe who miſtake their ſeeming joy and delight, which they may feel at this time; for joy in the Holy Ghoſt.

3. Thoſe who take their deluſive and falſe peace, which they may have in their minds on this occaſion, for a true peace of conſcience.

4. Thoſe who apprehend their temporary faith, counterfeit love, and their pangs of grief, tears and reſolutions, which they may attain to, at ſuch a time, to be true grace, and certain evidences of a gracious work of the Spirit; when yet they are no more than what hypocrites may arrive to, without the aid of ſpecial grace.

Q. *How ſhall we diſtinguiſh the gracious livelineſs of believers, from the common flaſhes which hypocrites may have, at ſacraments?*

A. By theſe characters: 1. True livelineſs of ſoul ariſes from a gracious and renewed heart, influenced by the Spirit of God: But theſe common flaſhes may be, where there is no gracious change in the heart at all, being occaſioned only by outward things, ſuch as the revelation of the great things done by Chriſt for loſt ſinners, the patheticneſs or fervency of a miniſter, the lively repreſentation of Chriſt's ſufferings, the example of others, or the like.

2. Gracious livelineſs humbles the ſoul, and inclines it to give all the glory to God: But common flaſhes do cheriſh pride, puff up the man to a conceit of himſelf, and to reſt upon his attainments.

3. Gracious influences of the Spirit leave ſome ſolid and laſting impreſſions upon the ſoul, and make a man tender and conſcientious in his after walk: But common flaſhes are ſoon gone, leave no abiding impreſſions, and produce no gracious effects in the heart or life; but the man that hath them, turns as carnal and careleſs, hardened and profane as formerly, Pſalm lxxviii. 34, 37. 2 Pet. ii. 22.

Q. *How ſhall we diſtinguiſh betwixt the joy of believers, and*

nd that which hypocrites may have at communion occaſions?

A. They differ in theſe things: 1. In reſpect of their ntecedents; true joy follows after true ſorrow and eart-brokenneſs for ſin: This hypocrites know nothing f, but believers do, Pſalm cxxvi. 5. Mat. v. 4.

2. In reſpect of their foundation: true joy is founded upon the promiſes and the Mediator of the covenant, and ſprings from a gracious diſcovery of redeeming love, and our intereſt therein. But the hypocrite's joys are built on a falſe and ſlippery foundation, Mat. xiii. 20. 21. Phil. iii. 3. Rom. v. 11.

3. They differ, in reſpect of the matter of them; hypocrites joys are only terminated upon the external part of duties and ordinances; but the believer's joy is upon the account of God's preſence in them. The hypocrite rejoiceth not in Chriſt's ways and ordinances, as they are means for enjoying communion with him, but only as they ſatisfy conſcience, and get them the applauſe of men.

4. They differ in their fruits and effects: 1. True joy abaſeth, but the hypocrite's joy puffs up the heart. 2. True joy makes the believer's heart burn in love to Chriſt, and to have a very high eſteem of him: but the hypocrite's joy hath no ſuch effect. 3. The ſpirit of ſanctification, and endeavours after holineſs, do always attend joy in the Holy Ghoſt: but notwithſtanding of the hypocrite's joys, the heart is ſtill carnal, and the life unholy, Rom. xiv. 17. 4. Spiritual joy doth encourage and ſtrengthen the ſoul for duty, particularly for attending ordinances, bearing afflictions, and reſiſting temptations, Neh. viii. 10. Iſa. xi. ult. But the hypocrite's joy produceth no ſuch fruits.

Q. *How ſhall we diſtinguiſh betwixt a falſe and deluſive peace, which ſome may have after a ſacrament, from a true peace of conſcience?*

A. They differ mainly in two reſpects: 1. In reſpect of their antecedents and cauſes. 2. In reſpect of their conſequents and effects.

Q. *How do they differ, in reſpect of their antecedents and cauſes?*

A. 1. A falſe peace of conſcience, which hypocrites

have, doth ordinarily flow from theſe ſprings: 1. From the flattery and deceitfulneſs of our own hearts, that are bent to ſpeak peace to us, when there is no peace from God. 2. From the deluſions and ſuggeſtions of Satan; ſometimes he keeps the houſe as a ſtrong man armed, and ſo all is at peace: At other times he is fain to make uſe of his cunning artifices for that end; he flatters the ſinner, blinds the mind, dazzles the eye with falſe appearances, and ſometimes ceaſeth from tempting, and ſo he goes out when he is not caſten out, Mat. xii. 43, 44. 3. This falſe peace proceeds from a man's miſtaking of his ſoul's ſtate and condition, thinking himſelf ſomething, when he is nothing; apprehending conviction to be converſion, legal ſorrow to be repentance unto life, common flaſhes and ſtirrings in the affections to be the ſpecial influences of the Spirit. 4. From too high an opinion of our duties and performances, as if theſe were ſufficient to ſatisfy God's juſtice, and recommend us to him. 5. From outward favourable providences and worldly proſperity, as if theſe things were a certain ſign of God's ſpecial love. But,

II. True peace of conſcience, which is wrought by the Spirit of God in the believer, doth ſpring from other cauſes and antecedents; ſuch as theſe:

1. From a true faith in Jeſus Chriſt our peace-maker, Rom. xv. 13.

2. From a true love to God and his law, Pſalm cxix. 165.

3. From a tender and conſcientious walk, Gal. vi. 16.

4. From a view of our covenant relation to God, and gracious nearneſs to, and communion with him in duty, 2 Sam. xxiii. 5. 1 Sam. i. 18.

5. Solid peace of conſcience commonly follows upon an inward ſoul-conflict, and deep humiliation and trouble for ſin, Pſalm cxlvii. 3. Iſa. lvii. 15. Iſa. lxi. 3.

6. It ordinarily follows upon fervent wreſtling with God by prayer, and upon the diligent uſe of all the other means and ordinances of God's appointment, 1 Sam. i. 18. 2 Theſſ. iii. 16.

Q. *How*

Q. *How doth a true and falſe peace of conſcience differ, in reſpect of their conſequents and effects?*

A. I. A falſe peace hath ordinarily ſuch things attending or following upon it, as theſe:

1. It doth not incline the ſoul to be low in its own eyes, and to exalt Chriſt and free grace; but rather to exalt ſelf, and lean upon duties and attainments.

2. It doth not determine the heart to hate ſin, and love duty, or influence a man to a holy walk and converſation; but rather to ſeparate what God hath joined together, viz. holineſs and peace, Deut. xxix. 19.

3. A falſe peace cannot ſupport a man when outward comforts are withdrawn; but leaves him comfortleſs in the time of affliction.

4. It makes a man unwilling to be ſearched and tried by the light of God's word, John iii. 20. But,

II. A true peace of conſcience hath ſuch conſequents and fruits, as theſe:

1. It makes the man to have an high eſteem of Jeſus Chriſt, who is our peace; and to count all things as loſs and dung beſide him.

2. It makes a man content with that lot and condition in the world, which the Lord thinks fit to carve out for him.

3. It compoſes and chears the heart in time of the greateſt dangers and difficulties, and when all worldly comforts do fail, Heb. iii. 17. John xvi. 33. Pſal. ix. 7, 8.

4. It makes a man active for God's glory and the intereſt of religion, Pſal. li. 12, 13.

5. The man that hath it doth not ſhun the light, but is willing to be tried by it, Pſal. cxxxix. 23.

6. He guards againſt the temptations of Satan, the riſing of corruption, the out-breakings of ſin, and every thing that tends to diſturb his peace.

Q. *How may we know that the faith whereby we were receiving and apprehending Chriſt in the ſacrament, was a true and ſaving faith, and not a temporary faith which hypocrites may have?*

A. By taking a view of the different properties and effects of a temporary and ſaving faith.

I. As for a temporary faith, it hath theſe following:

1. It

1. It only gives a ſeeming conſent to Chriſt, like the ſtony-ground hearers, and almoſt perſuades them to be Chriſtians: But doth not prevail with them cordially to accept of Chriſt, both as a Saviour and Lord.

2. It doth not make them part wholly with their own righteouſneſs for Chriſt's righteouſneſs, but ſtill they continue upon their legal foundation, and reſt upon their own doings.

3. It never brings a man the length to reſign himſelf and his moſt valuable intereſts and concerns in the world, to Jeſus Chriſt, to be diſpoſed of by him as he thinks fit: But ſtill ſome Agag or other muſt be reſerved.

4. It never brings a man to apprehend Chriſt, as matchleſs and altogether lovely, and to be willing to ſuffer the loſs of all things for him: But ſtill there is ſomething the hypocrite prefers unto Chriſt. But,

II. A true faith determines the ſoul to embrace Chriſt wholly in all his offices; it makes a man part intirely with his own righteouſneſs, and cry, "None but Chriſt." It makes him give up himſelf wholly to Chriſt, to eſteem Chriſt as exceeding precious, to ſtudy to raiſe his honour, advance his intereſt, and oppoſe his enemies, and to do every thing that is well-pleaſing in his ſight.

Q. *How ſhall we know if the love we were expreſſing to Chriſt at his table, be true and ſincere, and not a counterfeit love, ſuch as hypocrites may have?*

A. 1. The hypocrite's love is ſelfiſh; he loves Chriſt, becauſe he apprehends that Chriſt loved him, laid down his life for him, and hath purchaſed great happineſs to him; but he doth not love him for his own intrinſic beauty and excellency. Again, the hypocrite's love is not ſuperlative; he loves him not above all things in the world, his love doth not prompt him to all that Chriſt commands, and to undertake theſe duties that are moſt difficult and ſpiritual: It doth not make him thirſt for nearneſs to him in ordinances, and long to ſee him, and dwell with him in glory. But,

2. True love to Chriſt makes the believer do all theſe; it makes him deſirous of his preſence, zealous for his intereſts, concerned for his people, and afraid to diſ-

pleaſe

pleaſe him. It makes the believer have common friends and common enemies with Chriſt; love what he loves, and hate what he hates; rejoice when he is glorified, and grieve when he is diſhonoured: It makes him deſire conformity to him, and love holineſs, becauſe it is his image; and alſo to long to be with him above, where he ſhall be like him, and ſee him as he is.

Q. *How ſhall we know if theſe pangs of grief and tears, which ſome attain to in this ordinance, be hypocritical ſorrow or repentance unto life?*

A. There is no doubt but hypocrites, and thoſe whoſe hearts were never truly broken for ſin, may ſhed tears, and have ſome pangs of ſorrow at ſuch an occaſion; but then, it is certain their ſorrow doth not proceed from an internal principle, or a ſpecial diſcovery of the evil and hateful nature of ſin; but only from external motives and conſiderations, ſuch as theſe,—the conſideration of the ſolemnity of this ordinance; the great danger of unworthy partaking; the hearing of a pathetic ſermon, or a fervent repreſentation of Chriſt's ſufferings; the example of others weeping beſide them; a view of the ſad effects of ſin, as it expoſes the ſinner to infinite wrath, and ſhuts out from eternal happineſs. Theſe things, I ſay, may occaſion ſome pangs of ſorrow and tears in natural men, at a ſacrament, and eſpecially in thoſe who are endued with ſomething of a natural compaſſion and ſympathy, which diſpoſes them to relent and weep at the hearing of any tragical ſtory, or beholding any pitiful ſpectacle. All this may be without any ſpecial operation of the Spirit of God, or real change on the heart; the hearts of natural men are like the ſtones, which are wet by the rain, but not ſoftened. But,

2. That repentance, which is true and ſaving, makes the ſoul to mourn for ſin, upon the account of its intrinſic evil; becauſe it highly diſhonours God, abuſes the goodneſs of a Father, wounds a loving Redeemer, grieves the Spirit of grace, defiles the precious ſoul, defaces the image of God, and debars from communion with him. It makes the ſoul to mourn for heart-ſins,

as

as well as outward ſins, and long earneſtly for more heart-purity, and a total deliverance from ſin.

Q. *How ſhall we diſtinguiſh theſe purpoſes and reſolutions which hypocrites may put on at a ſacrament to walk religiouſly and circumſpectly; from the ſincere reſolution of true believers?*

A. 1. Hypocrites purpoſes and reſolutions are not cordial and deliberate, but haſtily taken on without conſideration; they are not made in faith, and with ſelf-denial and dependence on Chriſt; but taken on in their own ſtrength. Their reſolutions are not ſincere and univerſal againſt all known ſin, and for all known duty; but only againſt ſome particular ſins, and for ſome particular duties. They proceed not from a principle of heart-love to God and holineſs; but only from legal terrors and apprehenſions of wrath. They are not continuing, for they are only taken on in a fit, and ſoon evaniſh. But,

2. Believers reſolutions are cordial and deliberate, humble and ſelf-denied, ſincere and univerſal, and make abiding impreſſions on the ſoul. They proceed from heart-love to God, a deep conviction of the evil and danger of ſin, and a gracious diſcovery of the beauty and excellency of holineſs. They are made in an humble ſenſe of their own weakneſs, wholly diſtruſting their own power, and relying entirely upon the grace and ſtrength of Chriſt their ſurety, according as it is promiſed to them in the covenant of grace, Pſal. lxxi. 16.

Q. *Are there not ſome ſincere ſouls who miſtake the Lord's dealing with them, and think they have got no benefit by the ſacrament, when they really have?*

A. Yes; for there is a difference betwixt real communion with Chriſt, and ſenſible communion with him; the two diſciples going to Emmaus had the firſt, but wanted the latter; they converſed with Chriſt in the way, but knew him not. So God's people may ſome times get ſpecial tokens of his bounty at the ſacrament, when they are not ſenſible of it; and many have ground to ſay, as Jacob did of Bethel, "Surely God was in this place, and I knew it not," Gen. xxviii. 16.

Q. *What may be the reaſons of their miſtake?*

A. 1. Some

A. 1. Some may think they have got no good at the ſacrament, becauſe they have not got that which they particularly expected and looked for, though perhaps God hath given them ſomething in lieu of it, that is as neceſſary and fit for them.

2. Some may reckon they have got no good, becauſe they have not got ſo much as others, or, perhaps, as they themſelves have felt at former occaſions: They too much overlook and undervalue the crumb God hath given them, becauſe of its ſmallneſs; though ſurely the leaſt token of his favour ſhould be highly prized and thankfully received, as being far greater than they deſerve.

3. Some may think they have got no good, becauſe they did not ſenſibly perceive it when they were at the Lord's table, or immediately thereafter: but we muſt know, that a ſovereign and wiſe God will not be limited, but take his own time and way, to make his people ſenſible of theſe things that are freely given them at his table.

Q. *What is the reaſon that ſo many of the Lord's people complain they get little or no benefit by this ſolemn ordinance; that they come expecting to meet with Chriſt at his table, but alas, they return diſappointed?*

A. 1. Sometimes the Lord may hide himſelf from his people, for his own holy and wiſe ends; that he may try them how they will behave in his abſence; that he may humble them under a ſenſe of their own weakneſs; and that he may excite them to greater earneſtneſs and fervency in ſeeking after him. But,

2. The ordinary cauſe of God's dealing ſo with any, is for ſomething in themſelves: Either, 1. They have not been at due pains in preparing themſelves, before they came to this ordinance. Or, 2. They have truſted too much to the preparation and pains they were at, expecting that this would make them acceptable to God, and merit ſomething at his hand. Or, 3. Their appetites were not ſharpened enough for this feaſt, they had not ſuch a ſenſe of wants and plagues as was needful. 4. It may be they reſted more upon the ordinance itſelf, or the miniſters that diſpenſed it, than upon the

Author and Inſtitutor of it. 5. Perhaps there was ſome leaven in the houſe, or Achan in the camp, I mean, ſome ſecret luſt or idol, which was unhumbled for, or uncaſt out of the heart, for which God may be chaſtiſing them. 6. It may be, they have not readily hearkened to Chriſt's knocks, nor opened the door preſently when he came to it, for which Chriſt is ſome times provoked to depart, as Cant. v. 2, 3, 6.

Q. *What courſe ought theſe to take, who complain they find no benefit in this ordinance?*

A. 1. They ought always to juſtify Chriſt in his dealings, and never blame him, who is certainly a gracious and bountiful Saviour, and delights in mercy.

2. They ſhould only blame themſelves for it, and diligently ſearch for the cauſe of their diſappointment in themſelves, and cry with Job, "Shew me wherefore thou contendeſt with me, make me to know my tranſgreſſion and my ſin."

3. When the ſin is found out, they ſhould humble themſelves for it, mourn over it before the Lord, and flee to the blood of Chriſt for pardon.

4. They ſhould long for another cummunion occaſion, prepare for it more diligently and ſelf-deniedly, watch more carefully over their hearts, and ſeek Chriſt more earneſtly than before; reſolving ſtill to look to him, wait for him, and ly at his feet; pleading his power, mercy, and faithfulneſs, to the very laſt.

Q. *How may we know if the Lord hath dealt bountifully with us in this ordinance?*

A. The Lord deals bountifully with his people in this ordinance, when he viſits them with his gracious preſence, draws nigh to them by his Spirit's operations, and vouchſafes to hold communion with them.

Q. *Are not God's people always near God, and he to them; and doth not his Spirit ſtill dwell in them?* Pſalm xxxiv. 18. and cxlviii. 13. John xiv. 16. 17. *How then doth God draw nigh to them with his gracious preſence and Spirit in the ſacrament?*

A. 1. We muſt diſtinguiſh betwixt a ſtate of nearneſs and acts of nearneſs. Believers, by converſion and faith in Chriſt, are brought into a ſtate of nearneſs to God,

God, in ſo far as they are brought into favour and friendſhip with God, get the image of God drawn upon their ſouls, and the Spirit of God to dwell in their hearts. But it is in worſhip that believers attain to acts of nearneſs and communion with God.

2. There are ſome ſpecial acts of nearneſs to God in worſhip, that believers only attain to at ſome times: For God is nearer to them in ſome duties than others; as he allows them more of the evidences of his favour, and of the influences of his Spirit, at one time than another.

3. Though God be always near to his people, in reſpect of his Spirit's inhabitation; yet not always in reſpect of his ſenſible operation. Though Chriſt doth ſtill dwell in the heart by his Spirit, yet he doth not always act alike in the ſoul, but only according to his good pleaſure.

4. God is always near his people by thoſe operations and influences of his Spirit, which are neceſſary for preſerving the being of grace in them; but not always near by thoſe influences which actuate and enliven grace, and give them ſuitable conſolations.

Q. *How is it that God draws nigh to his people by his gracious preſence, and holds communion with them by the ſpecial operations of his Spirit?*

A. He draws nigh and communicates himſelf to his people, by his ſpiritual influences; 1. Of light. 2. Of life. 3. Of ſtrength. 4. Of comfort.

Q. *How is it that he draws nigh to his people with his influences of light, in this ordinance?*

A. By giving them gracious and ſatisfying diſcoveries of God, and Chriſt, and ſpiritual objects: As,

1. When he gives them ſuch a view of God's glory, in his attributes and perfections, as make deep impreſſions on their hearts; as, 1. When he lets them ſee the greatneſs and majeſty of God, ſo as to fill them with holy fear and reverence of God, and humble them under a ſenſe of their own nothingneſs before him. 2. When he ſhews them the infinite holineſs and purity of God, ſo as to humble them under a ſenſe of their own vileneſs and ſinfulneſs in his ſight, and make them

cry with Iſaiah, " Wo is me, I am undone, I am unclean, &c. Iſa. vi. 5. 3. When he makes his goodneſs and mercy paſs before them, proclaiming his name in their hearing, " The Lord, The Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs," &c. Exod. xxxiv. 6, 7. So as to ſet them a wondering at God's free grace and goodneſs in pitying wretched rebel-ſinners, and finding out a way for their recovery.

II. When he diſcovers to us the glorious divine attributes ſhining forth in a crucified Saviour: As, 1. When he lets us ſee the infinite juſtice and mercy of God illuſtriouſly diſplayed, yea, meeting together, and ſweetly reconciled in the death and ſufferings of Jeſus Chriſt.

2. When he lets us ſee the divine power and ſtrength treaſured up in a crucified Jeſus; and that he is able to draw our dead ſouls out of the grave, though our ſins were as mountains of lead to hold them down. That he is able to kill our luſts, though every one of them were like Goliah for ſtrength. That he is able to cleanſe our ſouls, though every one of our ſins were red as crimſon. That he is able to bear us up, bring us through, and keep us by his power through faith unto ſalvation, though of ourſelves we be weak and unſtable as water.

3. When he lets us ſee the infinite goodneſs and mercy of God laid up in a crucified Chriſt, that he is not only able, but moſt willing, compaſſionate, and ready to ſave and pity helpleſs ſinners; ſo as our hearts are melted by the diſcovery, and made to ſay, we'll never again have uncharitable thoughts of Chriſt, we'll never ſay, he is cruel or hard-hearted to a periſhing ſinner; for we ſee he is all made up of bowels and tender mercies.

4 When he lets us ſee all the divine fulneſs dwelling in a crucified Redeemer. 1. That there is a fulneſs of grace in our Mediator, anſwerable to all our ſoul's wants and miſeries; a fulneſs of light for our darkneſs; a fulneſs of life for our deadneſs; a fulneſs of ſtrength for our weakneſs; and a fulneſs of merit for our guiltineſs. 2. That there is in him a fulneſs and ſuitableneſs of offices; being conſtitute of God to be a prophet, to cure our ignorance; a prieſt, to atone

for

for our guilt; and a king to reſcue us from the bondage of our enemies. 3. That there is in him a fulneſs and ſuitableneſs of relations; that he ſtands in the relation of a phyſician, to cure our diſeaſes; of an advocate to plead for our acceptance with God; of a ſurety, to clear our old compts and arrears; of a ſhepherd, to ſeek the loſt ſtraying ſheep; of a brother and friend, to agent our cauſe with God, when we are incapable to act for ourſelves.

III. When he lets the ſoul ſee that Jeſus Chriſt is not only a great and glorious Saviour in himſelf, but that he is our Saviour; when he clears up to us the evidences of our intereſt in him; ſo that we are in caſe to ſay with Job, "I know my Redeemer liveth;" and with Paul, "I know in whom I have believed."

IV. When he lets us ſee the intrinſic evil and vileneſs that is in ſin, and gives us ſuch a diſcovery of it, in the glaſs of Chriſt's ſufferings, as makes us to ſee its monſtrous deformity, and God provoking nature; and alſo to loath ourſelves, becauſe of our abominations.

V. When he lets us ſee ſuch a beauty in holineſs as it is the image of God, and that which makes us to reſemble him, as cauſeth our ſouls to thirſt for further degrees of it.

VI. When he gives us a heart-engaging view of the fulneſs, ſuitableneſs, freeneſs, ſureneſs, order, and excellency of the new-covenant and its promiſes; that it is Chriſt's bleſſed teſtament and latter-will to his people, containing and bequeathing many rich and precious legacies to them; all which are ratified and ſealed to them in the Lord's ſupper.

VII. When he gives us a convincing view of the emptineſs of the world, and the inſufficiency of all creatures to help a ſinner, or ſatisfy the deſires of an immortal ſoul; ſo that we are fain to betake ourſelves to Chriſt as our all-ſufficient help, and cry, "None but Chriſt."

VIII. When he gives a ſoul-raviſhing diſcovery of the things that are unſeen in the other world, the glory of heaven, and the inexpreſſible happineſs of the ſaints that dwell there; ſo as to make us long for the

finiſhing of our pilgrimage, that we may depart and be with Chriſt.

Theſe, and ſuch like diſcoveries, doth the Lord oftentimes make by his Spirit to his people, in this ordinance; by opening their underſtandings to ſee divine things in another way than ever they ſaw before.

Q. *How is it that the Lord draws nigh and communicates himſelf to his people in the ſacrament, by the influences of life?*

A. By ſending his quickning Spirit to put life in their graces, and to draw them forth to a lively exerciſe; particularly, 1 When he actuates their faith and enables them to go out to Chriſt, lay the burden of their ſins upon him, and lean wholly to him for pardon and ſalvation.

2. When he quickens repentance, and makes the heart to melt into tears and godly ſorrow for ſin.

3. When he kindles love in the heart, and makes it to burn, while he talks with them, and opens to them the ſcriptures.

4. When he draws out the deſires and pantings of their ſouls towards Chriſt, and makes them hunger and thirſt for God, and follow hard after him.

5. When he quickens the ſpirit of prayer in them, and makes them more fervent and lively in pouring out their hearts to God, and cauſes them to take delight in their duty: Thus the Lord draws nigh to his people in the ſacrament, by enlivening their ſouls in the exerciſe of grace; but ſeeing I have treated of this livelineſs more particularly before, and given marks for the trial of it, I ſhall add no more upon this head.

Q. *How is it that the Lord draws nigh, and communicates himſelf to his people in this ordinances, by his influences of ſtrength.*

A. He doth it by the oparations of his Spirit in their ſouls, theſe ſeveral ways:

1. When he ſeaſonably ſteps in, and ſupports their weak faith, ſtaggering hope, and fainting hearts, when ready to ſink with fears and diſcouragements, Iſa. xli. 10.

2. When he encourages them to undertake, and enables them to perform, the hardeſt and moſt difficult duties,

duties, not only to attend all public ordinances; but even to make conſcience of ſecret prayer, mortification, mourning over ſin, &c. Iſa. xl 24.

3. When he enables them, not only to perform duty, but even to do it with delight and activity; counting it their meat and drink to do God's will, and reckoning one day in his courts worth a thouſand elſewhere.

4. He ſtrengthens his people at the ſacrament, by enabling them to conquer and ſubdue their ſtrong luſts and corruptions, that formerly were too hard for them.

5. He doth it by enabling them to reſiſt all temptations, and get the victory over Satan, Luke xxii. 31.

6. By heartning them to patient bearing of the croſs, and all theſe afflictions and burdens that the Lord thinks fit to lay upon them, Pſalm cxxxviii. 3.

Q. *How is it that the Lord draws nigh to his people in the ſacrament, by his influences of comfort?*

A. 1. By clearing up the evidences of their graces to them; ſo that they are made to ſee that they have true grace wrought in them by the Spirit of God. Before, they queſtioned if they had any faith; but now they can ſay with the poor man in the goſpel, "Lord, I believe, help thou my unbelief:" Before, they doubted if they had any love to Chriſt; but now they are helped to ſay with Peter, "Lord, thou that knoweſt all things, knoweſt that I love?

2. He comforts them, by clearing up to them their intereſt in the great and precious promiſes; and in Jeſus Chriſt the author of them, and his glorious purchaſe; ſo that they are enabled to ſay with the ſpouſe, Cant. ii. 16. "My beloved is mine, and I am his;" and neither ſin nor death will diſſolve this ſweet relation, Rom. viii. 35, 38. and this gives them very ſtrong conſolation.

3. He comforts them in the ſacrament, by intimating to them the pardon of their ſins, and a free diſcharge of all their debts, graciouſly wiſpering by his Spirit into the ear of the ſoul, ſuch a word as that which Chriſt ſpoke to the man ſick of the palſy, "Son, be of good cheer, thy ſins are forgiven thee," Mat. ix. 2.

4. He

4. He comforts them, by looſing them from their bonds and ſtraitning of ſpirit, and allowing them free acceſs unto the throne of grace, ſo as they can pour out their melting hearts in God's boſom with ſome confidence of his favour and good will, 2 Cor. iii. 17.

5. He comforts them, by hearing and anſwering their prayer, and graciouſly beſtowing upon them their ſpiritual mercies, which they have been many a day ſeeking and wreſtling for, Deut. iv. 7.

6. He ſometimes gives them the aſſurance of his love and favour, by the witneſſings of his Spirit concurring with the reaſonings of their ſpirits, whereby they are enabled clearly to diſcern and know the things freely given to them of God, and conclude, that they are in covenant with God, and paſſed from death to life, 1 Cor. ii. 13. Rom. viii. 16.

7. He comforts them, by letting out upon their ſouls the ſenſible breathings and influences of his Spirit, that are like the dew to the whithered graſs, the rain to the dry ground; or the ſouth wind to the ſpices. And thoſe do enlarge their hearts, put an edge upon their faith and love, and make them chearful in every duty, Pſal. lxxii. 6. Hoſ. xiv. 5. Cant. iv. 16. Pſal. cxix. 32.

8. He ſometimes comforts them, by bringing them into his banqueting houſe, and ſetting them under the banner of his love. He ſheds abroad his love in their hearts, and gives them peace and joy in believing. He ſcatters their clouds, diſſolves their doubts, removes their fears, and makes them to hear the voice of joy and gladneſs. Conſcience acquits them, as ſincere in their faith and love. God ſmiles on them and kiſſes them with the kiſſes of his mouth; *i. e.* he enables them to apply the ſweet comforts of his promiſes, which are the refreſhing words of his mouth, ſweeter to them than honey from the honey-comb. Thus the Lord ſometimes makes his people joyful in the houſe of prayer, ſatifies them as with marrow and fatneſs, gives them the peace that paſſeth underſtanding, and fills them with joy unſpeakable, and full of glory; whereby they are enabled to delight and rejoice in God, as their covenanted God. He brings them out of the miry clay,

ſets

eir feet upon a rock, eſtabliſhes their goings, and new ſong in their mouth, " even praiſes to our Pſal. xl. 1, 3. Cant. ii. 4. Rom. v. 5. Rom. xv. ſal. li. 8. Cant. i. 2. Pſal. lxiii. 5.

How ſhall we know that our manifeſtations, and at-nts on ſacrament occaſions, are real, and not deluſions?

1. Thoſe manifeſtations which are from God, do only carry their own evidence alongſt with them, onvinces the ſoul of their reality.

They are uſually attained after much wreſtling, ation, and tender walking.

They are accompanied with great ſelf-loathing, aſement, and bring humbling diſcoveries of our mptineſs and vileneſs, Luke v. 8.

They excite us to high exalting thoughts of Chriſt ee-grace, and to approve heartily of Chriſt in all ices.

They ſtir up thoſe that have them, to holineſs nderneſs of walk, and to have a holy jealouſy o- mſelves. But ſo do not the deluſory attainments ocrites.

Where manifeſtations are real and gracious, the ntertains good thoughts of Chriſt, and gives him imony as lovely and matchleſs, even when he is awn, Cant. x. 6, 10.

But what ſhall theſe ſerious ſouls do that cannot lay to thoſe high attainments and comforts before-men-

1. Let them bleſs God that they have theſe things ary for making out a ſaving intereſt in Chriſt; ne of theſe high things aforementioned are not al thereunto.

Let them beware at any time of razing the foun-, upon the account of their wanting theſe ſpecial gs and attainments; ſeeing the promiſes of life lvation are not annexed to theſe, but unto faith ed with holineſs.

We have even ground from Heb. ii. 15. and o-xts, to believe that there are ſome heirs of glory, ave a cloudy paſſage and a rough ſea through whole voyage to the heavenly Canaan; being all

their life-time very ſubject to fears and darkneſs: Tho' indeed, I grant, it is God's ordinary way to give his people ſome lucid intervals and calm breezes now and then, for their ſupport and through bearing.

Q. *May not ſome poor ſouls have real communion with Chriſt, and reap ſpiritual benefit by this ſolemn ordinance, who have not ſuch comforts and ſenſible manifeſtations from God, as before mentioned?*

A. No doubt they may; for when Chriſt gives his people a hearty grief and ſorrow for ſin, it is as ſure an evidence of his gracious preſence, and his holding communion with them, as when their ſouls are affectionately melted into love, praiſe, and joy: There is communion with Chriſt, even in a reproof, as is evident in the caſe of Peter, when he denied his Maſter; Chriſt gave Peter then a look, and it was a heart-piercing look, whereby he was ſharply rebuked; and yet it was one of the ſweeteſt and kindeſt looks that ever Peter met with ſince his converſion; for it melted his heart, ſet him a mourning, and brought him back again to his Redeemer, whom he had ſo foully deſerted. And there, we ſee, was ſweet communion with Chriſt, even in ſharp rebukes; ſo that the nature of communion with Chriſt is by many very much miſtaken, when they confine it only to ſenſible manifeſtations of God's love, and the ſmiles of his face. For there may be real communion with Chriſt, and great ſoul advantage, reaped by the Lord's ſupper, where theſe are not enjoyed.

As, for inſtance, 1 When we find our repentance and grief for ſin increaſed; when we ſee more of ſin's deformity and bitterneſs, abhor it, and reſolve againſt it more, as Chriſt's enemy; and are more afraid of grieving or piercing him by it, than formerly.

2. When we have an higher eſteem of Chriſt and his glorious undertaking, and find our hearts better pleaſed with the tenor of the covenant, and contrivance of redemption through Chriſt, than formerly.

3. When we are ſtrengthened to pray better, cry more fervently to God, and be more anxious for his preſence in duty, than formerly.

4. When

4. When we find ſtronger deſires after heart-holineſs, and for grace to make us capable to ſerve Chriſt, and advance his glory and intereſt in any ſtation.

5. When our hearts and conſciences are more tender than formerly, ſo that we dare not now ſhift any known duty, nor venture on ſin, or temptations to it as before. The company of the wicked, and all other temptations to ſin, are now unwelcome to us.

6. When at leaſt we can ſay, that we have a greater burning of deſires towards Chriſt than before; that we long, thirſt, and are wholly reſtleſs without him, and even would be content to part with all our beſt enjoyments in the world for an intereſt in him: Then it is a ſign Chriſt hath been with us in this ordinance, and hath ſhewed us tokens for good, for which we have cauſe to be thankful to him.

Q. *What ſhall we ſay of thoſe, who thought they had ſomething of the ſhining of God's face upon their ſoul, when they were at the table; but now they are gone, and their ſky is again overcaſt with clouds; they apprehended their hearts were melted, and their affections thawed, and their ſouls were in a good frame, but now they are dead again, as before?*

A. 1. Let ſuch examine their attainments, whether they be temporary flaſhes, or ſeeming goodneſs of hypocrites, by the marks and differences, which I have laid down before, for that end.

2. Let them not conclude, that all they taſted or felt at the Lord's table, was deluſion; becauſe their caſe is ſo ſoon altered; for it is no new thing for the people of God to complain of a ſudden change in their proſperous condition, and to be troubled with heart-deadneſs and drouſineſs, and with Chriſt's withdrawing ſoon on the back of ſweet communion with him, Pſal xxx. 6, 7. Cant. ii. 17, 18. compared with Cant. ii. 1. Mat. xxvi. 26, 30, 35. compared with chap. v. 40, 43, 45.

3. They ought to reflect upon their own carriage under Chriſt's ſmiles, and ſee what ground they have given him to withdraw. It may be, 1. They were not thankful, when they had his preſence. Or, 2. Perhaps they were vain or proud of it. Or, 3. They were

not watchful againſt their ſpiritual enemies. Or, 4. They truſted too much to themſelves, and did not depend upon Chriſt for preſerving their gracious frame of heart.

Q. *What courſe ought thoſe ſerious ſouls to take, who have ſo ſoon loſt their gracious frame and attainments?*

A. 1. Let them beware of queſtioning all the former proofs of God's favour, or blaming Chriſt now for unkindneſs in tarrying ſo ſhort while with them; but let them blame their own unwatchful and untender carriage while he was pleaſed to viſit them with his preſence.

2. Let them go in ſecret, and be deeply humbled under a ſenſe of their miſcarriage and miſmanagement, and look to the blood of ſprinkling for pardon.

3. Let them try to cloſe afreſh with Chriſt on the goſpel-offers, and ſeal the covenant of new; and if they ſubſcribed it before with a trembling hand, and ſo indiſtinctly and darkly, that they cannot read their name; let them now ſubſcribe it over again, and ſtudy to do it in more diſtinct and legible characters.

Q. *What is incumbent upon thoſe who are ſtill ſenſible of God's gracious preſence, and bountiful dealing towards them, at the ſacrament?*

A. 1. They ſhould wonder that he condeſcends ſo far to ſuch vile unworthy creatures, 2 Sam. vii. 18.

2. They ſhould be thankful, and rejoice in him: Let the children of Zion be joyful in their King, Pſal. cxlix. 4.

3. Let them entertain their Redeemer kindly, and hold him in the galleries by a holy importunity, and carefully guard againſt every thing that may ſtir him up, or awake him, till he pleaſe, Cant. ii. 7.

4. They ought to ſet up their pillar of remembrance, record what they have ſeen and met with at this ordinance, take all about them to witneſs that it is Chriſt, and reſolve to keep it always on record, and make uſe of it againſt the time, when curſed unbelief, or a challenging devil will be ready to ſay, "Where is thy God?" Pſal. xliii. 3, 4, 6.

5. They ought to walk very tenderly and watchfully, fearing, leſt they ſhould loſe what they have got: like

like a traveller that hath much money or many jewels about him, who is apt to ſuſpect every one he meets with for a thief. We have many envious enemies, who have a narrow eye upon us at this market of grace, and ſeek to rob us of the precious treaſure we get there, Luke xxii. 31.

6. They ought to pity and pray for others that have not won their length, and by prayer ſend portions to thoſe, for whom nothing is provided.

7. Let them commit their hearts and frames to Chriſt's keeping, that he may preſerve any good thing to them they have got, and be ſurety for them and it, and make it forthcoming to them againſt the time of need, 1 Chron. xxix. 18. Pſalm cxix. 122. 1 Tim. i. 12.

8. Let them carefully notice the firſt ſtep or leaſt degree of God's withdrawing from them, and endeavour to hold him, and ſtop his way by throwing themſelves at his feet, and humbly beſeeching him to ſtay with them, notwithſtanding of many grounds of provocation.

Q. *But what ſhall thoſe poor believers do, who, inſtead of praiſing God for his bountiful dealing at this ordinance, are put to ſigh and mourn under darkneſs and deſertion?*

A. 1. They ſhould conſider that this caſe is not unuſual for the beſt of ſaints; Job, David, Aſaph, Heman, nay, Chriſt himſelf, have complained of deſertion.

2. They ſhould make no harſh conſtruction of God's dealing with them, but leave their complaints upon themſelves, and juſtify God in all he doth.

3. They ſhould be deeply humbled under the loſs of God's gracious preſence, be grieved for theſe things that have ſinned him away, ſit as a widow in his abſence, and refuſe all other comforters till he return, Lam. i. 16.

4. They ſhould be ſearching diligently for the Achan in the camp, the ſin for which God is contending with them, Pſalm lxxvii. 6. Job x. 2.

5. They ſhould learn to live by faith, and truſt in withdrawing God; believe him, think and ſpeak well of him when he frowns, as well as when he ſmiles, Job xiii. 15.

Q. *Is not deſertion, or the withdrawing of God's preſence from a poor ſoul, a very ſad and melancholy caſe?*

A Certainly it is, for 1. The ſoul under deſertion, is deprived of the light of God's countenance, which is the choiceſt bleſſing in the world, Pſalm iv. 6.

2. The conſequents of God's withdrawing are very heavy and grievous to believers; becauſe ordinarily there follow upon it theſe evils:

1. Great darkneſs and confuſion upon the Spirit, Lam. iii. 2.

2. Great hardneſs and impenitency upon the heart, Iſa. xliii. 17.

3. Much deadneſs and ſtupidity upon the affections.

4. Loſs of ſpiritual appetite and deſires.

5. Unſpiritedneſs and diſability for duty, Pſalm xl. 12. Pſalm lxxxviii. 4.

6. A general barrenneſs upon the ſoul, and witheredneſs of the graces, John xvi. 6.

7. Liableneſs to all ſorts of dangers and enemies, Numb. xiv. 9.

8. Anxiety of mind for former unkindneſs and unthankfulneſs to God, Pſalm lxxvii. 3.

9. Unwelcome thoughts of death and judgment.

10. A revived ſenſe of wrath, and of the law's curſes and threatenings.

11. Melancholy apprehenſions of God's judgments to purſue them, while they are in time.

12. Fears of utter rejection, and eternal baniſhment from God's preſence, Pſalm lxxvii. 9. 10. Pſalm cxix. 8.

Q. *What are the uſual cauſes of God's withdrawing from his people?*

A. 1. Their ſcandalous outbreakings, Iſa. i. 23. 15.

2. Their wearying of duty, Iſa. xliii. 22.

3. Their not entertaining Chriſt's calls, and his Spirit's motions, Cant. v. 2, 3, 6.

4. Their earthly mindedneſs, and preferring of time's things to precious Chriſt, Iſa. lvii. 17. Mat. viii. 28.

5. Their ſloth and formality in duty, Iſa. lxiv. 7.

6. Their want of a due ſenſe of their own ſins, and the ſins of the land where they live, Hoſ. v. 15.

7. Their

. Their making a ſaviour of their duties, and put-theſe in Chriſt's room.
. Miſcarriages under, or after ſignal enjoyments manifeſtations, 1 Kings ii. 9.
. Their ſins under, or after great afflictions, Iſa. 17.
). *What ſhall we do to recover God's gracious preſence n, when we have loſt it?*
f. 1. Let us be ſenſible that we have ſinned him a-r.
. Let us humbly enquire into the cauſe of his de-ture.
. Let us be reſtleſs and uneaſy in our minds till he ırn.
. Let us conſcientiouſly attend all ordinances, and all means for recovering God's preſence.
. Let us be ſtill lamenting after the Lord, and be-iling the loſs we ſuſtain for want of him.
. Let us both be mourning for, and ſtriving to rtify theſe ſins and idols that have taken our Lord ay from us.
. Let us ſtill continue in fervent prayer, and wreſtle h God for his gracious return; and let us fill our uths with arguments to plead with him forit, Pſa. . 16, 17. Job xxii. 3, 4.
). *What are thoſe proper arguments, which we are to id in prayer, for the return of God's gracious preſence?*
A. 1. We ought to plead the low and helpleſs caſe are in without it, Pſalm lxxix 8.
2. We ſhould plead the extreme need we ſtand in it.
3. Plead the greatneſs and tenderneſs of God's mer-and Chriſt's bowels of compaſſion, Mat. xv. 22.
4. Plead how eaſy it is for him to anſwer all our nplaints, and redreſs all our grievances, Pſal. lxxx. 1.
5. Plead the freeneſs of his grace.
6. The greatneſs of his power.
7. The glory of his name, Pſalm lxxix. 8.
8. Let us plead former experiences of his kindneſs, ıl. lxxxvi. 3, 5, 13.

9. Let

9. Let us much plead our covenant-relation to God, and our intereſt in him: The church and people of God, do often make uſe of this argument with God, "We are thine, a people that belong to thee," Iſa. lxiii. 19. Pſal. cxix. 94. Pſal. lxxix. 8. And this argument hath often prevailed with God to return to his people, Iſa. lxiii. 8. Exod. xxxii. 11, 12, 13, 14.

Q. *But what ſhall thoſe do, who cannot plead this argument, in regard they fear they are not in covenant with God, and ſo cannot ſay to him, We are thine?*

A. 1. Though believers under deſertion are often tempted to renounce and quit claim to any covenant-relation to God; yet we ſhould not hearken to that temptation, nor be willing to let go the covenant we have taken hold of. But ſeeing we have fled to the horns of the altar for ſafety, we ſhould abide by them; and even when by temptations we are beat off from one horn, we ſhould ſtrive to hold faſt by another. And therefore when we cannot ſay to God, *We are thine* by his acceptance; yet we ſhould ſay, *We are thine* by our own reſignation. As we have formerly given up ourſelves to God, ſo we reſolve to abide by that deed: We will not be the devil's nor the world's, but we will be the Lord's. And when we are thus helped reſolutely to caſt ourſelves upon him, our ſouls may revive, and faith gather ſtrength in prayer; for to be ſure, God is more ready to covenant with us, than we with him; and more willing to be ours, than we are to be his.

2. Let us plead a title to God by creation, when we cannot do it by redemption; ſo doth the church under deſertion, Iſa. lxiv. 7, 8, 9. "O Lord, thou art our Father, we are the clay, and thou our Potter, and we are all the work of thine hand. Be not wroth very ſore," &c. If we can do no more, let us thus plead an intereſt in him by creation, and wait his leiſure; for if we duly make uſe of this one talent, it will increaſe.

Q. *What ſhall be ſaid to thoſe diſconſolate ſouls, who are complaining that it is not with them now, as in the days of old, and in months paſt, when the candle of the Lord ſhined on their heads: once they went to communions with great ſa-*

tisfaction

m, and returned with the high praiſes of God in their ; but now God hath altered the courſe of his dealing em: He hides his face, and ſacrament-days are me- y occaſions to them. They call to mind former ex- s, but alas, they find that doth but increaſe their Pſal. lxxvii. 3.

1. Let all ſuch conſider, that God takes different f dealing with his people. He uſeth to treat beginners otherwiſe than thoſe who have made rogreſs in religion: He knows young beginners r and tender, and unable to bide a ſtorm: and re it is ſaid, "He carries his lambs in his bo-

We uſe to hire children to learn their leſſon, hey go firſt to ſchool; but afterwards we cor- em, and make them learn with a frown.

We ought to remember that Chriſt will have his to live and walk by faith, and not by ſenſe, to him in dark nights, and through rough paths, en when he ſeems to flee from them. It would rial to our faith and love, to follow Chriſt in ghteſt ways, had we ſtill a view of the crown, Chriſt's ſmiling face: but Chriſt will have his s taught to follow him without ſenſible encou- nts. We ſee thoſe that run a race, get a ſight ſilver cup or prize, firſt when they ſet forth; but s never ſee it again till they get it in their hand, t they run on: So, a traveller may ſee the city he g to, when he is ſeveral miles off; and yet it out of his ſight when he is within half a mile of t he believes it is not far off, and therefore ſtill n.

et ſuch diſconſolate ſouls ſtrive to keep up a ove to Chriſt, and to commend him highly, even bſence, as did the ſpouſe, Cant. v. 6. There ſhe had ſought Chriſt, but could not find him; ed him, but he gave no anſwer; and ſhe is rude- lled in his abſence by the watchmen, and up- by the daughters of Jeruſalem: Yet, notwith- g of all theſe diſcouragments, ſhe breaks out in ſt lofty commendation of her beloved and his

matchleſs excellencies, ver. 10. to the cloſe; and concludes all with this, "He is altogether lovely."

4. However melancholy the preſent caſe of ſuch may be, yet they ſhould ſtudy to ſing praiſes to God, in a thankful remembrance of the kindneſs he hath ſhewed to them in former times. It is a provoking carriage in many believers, that when any new cloud comes, or doubt ariſes, they prove as froward and unthankful to Chriſt, as if he had never done any thing for them at all. It would certainly be both juſt and generous in believers, to ſing praiſes to their beloved under their darkeſt clouds.

Q. *But how ſhall they ſing, who think they have cauſe to weep with Jeruſalem*, Lam. i. 16. *For theſe things I weep, mine eyes run down with water, for the comforter that ſhould relieve my ſoul is far from me?*

A. They ſhould even mix their weeping with ſinging, for tears and praiſes are not inconſiſtent, ſometimes it rains while the ſun ſhines. Believers are called to "praiſe God at all times, and in every thing to give thanks, and to rejoice evermore." We ſee Paul and Silas ſang praiſes to God in a dark priſon at mid-night, when their backs were torn with ſcourges, and their feet faſt with ſtocks, Acts xvi. 25. Hence it is, that believers are called "ſinging birds," Cant. ii 12. They ſhould ſing in all the ſeaſons and months in the year, even in winter, and in the dead months of affliction and deſertion. When it is winter and foul weather, they ſhould ſing in remembrance of the fair blinks they have had, and in expectation of the ſummer-ſun at the return of the year; and ſo rejoice in hope of better times.

2. This courſe may prove very ſucceſsful to the removing of our grievances, and altering of our frames. For thus, ſome exerciſed ſouls have ſung away their heart-plagues and ill frames. By praiſing, they have conquered their unbelief, diſtruſt, and unworthy thoughts of Chriſt, as Jehoſhaphat did the Ammonites, by ſending ſingers before the army into the field when he was in great diſtreſs, 2 Chron. xx. 21, 22. So did David in his dejected and melancholy condition, Pſal. xlii. 6, 8, 9, 11. "O my God, my ſoul is caſt down within

within me, therefore will I remember thee from the land of Jordan and of the Hermonites, from the hill Mizar: Yet the Lord will command his loving kindneſs in the day time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life. —I will ſay unto God my rock, why haſt thou forgotten me? Why go I mourning becauſe of the oppreſſion of the enemy? Why art thou caſt down, O my ſoul? And why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God." Where we may obſerve, how David ſings away his diſcouragement and dejection, partly by reflecting and looking back on what God hath done for him before; and partly by expecting and believing what God would yet do for him. Likewiſe we ſee the church in the Lamentations, for as low as ſhe was in diſtreſs, under which ſhe was mourning and weeping; yet ſhe hopes and praiſes in the midſt of all, Lam. iii 17, 18, 24, 25, 31, 32

Q. *But what ſhall thoſe do whoſe caſe is ſo dark, and hopes ſo ſunk, that, look they back or forward, they can ſee no light? How ſhall they ſing or praiſe?*

A. Though they had no other matter of praiſe, they ſhould try to ſing of Chriſt's wonderful free love, his glorious undertaking and amazing condeſcenſion, in leaving his throne in heaven, to dwell with worms on earth, and bear their ſins upon the curſed tree. Is there not here ſufficient, nay, endleſs matter of praiſe, both for angels and men

Q. *How ſhall thoſe praiſe, who think they have no intereſt in that love-undertaking?*

A. 1. How many things do we praiſe that we have no intereſt in, and are nothing the better of. We praiſe the ſtrength of Samſon, the wiſdom of Solomon, and the courage of Alexander, that we are not intereſted in.

2. The angels admire and praiſe Chriſt's glorious undertaking for loſt men, though he took not upon him the nature of angels, nor died for them; and much more ought we, whoſe nature he aſſumed, to whom he

ſo freely offers the benefits of his death, Rev. v. 11, 12.

3. It is ſurely our own fault, if we have not an intereſt in Chriſt's undertaking, ſeeing we are ſo preſſingly invited to come and ſhare of it: for if we will but come and accept of Chriſt's love, and the benefits of his death, then all is ours. And why then ſhould we not willingly accept of the goſpel-offer, and claim an intereſt in all that Chriſt hath done for ſinners?

4. Let us mint to look to Chriſt, love him and praiſe him as we can; and he will cauſe our ſky to break, and give us more ground of praiſe. For we are ſure he never ſent one to hell, that loved and praiſed him with his heart.

Q. *But what ſhall theſe dejected ſouls do, who can ſay they have prayed, they have praiſed, gone to many communions, attended all ordinances, and all duties, and eſſayed all means they can think of; but they miſs God in them all, ſtill he hides his face; and ſo they are almoſt hopeleſs, and fear matters will never mend with them?*

A. 1. We have Job, that eminent ſaint, making that very ſame complaint, Job xxiii. 8, 9. "Behold, I go forward, but I cannot perceive him: On the left hand where he doth work, but I cannot behold him; he hideth himſelf on the right hand that I cannot ſee him." Where we ſee, he trieth all airths, eſſayed all means, and uſed all diligence to find God's gracious preſence, and ſtill he is diſappointed. And good Hezekiah, in his diſtreſs, ſays, "He mourned as a dove, and his eyes failed with looking upward, Iſa xxxviii. 14. So that we ſee ſuch a complaint is no ſingular caſe.

2. We ſhould never ſuccumb in the day of adverſity, whatever be our trial, but always make known our caſe to God by prayer, and never faint, Prov. xxiv. 10. Luke xviii. 1. As this is our commanded duty, ſo it is the practice of the ſaints in the greateſt ſtrait; they ſtill lie at the throne of grace, and never give over duty, Pſalm cxix. 81, 82, 83. Yea, Jonah, when his caſe ſeemed moſt hopeleſs, he being in the belly of a whale, and in the bottom of the ocean, yet he perſiſts in duty, Jonah ii. 6. "When my ſoul fainted

ed within me, I remembered the Lord, and my prayer came in unto thee?

3. As we ſhould perſiſt in ſeeking Chriſt, ſo we ſhould continue to do it ſorrowing and weeping, as Mary did at the ſepulchre; yea, her ſorrow for her loſs was ſo great, that two angels could not dry up her tears, nor comfort her heart, without Chriſt.

4. Let us ſee that our ſorrow be of the right ſtamp; that it be, 1. Not only for our loſs, but for our ſins, that are the cauſe thereof; alas, it is our ſins that have grieved his Spirit.

2. That it be not ſo much for the loſs of the comfort and ſweetneſs we have felt in communion with God, as for the loſs of God himſelf, and his preſence, which is valuable.

3. That it be not ſo much for the diſadvantage we ourſelves ſuſtain, as that we are leſs capable to ſerve God, having no life for duty, no ſtrength to love or praiſe him, as formerly.

4. In the midſt of our deepeſt ſorrows for God's abſence, let us not omit to take notice of God's goodneſs in any thing that is favourable in our cauſe, and bleſs God for it: As, for inſtance, 1. That he gives us a ſenſe of our condition, and that we are not paſt all feeling, as many are.

2. That we are living, and have yet time to ſearch, mourn, pray, and uſe means for recovering his preſence.

3. That we are not in a hopeleſs, deſpairing condition, like Spira, or the damned in hell; for what better are we than they?

4. When our reaſon tires and ſuccumbs, then faith ſhould take place, and we ſhould even hope againſt hope, according to Rom. iv. 18. When ordinary means do not ſucceed, we ſhould even look to God, that can work without means, beyond them; and can act miraculouſly. Let us obſerve Jonah's behaviour in the whale's belly, Jonah ii. 3, 4. "Thou haſt caſt me into the deep, in the midſt of the ſeas, and the floods compaſſed me about, all thy billows and thy waves paſſed over me. Then I ſaid, I am caſt out of thy ſight: Yet I will look again toward thy holy temple." Jonah's

nah's caſe looked to be ſingular; he thought God had quite forſaken him, and would never return again; for he had no example before him of any in his caſe, or of any that were delivered out of a fiſh's belly. There was no way of eſcape open to him, but by a miracle; and what ground had he to expect that a miracle of mercy ſhould be wrought for him, who was now made a monument of juſtice. His own conſcience, no doubt, would flee in his face, and tell him, that he had wickedly fled from the preſence of the Lord, and therefore God might juſtly caſt him out of his preſence: That he had procured all this ſad diſtreſs to himſelf, and ſo had little ground to expect deliverance. And yet we ſee how wonderfully his faith overcame his fear and deſpondency, ver. 4. "Yet I will look again toward thy holy temple." Though his guilt made him aſhamed to ſay, he would dwell in God's houſe, either on earth or in heaven; yet he ſays, I will at leaſt look toward it: Though thou ſhouldſt caſt me never ſo far away from thee, "Yet I will look again to thee:" yea, though thou ſhould caſt me down as low as hell, yet I will look up from it to thee again; ſtill my heart will hanker after thee, and I will look for pity at thy hand.

5. Let us plead the mercy of God's nature, and the faithfulneſs of his word, and ſtay our fainting ſouls on theſe props; and when our darkneſs is great, let us ſend forth hope, that good meſſenger, to ſee what it can ſpy, and what good news it can bring in from the mercy and faithfulneſs of God, according to Pſal. xliii. 5. Pſal. cxix. 81. Pſal. ciii. 9. Iſa. lvii. 16.

6. It becomes us, under hidings and diſappointments, at ſuch a ſolemn occaſion, humbly to ſubmit to divine ſovereignty (for God knows what is beſt for us) and quietly to hold his time and leiſure; and ſtill to hope for a viſit from him in due time: It was a noble ſaying of one in ſuch a caſe, "Though he came not to dine with me, yet he will come and ſup, therefore I will wait on him." The Lord takes a liberty with his people while here, becauſe he has a whole eternity to manifeſt himſelf to them; the time is near when thoſe who groan under his abſence, "ſhall be ever with the Lord,"

Lord," 1 Theſſ. iv. 17. O deſerted believers, take comfort; for what you come ſhort of obtaining on earth, will be abundantly made up to you in heaven; whatever doors, walls, or lattices, are now betwixt you and Chriſt, hereafter there ſhall be none. You may ſay, how long he will hide? I cannot poſitively determine; but this I am ſure of, he can withdraw himſelf no longer from a poor believer than he is in this world. Rejoice in this, you ſhall drop all your complaints, fears, and jealouſies, at heaven's gates, and never take them up again. And, in the mean time, let preſent hidings and diſappointments have the ſame effect upon you, they had on the ſpouſe, Cant. iii. 3. ſhe turns ſick of love to Chriſt, riſes from her ſloth, and goes through all the ſtreets and ways of the city, ſeeking him whom her ſoul loved.

Q. *But what ſhall be ſaid to thoſe diſtreſſed ſouls, who apprehend that none of theſe counſels and comforts that belong to God's children under deſertion, are applicable to them; becauſe they fear they are totally and finally forſaken?*

A. 1. Let ſuch remember what counſel they have ſometimes given to ſupport others, in the like caſe, and ſtudy now to take it to themſelves; leſt it be applicable to them what Eliphaz ſaid to Job, "Thy words have upholden him that was falling, and thou haſt ſtrengthened the feeble knees: But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled," Job iv. 4, 5. It is indeed much eaſier to give advice than to take it: people in health will adviſe ſick folk to take this and the other thing; and yet, when the caſe comes to be their own, they are at a ſtand what to do.

2. Let ſuch ſeriouſly conſider, whether indeed they bear the characters of a total deſertion, yea, or not; indeed, if their hearts be willing to quit God, give up all claim to him, be ſatisfied with the world, and indifferent whether he return again or no, it is a bad ſign: But let them be ingenuous; is there not ſtill ſome hankering deſire in their ſouls towards God? Is there not ſomething in their hearts, that ſays, Let him do with me as he pleaſes; I am reſolved to ly all my days at Chriſt's

Chriſt's feet, and never go to another door for mercy: Though he ſhould never ſmile on me: Yet I will ſtill be uneaſy and reſtleſs without his favour: I will wait for him, cleave to him, and mourn after him. Whatever the devil or my own heart ſuggeſt, I will not believe any evil report of Chriſt. I will not hear an ill tale of that lovely one, nor go from his door with any harſh thoughts of him. And though their caſe be very dark and hopeleſs like, yet let me aſk them, if they would be willing to quit any little hope they have of Chriſt, for all the world's pleaſures, or flattering offers that ſin and Satan can make them. Nay, is there not ſomething in their conſciences, that ſtill ſtands up for God againſt ſin, ſaying, though I ſhould die in darkneſs, yet I will never hearken to ſin or Satan, I will never quit prayer, I will never hate Chriſt or holineſs, I will never yield to temptations, nor join with the wicked, who wallow in ſin's puddle, and mock at religion. Do they not ſee many about them, that for as ill as their caſe is, yet they would not exchange caſes with them, for all the riches and honours in the land? Then ſurely they are not totally nor finally forſaken. For what is it but the Spirit of God that keeps them waking and reſtleſs without Chriſt, when others are ſleeping in ſin, and have no trouble for want of him? What is it but his grace that keeps them ſtill waiting on God in the way of duty, and in the uſe of all means? And though they come little ſpeed, yet they dare not ſlight ordinances, nor neglect prayer, as many do, but ſtill would be at caſting themſelves in Chriſt and his Spirit's way, and keep as near him as poſſibly they can; and dare never think of ſaying to God, with the wicked, Job xxi. 14. "Depart from us, we deſire not the knowledge of thy ways." Surely this is owing to Chriſt's upholding grace, and not to ourſelves: For were we wholly left by him, we would run as far from God and his preſence as ever we could, and ſhun all ſorts of converſe with him. Let us then receive and take notice of the leaſt crumb of Chriſt's goodneſs with thankfulneſs, and cordially bleſs him for it, for that is the way to get more, Pſal. lxvii. 5, 6. Luke xvii. 15.

Of

e Converſation of COMMUNICANTS, *after they have been at the* LORD'S *Table.*

t. *WHAT is that converſation that communicants have after the ſacrament?*

t muſt be a converſation that is rightly ordered, table to the obligations we are laid under by this ice: particularly it muſt be in ſome meaſure to theſe things: 1. The rule of God's word. pattern of Chriſt's life. 3. The principles of feſſion. 4. The vows we have made. 5. The we have ſeen. 6. The favours we have receiv- The promiſes that are ſealed to us in this ordi- Laſtly, The offices and relations which Chriſt ndertaken, and ſtands in to his people.

When is our converſation ſuitable to the rule of God's

. When we conſcientiouſly ſtudy to know God's evealed in his will.

When we put a high value on God's word, and all its precepts to be juſt and right.

When we ſincerely aim at an univerſal confor- ereto, both in heart and in life, without neglect- y known dudy.

When we carefully notice all our wanderings errations from this rule, mourn for them, re- rom them, and alſo hate and avoid every thing ry to this holy rule, Iſa. viii. 20. Pſal. cxix. 128.

When is our converſation ſuited to the pattern of life?

When we ſtudy to follow his ſteps when he lived th, and imitate him in all his imitable perfec- particularly in theſe:

His meekneſs and lowlineſs.

His mortification and deniedneſs to the world enjoyments.

His heavenlineſs and ſpirituality in diſcourſe.

His frequency and fervency in prayer.

His love to holineſs.

6. His zealous concern for the purity of God's worſhip and ordinances.
7. His readineſs to do good to others.
8. His forgiving and praying for enemie.
9. His obedience to parents.
10. His peaceful and quiet deportment.
11. His temperance in diet.
12. His contentment in a mean condition.
13. His thankfulneſs for mercies.
14. His willingneſs to die.

Q. *When is our converſation ſuited to the principles of our profeſſion?*

A. When we diſtinctly know them, firmly believe them, openly profeſs them, ſtedfaſtly adhere to them, and have our practice correſponding to our profeſſion, particularly, when we live and walk as thoſe who ſixedly believe.

1. That God is infinitely holy and juſt.
2. That God is the fountain and giver of all good.
3. That all things in the world are vanity, and infinitely below God.
4. That ſin is the greateſt evil in the world, and cannot be expiated without an infinite ſatisfaction.
5. That Jeſus Chriſt is the only Saviour of ſinners, and infinitely precious.
6. That Chriſtleſs ſouls are in a loſt ſtate, under the power of ſin and Satan.
7. That a holy God hath tied ſin and ſorrow together.
8. That repentance is abſolutely neceſſary to the pardon of ſin.
9. That faith in Jeſus Chriſt is the only way to reconciliation with God, and the obtaining of any mercy from him.
10. That without regeneration we cannot be admitted to the communion with God, nor ſee the kingdom of heaven.
11. That holineſs and happineſs are inſeparably connected together.
12. That God is a Spirit, and can never be pleaſed with bodily ſervice, but muſt needs have the heart in every duty.

13. That we have no good thing in ourſelves, grace uſt work all in us, and without Chriſt we can do othing. Now, if our practice be ſuitable to theſe inciples, we muſt be numbered among thoſe that glo-fy God and order their converſation aright, Pſal. l. lt. But if our walk be contrary thereto, we will be nked among thoſe that "profeſs that they know God, ut in works they deny him, Tit. i. ult."

Q. *When is our converſation anſwerable to our ſacra-ental vows?*

A. 1. When we keep up a lively ſenſe of our vows nd engagements upon our ſpirits, Pſal. liv. 12.

2. When we diſtruſt our own ſtrength, for keeping nd performing our vows, flee to God in Chriſt for rength, and back our vows with earneſt prayers, Pſal. lix. 8 57, 58.

3. When we carefully ſtudy in Chriſt's ſtrength to rform our vows, by a conſtant watchfulneſs againſt l ſin, and a conſtant diligence in all duty, Job xxxi. Pſal. cxix. 106.

4. When we make theſe perſons witneſſes to the rformance of our vows, whom we made witneſſes to e making of them; that is, when we behave ourſelves circumſpectly and Chriſtianly in all theſe parts of ir converſation which are viſible to the world, that e whole congregation may obſerve a change to the tter, and take notice of us, "That we have been ith Jeſus, Pſal. cxvi. 14. Acts iv. 13.

5. When we ſtand upon our guard againſt all thoſe mptations that may induce us to break our vows; ich as evil company, and immoderate love to the orld; for by theſe both Peter and Demas were tempt-d to break their vows.

6. When we improve our vows in time of tempta-on, for quenching the fiery darts of the tempter, and fiſting all his ſolicitations, ſaying, "Thy vows are pon me, O God. And how can I do this wickedneſs, nd ſin againſt God," Pſal. lvi. 12. Gen. xxxix. 9.

7. When we remember our vows, ſo as to rouſe and uicken us to duty, when we begin to grow backward o it, or ſlothful in performing of it, Pſal. cxix. 106.

Q. *When is our converſation ſuited to the ſight which we behold in the ſacrament?*

A. When we are ſo affected with the ſufferings of Chriſt, and the dreadfulneſs of God's wrath, and ſeverity of his juſtice againſt ſin here repreſented; as to keep up conſtant impreſſions of the evil of ſin, and to hate it, and avoid it with all careſulneſs, 2 Cor. vii. 11.

2. When we are ſo affected with the greatneſs of Chriſt's love to us here diſplayed, as to be thereby conſtrained to love him again, to admire and praiſe him; ſtudy likeneſs to him; converſe much with him; avoid what he hates and forbids; and practiſe what he loves and commands, 2 Cor. v. 14, 15.

3. When we ſo believe the preciouſneſs of our ſouls, that Chriſt gave his life a ranſom for; and the worth of heaven, that Chriſt hath ſhed his blood to purchaſe; as to be willing to quit with all ſinful pleaſures to gain theſe and make it the uptaking buſineſs of our lives, to win our ſouls and eternal glory, Mat. xvi. 26. 2 Cor. iv. 18.

Q. *When is our converſation ſuited to the favours which we receive at the ſacrament?*

A. 1. When we keep up grateful impreſſions, and a high ſenſe of redeeming love upon our ſpirit.

2. When we labour to preſerve theſe comforts which we have taſted at the Lord's table, and to keep theſe evidences unclouded, which we have got there cleared up by our tender and humble walking with God, 2 John 8.

3. When we ſet ourſelves with all holy care and watchfulneſs, to guard againſt the ſnares of ſatan, the charms of ſin, and every thing that is diſpleaſing to Chriſt, who loved us, and hath done ſo much for us, Ezra ix. 13, 14. Pſal. lxxxv 8.

4. When, from a principle of gratitude, we ſet ourſelves not only to love and praiſe God for what he hath done for us, but alſo to walk before him in the land of the living, in a holy and examplary converſation; comply with his will, conſult his honour, and lay out ourſelves with zeal and chearfulneſs in his ſervice; thinking nothing too much to do, too hard to ſuffer, or too dear to part with, for him that hath done and ſuffered,

ſuffered, and parted with ſo much for us, Pſal. cxvi. 8, 9. 2 Cor. v. 14, 15.

Q. *When is our converſation ſuited to the great things promiſed and ſealed to us in the ſacrament?*

A. 1. When we firmly believe them, and rely on God's faithfulneſs for the accompliſhment of them.

2. When we are thankful and praiſe God for making ſuch great and precious promiſes to us, 2 Sam. vi. 18, 19.

3. When we undervalue this preſent world, with all its pomp, treaſures and pleaſures, and look for better and greater things to come, Heb. ii. 13, 14. 1 Pet. i. 13.

4. When we are patient under trials and afflictions, expecting a happy change of our circumſtances ſooner or latter, Mic. vii. 9 Pſal. xlii. 5.

5. When we wait quietly for the accompliſhment of God's promiſes, even when he ſeems to ſtay long, believing that at laſt he will make abundant recompence for his ſtay, Mic. vii. 7. Lam iii 25, 26.

6. When we live as heirs of the promiſes, and behave ourſelves as candidates for heaven, reſiſting temptations, conquering luſts, contemning the world, overcoming the fears of death and love of life, and ſtudying to be holy in all manner of converſation, Heb. xi. 9, 10. 1 Pet. ii 2. 2 Pet. iii 11, 12.

Q. *When is our converſation ſuited to the offices and relations which Chriſt hath undertaken, and ſtands in to his covenanted people?*

A When we love and honour him in theſe offices and relations, and ſtudy to expreſs our love and reſpect in our carriage and behaviour towards him. As, for inſtance, 1. Is Chriſt our Prophet, to inſtruct us? Then let us carefully hearken to him, and learn theſe leſſons which he teaches us; particularly, to contemn the world, deny ourſelves, and depart from all iniquity; which, he tells us, is the trueſt wiſdom, Job xxviii. 28.

2. Is Chriſt our Prieſt, that appeaſes offended juſtice for our ſins, by his precious blood? Then let us hate ſin, and fear to offend that holy and dreadful God, whoſe juſtice is ſo inexorable, that he would not paſs ſin without ſuch a ſatisfaction.

3. Is

5. It muſt be joined with a conſtant dependence on Jeſus Chriſt for ſtrength and acceptance in every duty, Cant. viii 5. John xv. 5.

6. It muſt be adorned with meekneſs, patience, and contentment in every condition, 1 Pet. iii. 4. Phil. iv. 6, 11, 12.

7. It muſt be an even and ſtedfaſt converſation, endeavouring to hold faſt what we have got at the ſacrament, were it only a good reſolution or purpoſe, and carefully guarding againſt all apoſtacy and backſliding, 1 Cor. xv 58. Heb. x. 38.

Q. *Wherefore ſhould communicants guard ſo carefully againſt apoſtacy and backſliding after the ſacrament?*

A. 1. Becauſe God is much delighted with his peoples ſtedfaſtneſs, earneſtly wiſheth it, and frequently enjoins it, Deut. v. 29. Phil i. 27, 28. Heb. x. 23; 2 Pet. iii. 17. 2 John 8. Rev. iii. 3. Acts xi. 23.

2 Becauſe of the ſolemn vows and engagements we have come under to ſtedfaſtneſs, Pſal. cxix. 106.

3. Becauſe we have many enemies and temptations to draw us from Chriſt and duty.

4. Becauſe of the many ſad evils and conſequents of apoſtacy, Jer ii. 19.

5. Becauſe of our natural inſtability and proneneſs to backſlidings, Hoſ. xi 7. Jer. xiv. 10. Nay, the beſt of ſaints have been ready to miſcarry, after vows and ſignal mercies, and manifeſtations of God's favour, as might be ſadly verified by the inſtances of Noah, Lot, David, Hezekiah, Solomon, Peter, the Iſraelites, and Chriſt's diſcipies.

Q. *What are the evils and ſad conſequences of apoſtacy and backſliding after the ſacrament?*

A. They are many; for thereby we do great and manifeſt injuries, 1. To Jeſus Chriſt. 2. To ourſelves. 3. To others.

Q. *What injury do we to Chriſt by apoſtacy?*

A. We thereby requit his kindneſs to us with the baſeſt ingratitude.

2. We reflect and caſt reproaches upon him as if he were a bad maſter; for, by our turning our back upon Chriſt, after we have engaged with him, we on the matter

tter ſay, that, " after trial, we find the devil the ter maſter of the two;" and this is a greater injury n if we had given him a flat denial at the firſt.

3. We hereby open the mouths of atheiſts and the emies of Chriſt, to blaſphemy, and ſay, " Where is e bleſſedneſs that miniſters and profeſſors of religion eak ſo much of? Where is the ſweetneſs of Chriſt d his way, that is ſo much talked of? The report e have often heard is certainly not true, &c.

4. By apoſtacy from Chriſt we wound him to the art, and cauſe him to take up moſt heavy complaints ainſt us, as theſe in Iſa. i. 2, 3. Jer. ii. 5, 11, 12, 13. ic. vi. 3. What a heart-affecting word was that, hich Chriſt ſaid to his diſciples, in a time of common fection, John vi. 67. " Will ye alſo go away?"

Q. *What injury do we to ourſelves by apoſtacy?*

A. 1. By forſaking the Lord, we let go our life and l our happineſs at once, Deut. iv. 3, 4. Deut. xxx. 20. ohn vi. 68.

2. We loſe all our former pains, and will get no anks for any thing we have done, Ezek. xviii. 24. John ver. 8, 9.

3. We forfeit all fellowſhip and communion with God, duties and ordinances, Jer. xvii. 5, 6. Heb. x. 38.

4. We may make ourſelves incapable of ever recovering again, according to that terrible word, Heb. vi. 5, 6.

5. We make ourſelves the butt of God's fearful beatenings, and expoſe ourſelves to many ſad ſtrokes nd plagues, both temporal, ſpiritual, and eternal; particularly, apoſtates fall more under Satan's power than ver; like priſoners, who have made their eſcape, and re afterwards retaken, their fate is to be loaded with ouble irons. We know what judgments the Lord inicted upon Lot's wife, Judas, Spira, Julian, beſides lany other apoſtates; and we ſee what he threatens ainſt ſuch as do backſlide from him, 1 Chron. xxviii. Pſal. cxxv. 5. Prov. xiv. 14. Jer. v. 6. Heb. vi. 6, 2 Pet. ii. 21.

Q. *What injury do we to others by apoſtacy?*

A. 1. We wrong the godly, by ſadening their hearts, and offending them by our carriage.

2. We wrong the wicked, by hardening them in ſin, ſtumbling them at the good ways of the Lord, and giving them occaſion to think there is no ſuch excellency in religion, as the goſpel doth report.

Q. *Whence is it that communicants are ſo ready to backſlide, and break their vows after a ſacrament?*

A. In hypocrites it proceeds mainly from the want of a ſolid root and good foundation laid in the ſoul, by a thorough work of grace in the heart; for they that begin in hypocriſy do commonly end in apoſtacy. But in believers themſelves there is alſo great inconſtancy and proneneſs to backſlidings, becauſe of theſe things:

1. The immoderate love and cares of the world, which are moſt dangerous to the ſoul; hence it was, that both Judas and Demas apoſtatized from Chriſt. And hence it is we ſoon loſe any livelineſs of frame that we get at a ſacrament; which ſhould cauſe us to take heed how we return again to the world after ſuch an ordinance, that it be with jealouſy and holy fear.

2. Becauſe of our unwatchfulneſs, ſelf-confidence, and ſecurity upon the back of a communion; we are too ready to be puffed up with our privileges and attainments, to think our mountain ſtands ſtrong, and hence to lift ourſelves up above our neighbours, and deſpiſe thoſe that come not our length; upon which account God is provoked to leave us for a little to ourſelves, as he did Peter on the back of the firſt communion, for the ſame cauſe, and we know what came of him.

3. Becauſe of Satan's malice and diligence, who ſeeks by all means and devices, to winnow communicants upon the back of ſuch an ordinance, that he may ſift away their good frames, and ſpiritual motions towards Chriſt and heavenly things, Luke xxii. 31.

4. Becauſe of bad company that is ready to enſnare us to do that which is evil, as it did Peter after the ſacrament; or have a bad influence upon us, to cauſe us forget, or neglect that which is good: And therefore we ſhould endeavour to ſhun the company of the wicked,

, their carnal joy, vain mirth and worldly diſcourſe, hich tend very much to deaden the heart.

5. Becauſe of the flaviſh fear of man, and of perſe- tion for adhering to Chriſt and his intereſt. This ar had very bad influences on Peter, when he follow- Chriſt to the High Prieſt's hall.

Q. *What courſe ſhall we take, that we may prevent our oſtacy or backſliding after a ſacrament?*

A. 1. We muſt labour to keep up the conſtant im- reſſions of the odiouſneſs of ſin: For if we would cleave to that which is good," we muſt ſtill "abhor at which is evil," Rom. xii 9

2. We muſt endeavour to keep up a conſtant high ſteem of Chriſt, and a warm love to him: for we annot think of parting with that which we ſincerely ove and eſteem.

3. Let us beware of entertaining any unmortified uſts, or ſecret idols; for theſe will bid fair to looſe our earts from Chriſt, when religion begins to thwart vith them. Herod heard John gladly till once his He- odias was ſtruck at, but then he turned his enemy.

4. Let us beware of ſelf confidence, or high thoughts f ourſelves; for Peter, that promiſed moſt in his own rength, was the firſt that denied Chriſt.

5. Let us ſtudy to get as much nearneſs and com- union with Chriſt as poſſible; and to experience the ower of religion in our ſouls, which would be a noble eſervative againſt apoſtacy; for thoſe that know moſt Chriſt, will be moſt unwilling to turn their backs up- him, John vi. 68.

6. Let us be oft on the mount of contemplation, ing a view of the promiſed land, and the crown laid for the perſeverers in religion, Luke xxii. 28, 29.

7. Let us always entertain a jealouſy of our treache- as hearts, and guard againſt the firſt declinings there- ; for "happy is the man that thus feareth alway," ov. xxviii. 4. Judas was the laſt of his diſciples that pected himſelf, and ſaid, "Maſter, is it I?" And t was the firſt that betrayed Chriſt.

8. Let us be earneſt in prayer, that God may hold up by the hands of his power and mercy, which have

always ſuſtained his people, 1 Pet. i. 5. Pſal. xciv. 18. As the child is never ſo ſafe, as in the nurſe's arms, ſo neither are we ſafe, but when we commit ourſelves, by believing prayer, into the hands of divine power and mercy. And therefore we have ſtill cauſe to pray with the Pſalmiſt, "Lord, hold up my goings in thy paths, that my footſteps ſlip not," Pſal. xvii. 5.

Now to him, who only is able to guide us through the wilderneſs of this world, carry us over the Jordan of death, and land us ſafe in the Canaan of glory, be everlaſting praiſe and glory in the higheſt. Amen.

AN APPENDIX.

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APPENDIX:

CONTAINING

Some Things uſeful for YOUNG COMMUNICANTS; ſuch as, *An Example of a Perſonal Covenant, with Meditations and Materials for Prayer, before and after Partaking.*

An Example of a Young Communicant's ſecret Tranſacting and Covenanting with God, before his Approach to the Lord's Table.

ETERNAL and Almighty God, behold me, a poor creature, loſt and undone by Adam's fall, and deeply ſunk into the gulf of ſin and miſery: Oh! I want words to expreſs my miſerable condition by nature. I am a poor captive under the ſlavery of ſin, tyranny of Satan, bondage of the law, and the empire of death. My ſins are great, and alſo many, they ſwarm both within and without me, and have made me black and loathſome in thy ſight. I ſee the ſword of juſtice drawn, the law thundering curſes againſt me, and the clouds of wrath hanging black over my head. My ſoul is within a ſtep of death and hell: yea, hell is gaping for me beneath, and my ſins are like mill-ſtones about my neck, weighing me down into it. Lord, it is a wonder of thy mercy and patience, that I am not at this moment roaring in endleſs and ceaſeleſs flames, without all help and hope. Lord ſave me, or elſe I periſh.

Alas! I have long lived in a ſtate of diſtance and enmity with thee, and have preferred Satan's drudgery to thy favour, and ſtopped my ears againſt thy calls. A wicked rebel have I been, the hotteſt place in hell is my due. But

But glory to God for free redeeming love; for though I have deſtroyed myſelf, yet a way is found out for ſatisfying juſtice and ſaving ſinners, by the incarnation and death of Jeſus Chriſt. And therefore, O Lord, ſeeing thou haſt graciouſly contrived, revealed, and offered help and ſalvation to me, a loſt, hell-deſerving ſinner, in and by the mediation and ſatisfaction of thy dear Son, as my High-prieſt and Surety. I humbly deſire to fall in with this project of rich, ſovereign, free grace; and venture my periſhing ſoul upon the blood of that glorious Redeemer. I am well pleaſed with the Mediator and his righteouſneſs; and acquieſce heartily in the wiſe and noble method of redemption through him. I conſent to the free offers of Chriſt and ſalvation, thou makeſt to me in the goſpel, and accordingly I do here throw my guilty ſoul into the open arms of a crucified Jeſus, lodge it in his wounds, and claſp about him, as my bleeding High prieſt and ſurety, to make atonement to juſtice for my ſins, waſh me in his blood, and bring me to God; I do here diſclaim and renounce all other ſaviours and methods of ſalvation; and lay the whole ſtreſs of my ſoul and ſalvation upon Chriſt alone. And ſeeing it is in Chriſt the Mediator only, that God is well pleaſed with any ſinner, and is willing to become my God and portion through him, I do here make choice of God in Chriſt as my God and portion, for time and eternity. Nay, I take heaven and earth to witneſs, that I unfeignedly accept of the whole glorious Trinity, and chuſe God the Father to be my Father, God the Son to be my Saviour, and God the Holy Ghoſt to be my Sanctifier. And I do ſolemnly devote and give up myſelf, both ſoul and body, to this God, Father, Son, and Holy Ghoſt, my God in Chriſt; to pardon, waſh, and ſanctify me for his glory and ſervice.

Likewiſe, according to thy rich goſpel-offer, I do here embrace my Mediator and Saviour Jeſus Chriſt, in all thoſe ſweet offices and relations wherein he is held forth to me; I accept of him as my High-prieſt, Prophet, and King; and give up myſelf to be ſaved, taught, and ruled by him. I take him for my Prieſt, to atone for me by his blood and merits; I rely entirely upon the virtue of his ſacrifice for my juſtification before God. I renounce mine own duties, works, and attainments, and all mine own righteouſneſs and worthineſs, as filthy rags; and avow Chriſt alone

to

p be the Lord my righteouſneſs. I accept of him as my great Prophet and Counſellor, and renounce mine own wiſdom: I ſubmit to his teaching, and commit myſelf to his conduct, that he may lead and guide me through the wilderneſs, and bring me to heaven at laſt. Nay, he is not only my guide to find my way, but I take him for my ſtrength to walk in it, and my reſt at the end of it.

I likewiſe receive Jeſus Chriſt as my King and Ruler; I make choice of his government and laws, and ſwear allegiance to him, and will ſuffer no other lord beſides him, to have dominion over me. What have I to do any more with idols? I renounce all other lords and lovers, and will have none but Chriſt. I renounce mine own will, and take thy will for my law. I eſteem thy precepts concerning all things to be right, and will hate every falſe way. I accept of all thine ordinances, and bleſs thee for thy word and ſacraments. I ſubmit to all thy providences, diſpoſe of me and mine as thou thinkeſt beſt. I am content to take up thy croſs, and follow thee whereſoever thou goeſt.

Lord, I do with all my power accept of thee, to be my Lord and huſband. I do willingly make choice of thee and all that is thine; and that for richer, for poorer; for better, for worſe; for well, for woe; for proſperity, for adverſity; yea, for all times and conditions, to love, to honour, to obey thee above all. O now let the marriage-knot be caſt, which death nor hell will never be able to looſe. Lord, I take thy Holy Spirit for my quickener, guide, and comforter. thy bleſſed word for my rule; thy promiſes for my encouragement; thy glory for my ſcope; thy teſtimonies for my counſellors; thy ſabbaths for my delight; thy people for my companions. In a word, I take Chriſt for my life, holineſs for my way, and heaven for my home.

And, O Lord, as I do accept of thee and all that is thine; ſo, through thy grace, I do, without reſerve, reſign and give up to thee, myſelf, and all that is mine. Alas! I am poor, and have nothing to give thee; but with the poor widow, I caſt in my two mites, ſoul and body, into thy treaſury. I dedicate my heart to be thy temple, my ſoul's faculties and affections, to be thy ſervants and agents; my body's ſenſes and members, to be inſtruments of righteouſneſs; and all mine enjoyments to be employed for thy

uſe

uſe and ſervice; Lord, do thou henceforth ſet thy mark, and ſtamp thy image upon me, all that is mine; that all I have may be ſet apart and conſecrate for thy glory and honour.

I know, O Lord, thou chiefly requireſt the heart; alas, the heart of man is deceitful above all things: and, Oh! my heart is deceitful above all hearts, ſo that I am aſhamed to offer it to thee, and afraid it prove falſe to thee. O if my heart were better, and worthy of thy acceptance! had I ten thouſand hearts, they were but a poor preſent; but ſuch a heart as I have, I here offer it, Lord, to thee who made it at firſt, to make it new: O make it as thou wouldſt have it, ſoft, pliable, and holy; put thy fear in it, and write thy laws upon it, that I may ſerve thee continually, and never depart from thee. I give my hearty conſent this day to thy entering in, and taking poſſeſſion of the throne in my ſoul. Be caſt open, all ye doors of my ſoul, that the king of glory may enter in, and dwell for ever. Lord, come in, put down luſts, ſubdue corruptions, and caſt out all that ſtands in oppoſition to thee: And let my ſoul and body, and all that is within me, be formed and faſhioned by thy Spirit, and ſanctified by thy grace, that I may ſhew forth thy praiſe.

O Lord, I do here avouch thee this day to be my God, to walk in thy ways and ſtatutes: But thou knoweſt my weakneſs, my enemies, and the manifold temptations and ſnares I am expoſed to; nay, in me dwells no good thing: I look therefore to thee, my Surety, for covenanted grace and ſtrength to enable me for duty and for righteouſneſs, to cover mine imperfections therein, and to preſent me faultleſs before God.

O Lord, I depend intirely on thee for the daily aſſiſtance of thy Spirit, in order to my reſiſting temptations, bearing afflictions, conquering luſts, performing duties, and exerciſing grace. Lord, give always what thou requireſt, and then demand what thou pleaſeſt. Be ſtill forthcoming to me in my ſtraits, and come in with ſeaſonable ſupplies according to my need. I take heaven and earth to witneſs, that I deſire to be ſaved in the method of free grace, that I diſtruſt my own reſolutions and mine own ſtrength, that I make all purpoſes and promiſes in Chriſt's ſtrength; that I reſt not at all in my promiſe made to him, but in his unto me, that he will never leave me, nor forſake

e me. O Lord Jeſus, in thee only have I righteouſ-
s and ſtrength; Be ſurety for thy ſervant for good, and
dertake for all that God requires of me, and for all that
ave promiſed to him.

Lord, ratify in heaven what I have done on earth, and
it be a ſure and everlaſting covenant, a covenant which
u haſt made with me, as well as I with thee. And let
is covenant be a never failing ſpring of comfort to me,
rough all the ſteps of my life, and eſpecially at the hour
death; that I may rejoice in God as my covenanted
od in Chriſt, both in time, and through the ages of eter-
ty. *Amen.*

SOME

MEDITATIONS AND MATERIALS

FOR

PRAYER,

Proper for COMMUNICANTS *before Partaking.*

MEDITATION I.

GOD's mercies to me have been very great and diſ-
tinguiſhing. I was born in a valley of viſion, I
ell in a lightſome Goſhen, when many others are co-
red with Egyptian darkneſs, and ſit in the region of the
adow of death. I hear heaven's free market-day of
ace proclaimed, when others are tryſted with ſilent ſab-
ths. I am invited to a rich goſpel-feaſt, when others are
ſted with a famine of the word of God.

It is a great privilege, that I am allowed to ſpeak to
od in prayer, or hear from him in his word; but how
eat is the honour he puts upon me, when he invites me
a communion with himſelf at his holy table, where I
y feaſt upon the fruits of Chriſt's purchaſe, and hear
n ſay to the gueſts, "Eat, O friends, drink, yea, drink
undantly, O beloved."

Oh! I am unworthy of the leaſt crumb that falls from his table, far leſs of being admitted to ſit with him at the table, and eat of the childrens bread.

But ſince he is pleaſed to honour me ſo far, as to call me to the marriage-ſupper of the Lamb; O that he would alſo give me the wedding-garment, prepare my unprepared heart, and grant me all the ſacramental graces, that I may be in caſe to attend and entertain the King of glory.

O for ſpiritual hunger and thirſt for the ſoul-feaſt, the heavenly manna and water of life, that is to be ſet before me! O that I had walls digged in this valley of Bacca, that heaven's rain would deſcend and fill the pools! That ſo the wilderneſs might be turned into a fruitful field, and the dry land of my heart into ſprings of water, and my barren ſoul might bloſſom as the roſe, and ſend forth a ſmell as of a field which the Lord hath bleſſed.

I am now to aſcend mount Calvary, and go to the place where Chriſt is to be ſet forth as crucified before mine eyes; O that there I may look on him whom I have pierced, and mourn for ſin, that made the nails, and drove them into my Redeemer! O that I may there receive a broken Chriſt into a broken heart! O that the blood of Chriſt, which ſpeaketh better things than the blood of Abel, may there plead with God for me, anſwer all the challenges of the law, and ſpeak peace to my conſcience! Let him there kiſs me with the kiſſes of his lips, and enable me to embrace him in the arms of my faith, ſaying, "This is my Beloved, and this is my Friend." O for a lively and ſtrong faith, that I may take and hold a ſtrong grip of my Redeemer, that, like the ſpouſe, I may ſay, "I held him, and would not let him go!" Alas, for my weak and ſlippery fingered faith, that oft lets Chriſt go, when I have fair occaſions of getting grips of him. Oft do I loſe my grips; Lord, faſten them better. Did not Chriſt take faſter grips of me than I do of him, my ſoul had been in the devil's grips without relief. Ever bleſſed be his name for the ſtrong grips he took and held of elect ſinners on the croſs: yea, ſo ſure and faſt were they, that neither death nor devils, the wrath of God, nor curſes of the law, could ever make him looſe them again. Many waters could not quench his love, neither could the floods drown it. His love was ſtronger than death. Oh! where is my love to him? O that the infinite love of Chriſt, in dying on a croſs, might kindle in my frozen heart

art this ſacred fire of love to him, that might burn up l my luſts and idols as ſtubble; and make me cry out, None but Chriſt, none but Chriſt."

MEDITATION II.

I WAS entered into covenant with God by baptiſm, ıd was then brought under ſtrong engagements to be the ord's: But Oh! I have broken my covenant, and back- idden from Chriſt. Were I under the law or covenant f works, I would be utterly undone. But, bleſſed oe od, I am under the tenders of a covenant of grace, that dmits of repentance, and a ſurety for the guilty crimi- al; and graciouſly promiſeth pardon to the penitent be- iever: nay, promiſeth repentance to the hard-hearted, aith to the unbelieving, and preſſingly inviteth backſlid- ng children to return to God through a Mediator. I do ıere take hold of this gracious and well-ordered covenant, Lord, ſeal it to me at thy table; what ſhall I render to he Lord, for inſtituting this ordinance, for leaving this precious legacy and token of love to his Church, for pre- ſerving it to this age, and continuing it in this land; and particularly for ſparing and allowing me to come unto it? Glory to God, that I ſee the ſeal of this covenant, that I ſee this welcome rain-bow appearing in the clouds of wrath, as a ſign and token of God's confirming his cove- nant to believers, and ſecuring them againſt a deſtroying deluge. Bleſſed be God, that I am neither among Jews or Pagans, upon earth; nor devils or damned ſouls in hell. I thank the Lord of heaven and earth, that the things which were hid from the wiſe and prudent, are now revealed unto babes: And that my eyes ſee and ears hear that which many prophets and kings deſired to ſee and hear; and yet might not: And that now life and immortality are brought to light by the goſpel.

O what would fallen angels and damned ſpirits give for ſuch a day and ſuch a proſpect as I have. Lo, fire and brimſtone from heaven is rained upon them, while manna s rained upon me. O that the ſolemn day I have in iew, may indeed be the Son of man, a day of his power, nd a day of his courts, better and ſweeter to me than a houſand!

O that the holy table I am going to, may be richly fur- iſhed by the great Maſter of the feaſt! O that he may

grace it with his own preſence, and abundantly bleſs the proviſion! That by it the ſtarving creature may be fed, the needy beggar may be ſatisfied, the hard heart may be ſoftened, the cool affections warmed, the cloudy ſoul brightened, the ſtraitened heart enlarged, the dim eye enlightened, the wandering mind fixed, and the doubting ſoul reſolved. O that it may be a feaſt of fat things full of marrow; a meal ſignally bleſſed from heaven to me! That it may prove life to my ſoul, death to my ſins, ſtrength to my graces, and poiſon to my luſts. Lord, let my heart begin to burn, when I ſee the elements; let my bands be looſed when I touch them; let my eyes be lightned, when I taſte them; and let my ſoul be ſtrengthned when I partake of them.

O that in receiving the bread and wine, I may be enabled to receive Jeſus Chriſt into my heart; and may thereby get true and real infeftment of all Chriſt's purchaſe; and a valid and unqueſtionable title to the everlaſting inheritance. ſealed and confirmed to me! Lord, make thyſelf known to me, in the breaking of bread; manifeſt thyſelf to me, as thou doſt not unto the world. O bring me into the banqueting-houſe, and let thy banner over me be love! Lord, come to the feaſt, for it will be a dead and heartleſs feaſt, if thou be abſent: Sit thou at the head of the table, carve every one their portion, and give me a Benjamin's meſs, (if it be thy will) that my ſoul may be ſatisfied as with marrow and fatneſs, and my mouth may praiſe thee with joyful lips. And when the King ſits at his table, let my ſpikenard ſend forth the ſmell thereof. "Awake, O north-wind, and come, thou ſouth, blow upon my garden, that the ſpices thereof may flow out: And then let my beloved come into his garden, and eat his pleaſant fruits. O let my well-beloved come and feed among the lilies, till the day break, and the ſhadows flee away."

MEDITATION III.

BLESSED are they that hear and know the joyful ſound: But, O what will the news of Chriſt avail me, without an intereſt in Chriſt? What will it profit me, to have the Son revealed to me, if he be not revealed in me.

O for the practical and experimental knowledge of Chriſt! Lord, hide not thyſelf from me, ſtand not behind the

ıe wall, but ſhew thyſelf to me through the lattice of or-
inances. O draw by the vail of my guilt, and make a
iſplay of thy glorious and attractive excellencies, that
ine eyes may ſee the king in his beauty, and my ſoul
ıay be engaged to flee to him upon the wings of faith
ıd love.

I am this day called to go to the table of this great
ing: But I am in a ſtrait betwixt two: If I decline to
ome to this table. then I diſobey my dying Saviour, who
ommands me to ſhew forth his death in this manner; if
come unworthily, then I fear leſt I contract the guilt of
is blood, and eat and drink mine own damnation. Alas,
ine unworthineſs makes me tremble to come: and yet
ıy need pinches me ſo, that I cannot ſtay away. To
hom, Lord, ſhall I go, but to thee: For thou haſt the
ords of eternal life. Thou art my ſun, from whoſe
eams I muſt receive the light of grace. Thou art the
ountain, from which I muſt draw living water. Thou art
he root from which I muſt receive ſap of increaſe. Thou
rt my head, from whom I muſt get life and influence. So
hat without thee I am nothing, I have nothing, I can do
othing. Let all my wants be upon thee, and let all my
upplies come from thee. Surely, O Lord, the ſea is not
o full of water, nor the ſun ſo full of light, as thou art full
of grace and mercy. O fill my narrow veſſel out of thine
nexhauſtible fountain. Caſt open the doors of thy trea-
ſures. and let me have acceſs to Chriſt's unſearchable riches.
Are not theſe freely beſtowed upon the needy, without
money and without price? O ſcatter thy bounty among
poor beggars, and let me be admitted to gather it. Let
not ſuch a miſerable object go from thy door without an
alms. for thou wilt'ſt not miſs a crumb to me. O let not
the needy be forgotten, let not the expectation of the poor
periſh for ever. Let none return aſhamed from the foun-
tain, who come expecting water. Haſt thou not ſaid,
" I will pour water upon them that are thirſty, and floods
upon the dry ground?" And is there any more dry,
more poor and needy than I am? Lord, make me as
thirſty as I am dry; as humble as I am poor; and as ſen-
ſible as I am needy. Open my mouth wide, and then fill
it. Alas, the voice of my prayer is weak, but O the cry
of my wants is ſtrong: Lord hear that loud cry. Deal
not with me according to my feeling and ſenſe of need,
which is ſmall; but O deal with me according to my real
neceſſity

neceſſity and thy royal bounty, which is great beyond expreſſion.

Lord, grace thine own ordinance, and beautify the aſſembly of thy people with thy preſence; put the wedding garment upon the gueſts; let thy Spirit reſt upon them, let thy power be preſent to heal them, and cauſe thy glory fill the temple.

O that God would bow the heavens and come down! O that he would touch the mountains (viz. hard hearts, unbelief, pride, worldlineſs, &c) and cauſe them all flow down at his preſence. Let the Jordan of my luſts be driven back. Let the mountains ſkip like rams, and the little hills like lambs. Let the earthly heart tremble at the preſence of the God of Jacob. Let the rock be turned into ſtanding water, and the flint into a fountain of water.

O come down as the rain upon the mown graſs, and as ſhowers that water the earth, and do thou revive all the withered roots of thy people. O for a ſhower from heaven, even a ſhower of the Holy Ghoſt, to make all their ſouls as a watered garden, that they might ſpring up as the graſs, revive as the corn, grow as the lily, caſt forth their roots, ſpread out their branches, and their beauty might be as the olive-tree, and their ſmell as Lebanon.

O if our Lord Jeſus Chriſt's love and glory would come flowing like a full ſea, or the ruſhing of a mighty wind, and fill all the corners of his houſe and of his table, that great grace might be on all his people. O to hear a ſound of going in the tops of the mullberry-trees, a ſign that God is gone forth before us to ſmite the hoſts of our luſts, and triumph over our enemies. O that the kindly breathings and proſperous gales of God's Spirit would enliven all the drooping hearts, and fill all the empty ſails of wind-bound communicants. O that this heavenly wind would blow from the right airth, that poor leaky veſſels might come ſpeed in their voyages, and ſail ſtraight forward to the ſhore of Immanuel's land.

MEDITATION IV.

HOW great is the divine goodneſs and condeſcenſion to me, in that he is pleaſed to allow me ſuch near acceſs to him! The men of Bethſhemeſh had not liberty to look into the ark: But I have a warrant, yea, a command, to contemplate a crucified Jeſus, who is the image of the inviſible

viſible God, the brightneſs of his Father's glory, and the expreſs image of his perſon: Yea, not only to look to him, but alſo to touch him, handle his wounds, embrace his perſon, and lodge him in my ſoul.

O Lord, I am not worthy that thou ſhouldſt come under my roof; the houſe is ſo ruinous, ſmoaky, and defiled, thou haſt not a fit place with me where to lay thy head; but ſince thou didſt not diſdain to ly in a manger among beaſts, nor to dine with Simon the leper; O come in and furniſh the houſe, prepare an upper room in my ſoul, and there abide and keep the paſſover with me. A look or word from thee would do it. Lord, [illegible] the word, and thy ſervant's ſoul ſhall be healed and [illegible]ed. Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.

Happy would I be, if I might get a heart-melting and ſoul-overcoming look of Chriſt's face at his own table, even of his face that is white and ruddy, and fairer than the ſons of men. O for ſuch a look as he gave poor Iſrael, when wallowing in his blood, a look that may cauſe me to live. O for ſuch a look as he gave backſliding Peter, a look that may pierce my hard heart, and cauſe me to weep bitterly. O for ſuch a look as he gave the publican Zaccheus, a look that might bring me ſpeedily down from ſins and idols, from my ſelf conceit and ſelf-righteouſneſs, and cauſe me receive Chriſt joyfully into my heart.

Lord, look all my idols out of countenance, and look my wandering heart into a right frame for thy work. O come, put in thy hand by the hole of the door, and let heaven's ſweet ſmelling myrrh drop upon the handles of the lock, that I may awake from my drowſineſs, and open all doors to the king of glory. Come in, thou bleſſed of the Lord, wherefore ſtandeſt thou without. Come, and and caſt out all mine idols, worldlineſs, pride, prejudice, doubtings, and unbelief. Come, lay an arreſt on all my wandering thoughts, and call in my ſtraying affections. Come, bind Satan, the enemy of my ſoul, and reſtrain him ſo as I may get my Saviour entertained at his own table. Come in, Lord, and abide in my heart, as long as I abide here in the fleſh. "Even ſo, come Lord Jeſus, come quickly."

O thou, who deliveredſt Noah from drowning in the great deluge, by the ark prepared for him; do thou deliver my ſoul from periſhing in the fearful deluge of thy wrath,

wrath, by the ark of Jeſus Chriſt, whom thou haſt prepared for ſaving heavy loaden ſinners.

O thou who deliveredſt Lot from Sodom and the flames of fire; deliver my ſoul from the Sodom of a natural ſtate, and from the flames of divine anger, that will conſume thoſe that abide therein.

O thou that deliveredſt Iſaac from being ſlain and offered up a ſacrifice, by the ram caught in the thicket; O deliver me from being ſacrificed to divine juſtice, by Jeſus Chriſt, my propitiatory ſacrifice, in whom thou art well pleaſed.

I am now to make a near approach to a crucified Chriſt, my ark and city of refuge: O to be ſafely lodged therein. How ſad will it be, if I be found hovering without the ark, till the flood come and waſh me off from the very ſide of it! And even when I ſee a window opened, and mercy's hand put forth to take in poor ſhelterleſs doves, how ſad eternally will it be to be ſo near Chriſt, within a ſtep of him, and never reach him, but periſh like the thief upon the croſs, with a Saviour on his ſide, and ſink into hell betwixt the outſtretched arms of his mercy, and with his gracious calls ſounding in mine ears. What woful madneſs will it be, wilfully to ſtarve for hunger beſide a rich feaſt that is prepared for the hungry? To periſh for thirſt near a full and running fountain? Or to die in my wounds beſide the balm of Gilead, and the ſkilful phyſician there? Let me ſtir up myſelf in time to take hold of him.

O that when I approach ſo near a crucified Jeſus, in the Lord's ſupper, I may, with Thomas, thruſt my hand into his ſide, and alſo throw my heart into it. Let me not only behold the wounds of his ſide, hands, and feet, but alſo, by faith, drink of the water of life that runs from them, and bathe my ſoul therein.

MEDITATION V.

THE Lord is now calling me as he did Moſes, (not out of the midſt of a burning buſh, but out of the middle of the flames of his love) "Put off thy ſhoes from thy feet, for the place *whither* thou *goeſt* is holy ground." O that I may put off the ſhoes of earthly affections, ſtrip myſelf of worldly cares and look narrowly to my ſteps, when making ſuch a near and ſolemn approach to the great Jehovah. Had not I been invited and commanded to come

to

his holy table, ſuch a ſinful wretch as I am durſt never ave attempted it.

Inſtead of ſtretching forth a ſceptre of mercy to invite e to his table, he might, with the rod of his wrath, juſt- have ſhed me in pieces as a potter's veſſel. Inſtead f entertaining me with the bread of life and the cup of leſſing, he might have given me the bread and water of ffliction; yea, have thrown me down there, where I hould in vain cry out for ever, for a drop of water to ool my tongue

I am polluted and unfit to appear before God, but O hey are undone who keep away from him. I come not o him becauſe I am unworthy; but becauſe he is rich in nercy, and has contrived a way for ſaving ſuch as I am. come as the poor ſtarved wretch to the fire; I come as he hungry to be fed; as the naked to be clothed; as the ick and maimed to be recovered and healed; as the un- lean, to be waſhed in "the fountain opened to the houſe f David."

Lord make this a healing ordinance to my diſeaſed ſoul, nd the ſavour of life to my dead heart; make it alſo a ealing ordinance, to clear up to me the evidences of grace. onfirm to me the pardon of ſin, and the aſſurance of thy ove. O that I may ſo approach to Chriſt at his table, that may return from it with my heavy laden ſoul diſburden- d and at reſt, my conſcience quieted, my corruption ſub- ued, my grace increaſed, my ſoul encouraged, and my eart enlarged to run the way of his commandments.

Lord, increaſe my faith, excite my repentance, and warm ay cold heart with affection to thyſelf: O that the love f God were ſhed abroad in my heart.

Lord, thaw my cold and icy heart with the beams of hy love and breathings of thy Spirit; may I have grace o wait cloſely upon God, and attend all the motions of his pirit. And when he draws, O cauſe me to run; when e knocks, O make me to open; when he blows, O help us to ſpread the ſails; and when the waters are ſtirred, O let me put in for cure I am lying like the impotent an at the ſide of the pool, but of myſelf I am unable to ep in, and there is no man to put me into it; nay, all he men on earth or angels in heaven cannot do it; only he man Chriſt Jeſus can give healing virtue to the waters f the ſanctuary, and apply them to me.

Lord bleſs thoſe who are to be employed as ſtewards at this ſolemn feaſt; enlarge their hearts, an pen their mouths: Give them both a door of utteran and of enterance: Let them ſpeak from the heart, an the heart. O make their tongues as fined ſilver, that t words may be powerful and pleaſant, ſuitably and f ſpoke, like apples of gold in pictures of ſilver. And w they are buſied in inviting, calling, and ſerving others thy table; let them not go unſerved themſelves.

O that thou wouldſt deſcend. at this occaſion, upon mount, in ſight of all the people. Let the Spirit of G with his influences, be like Jordan, at this ſeaſon to o flow all its banks. O for a bleſſed inundation, and a li ſtream-rode of that river, whoſe ſtreams make glad the ty of God; Lord, ſend a ſtream of it into every com nicant's heart, and let mine be well watered, and beco like the garden of God. O that I had Jacob's ſpirit ſtrength, I would wreſtle with thee for thy preſence, bleſſing to myſelf and others; I would even ſay, I not let thee go till thou bleſs me: Nay, Lord, I w have the bleſſing and keep thee too; for thy preſenc the beſt of all bleſſings. And O it is a needful bleſſin the ſolemn feaſt; what can the people do there with thee? They will be no better than a company of d carcaſſes ſet about thy table: Oh! there will be no lif mong them, if the Lord of life be away. If thy preſe Lord, go not with me, carry me not up hence: The ſire of my ſoul is to thee, and the remembrance of name: For there is none in heaven or earth, but thou lone, who can ſuit my ſoul's neceſſities. Nothing leſs infinite mercy can forgive my ſin: Nothing but infi power can ſubdue my luſts: No leſs than infinite fu can ſupply my wants: And nothing but infinite wi can guide me through this wilderneſs, and bring me Canaan above.

MEDITATION VI.

SHALL ſuch a wretched dog as I preſume to co unto thy table, and eat of the childrens bread; who not worthy to gather the crumbs that fall from it! I I have heard of the mercy of the king of Iſrael, that delights to ſhew it to the unworthy, even to the chief ſinners. Lord, here is an object of thy pity; I am ſta

ing, and have no bread; naked, and have no clothing; wounded, and have no cure; polluted, and have no fountain; in debt, and have no money; burdened, and have no reſt. Thus I have deſtroyed myſelf, and have no remedy in myſelf; but in the name of the Lord Jeſus, I have a ſure all-ſufficient help.

Lord, I have a multitude of ſins and miſeries, but thou haſt a multitude of tender mercies. I have deep and heinous guilt, but thou haſt a deep fountain to waſh it out. Behold one depth calleth to another, the depth of my miſery to the depth of thy mercy. My ſore is broad, but thy plaiſter is anſwerable. My wound is great, but thy balm is excellent. O Lord, be merciful to me, heal my ſoul, for I have ſinned againſt thee. Come, diſplay thy matchleſs excellencies, and healing virtue of thy balm at this time: And O begin with my diſtempered ſoul, and make experiment of it upon me. I am grievouſly ſtung with ſin and ſatan, theſe fiery ſerpents; but bleſſed be God for providing the brazen ſerpent, and lifting it up on a pole, even Jeſus Chriſt, wounded and lifted up on the croſs. O give me faith's eyes to ſpy him thus lifted up, under the ſymbols of bread and wine: O that I may lift up my eyes and ſee his healing wounds, and feel healing virtue come from them to my wounded ſoul.

Lord, draw me, and I will run after thee; caſt a cord of thy love about my heart, and hale me to thee. Oh! but my heart, my ſoul is heavy, I have great guilt, and many luſts, like lumps of lead, hanging at me; how can I run, and how ſhall I be drawn? But haſt thou not ſaid, Lord, "If I be lifted up from the earth, I will draw all men unto me. Sinners of all ſorts and ſizes. Surely a crucified Jeſus lift up on a croſs, with his bleeding arms ſtretched out, to embrace loſt ſinners, is the moſt attractive and drawing ſight in the world. This wonderful loadſtone hath drawn thouſands of iron hearts to it at once: And ſhall my obſtinate heart refuſe to be drawn? O give me faith's eyes, and let me ſee the glorious conqueror Jeſus dying, and drawing his poor captives home to himſelf; and let my heart be drawn with the reſt.

Now the devil is holding, and Chriſt is drawing: Now Michael and his angels, and the dragon and his angels, are ſtriving about communicants ſouls: O that Michael may prevail, and his followers may be increaſed. O that the red dragon's head may be broken, and his intereſt get ſet a fatal blow at this time.

Lovely Jeſus, ſhew thyſelf at this occaſion through the latteſs, for "thou art fairer than the ſons of men; more glorious than mountains of prey, and the chiefeſt among ten thouſand." Thou art white and ruddy; white, in regard of thy ſpotleſs innocence; and ruddy, in regard of thy bloody paſſion; and this matchleſs complexion makes thee altogether lovely in the eyes of all true believers. O bright morning ſtar! I beſeech thee to ſhew me thy glory. Make thy holy table like mount Tabor to me, the mount of tranſfiguration, where I may get a heart-raviſhing ſight of Chriſt's beauty, and ſuch a view of his comelineſs, as may ſatisfy my mind, captivate my heart, and make me long to be where I ſhall have the full and everlaſting viſion of his face.

Lord, meet with me at thy own table, and ſhew me a token for good. Deliver my ſoul from death, mine eyes from tears, and my feet from falling. Reſcue me from the fearful pit, bring me out of the miry clay; ſet my feet upon a rock, and eſtabliſh my goings; and put a new ſong in my mouth, even praiſe unto our God. Behold, O God our ſhield, and look upon the face of thine anointed, even thy beloved Son in whom thou art well-pleaſed. Lord, ſhew thyſelf well-pleaſed with me in him; and let me be accepted in the Beloved.

Lord, ſay unto my ſoul, fear not, I am thy ſalvation: Thy voice is ſweet, O cauſe me to hear it. And make me hear thee, ſo as I may follow thee: and follow thee, ſo as I may find thee; and find thee, ſo as I may never loſe ſight of thee again.

MEDITATION VII.

O WHITHER am I going, the place is holy, the table is holy, the bread that I am to eat is holy, the cup that I am to drink is holy; and God who is infinitely holy is terrible from his holy places.

A wrong touch or look now is criminal, and may coſt me dear, as it did Uzzah and the Bethſhemites. This fearful breach that was made on them, may cauſe me tremble, and cry out, "Who is able to ſtand before this holy Lord God?"

If John the baptiſt (one of the greateſt that was born of women, and filled with the Holy Ghoſt from the womb) thought himſelf not worthy to unlooſe Chriſt's ſhoes; O how much more unworthy am I (the meaneſt

of

of creatures, yea, a transgreſſor from the womb) to be admitted to touch, nay, feed upon Chriſt's broken body and ſhed blood!

If Peter, having ſeen Chriſt's glory, and his own vileneſs, thought himſelf unworthy to be in the ſame ſhip with Chriſt, and cried out, "Depart from me, for I am a ſinful man:" How ſhall I, who am the chief of ſinners, adventure to ſit at the ſame table with him, and feed upon his fleſh and blood!

If the poor woman who had the bloody iſſue, feared for to come and touch the hem of Chriſt's garment; how much more may I who am full of the running ſtreams of ſin, fear to touch the ſacred ſymbols of his body and blood, and to put my hand into his wounds, and feel the print of the nails? Lord, if the holy angels, thoſe pure and unſpotted ſeraphims, who burn in zeal for thy ſervice, muſt even cover their faces before thee: O how dare I appear in thy preſence, whoſe zeal is ſo languiſhing, whoſe love is ſo cold, whoſe mind is ſo earthly, and prayers ſo dull!

But what ſhall I then do? Shall I, with thoſe who were bidden to the king's feaſt, refuſe and make my excuſe? O, I fear then the king would be angry, declare me unworthy to taſte of his ſupper, and ſwear in his wrath, that I ſhall never enter into his reſt.

I confeſs, Lord, I am fallen aſleep with the fooliſh virgins, I find no oil in my lamp to go and meet the Bridegroom at his table. But bleſſed be thy name, the market of grace is not yet ended: I will therefore go preſently to thoſe that ſell it, not to the merit of ſaints, or blood of martyrs; but to Jeſus Chriſt himſelf, who graciouſly counſelled me to buy of him tried gold, and precious oil, that will ſtand me in ſtead in time of need. O that my oil and my lamp may be lighted at the beams of the Sun of righteouſneſs, and ſo it ſhall never be put out.

Many pieces of furniture do I need: I want the girdle of ſincerity, the ſhield of faith, the helmet of hope, the ſword of the Spirit, the breaſt-plate of righteouſneſs, and to have my feet ſhod with the preparation of the goſpel of peace. But praiſes to my Redeemer and Captain of Salvation, that hath provided a full ſtore-houſe and armoury to anſwer all my ſoul's neceſſities. O that out of his fulneſs I may receive grace for grace!

Lord, theſe things are ſo valuable, I have not where-

with

with to buy them, for I am wretched, miſerable, poor, blind and naked. But, good news! the pooreſt perſon in the world can make this purchaſe, for all goſpel-wares and commodities are bought without money and price. O let me win to this cheap market, and be content to take all out of Chriſt's hand, as a free gift, diſclaiming any worthineſs in myſelf.

Lord, turniſh me freely with all the qualifications and grace which I need: And when I come and offer my gift at thy altar, I'll ſay with David, "All things come of thee, and of thine own have I given thee. For what have I but what I have received? Nay, I'll join with the redeemed for ever in their ſong: Not unto us, not unto us, but unto thy name be glory.

MEDITATION VIII.

IF the centurion, whoſe faith was ſo ſtrong and lively, that Chriſt ſaid he had not ſeen ſuch faith in Iſrael, yet was fain to ſay to Chriſt, "Lord, I am not worthy that thou ſhouldſt come under my roof." What ſhall I think of myſelf, who have ſo little faith, and ſo much unbelief? Can I think myſelf worthy that Chriſt ſhould come into my heart? O! I am utterly unworthy of ſuch a gueſt: But ſeeing ſo great a king is willing to lodge in ſo poor a cottage; Lord, ſend before hand, and furniſh it for thyſelf. O let thy Spirit come and adorn the upper-room, and make me all glorious within. O for a penitent ſoul and a believing heart.

Moſes of old, with his rod ſmiting the rock, brought forth running water. O if Chriſt, with the rod of his word, would but touch my heart, it would ſoon melt into tears of repentance. Alas, my hard heart will neither break nor melt, till the Spirit of Chriſt come and deal with it. Lord, though I have not tears enough with Mary Magdalene to waſh thy feet; yet thou haſt blood enough to waſh my feet, heart, hands, and altogether: O bring my polluted impenitent heart to that fountain: I know nothing will bring tears from mine eyes, and ſorrow from my heart, if a believing view of that blood do it not.

O for the eyes of faith to look to Golgotha and Gethſemane, and view Chriſt's agony and bloody ſweat, and the plentiful ſtreams of his blood that flowed down from croſs.

roſs. O that I could remember the wormwood and the all, the cries and tears, the curſes and pains, the deſer-ion and anguiſh, which my ſins brought upon the Son of God. O how did they pierce his head with thorns, his ands with nails, his ſide with ſpears, and his heart with orrows! O the ſharpneſs of that ſword that pierced his oul! O the bitterneſs of that cup which he drank for ne, a cup all mingled with the guilt of my ſins, and the urſes of a broken law! O can I go to his tabl- look to is bleeding wounds, hearken to his dying groans, ſee my Redeemer's heart melted like wax; and yet my heart ontinue hard and unbroken? O ſhall the rocks rent boner than my heart!

O my ſoul, where is thy faith? Where thy bowels? Where thy gratitude? Where thy humanity? Come, hen, behold the author of life becoming obedient unto leath, the ſpring of bleſſedneſs underlying the curſe; the ountain of happineſs thrown into miſery, nay, into hell, nd all to ſave thee from it O behold thy glorious Sure-y, with his head bowing on the croſs, and inclined to die. Behold his innocent hands, that healed all ſorts of diſeaſes, nd were ſtill doing good, pierced and beſprinkled with his wn blood. Behold his feet, that never ſtood in the way f ſinners, but always walked in the law of the Lord, with harp and long nails faſtened to the croſ. Behold his ſide pened with a cruel ſpear, and all red with his own blood. Behold his bowels, that earned for ſinners, now ſhrunk and ried up. Behold his face, that was fairer than the ſons f men, now defiled with the ſpittings of the ungodly. Behold his mouth, that ſpake as never man ſpake, hath no ther refreſhment but vinegar and gall. Behold his ears, hat were wont to hear the angels praiſes, now ringing with he mocks and blaſphemies of the wicked. Behold the yes that were brighter than the ſun, now darkens with he ſhadow of death. Oh! now I ſee the ſun of righ-eouſneſs under a fearful eclipſe. I ſee his ſpotleſs ſoul overed with the black clouds of the Father's wrath. I ee the heavens ſhut and darkened againſt him, in the time f his diſtreſs. I ſee his royal viſage turned pale, his trength dried up like a potſherd, his tongue cleaving to is jaws, and the ſtreams of his precious blood watering his pierced feet.

O ſhall I thus ſee the innocent Lamb of God falling a ſacrifice to incenſed juſtice, for my heinous guilt, and not loath

loath myſelf for all mine abominations? O curſed ſin! murderer of the Son of God! ſhall I ever harbour it any more? O let me never look upon it without tears of grief; nor think of it without indignation and riſing heart. O that henceforth the face of ſin may be more frightful to me than hell, and temptations to it more terrible than death.

MEDITATION IX.

UNDER the law, they who had touched the dead were forbid to come near the altar upon which were offered ſacrifices that were but types of Chriſt upon the croſs, and ſhall I, who am by nature dead in ſins and treſpaſſes, and perform nothing but dead works, be allowed to approach that holy table, where a living Saviour and a living God is preſent?

Bleſſed be the Lord Jeſus, that has come to viſit the dead, though rotting and ſtinking in the grave. O that I may be raiſed up by the word of his power, as Lazarus of old was, and all my bonds loosed, that I may be at liberty to worſhip and ſerve him. And O that I may be allowed to be at the table with him, as was Lazarus, after he was raiſed by him from the dead.

Lord, though I be dead in ſins and treſpaſſes, yet the bread which thou haſt prepared, can not only ſtrengthen the living, but can alſo give life to the dead. Art thou not the reſurrection and the life, who can raiſe the dead to life, and call things that are not as though they were? O cauſe me to hear thy quickening voice.

Bleſſed be God, for the encouragement he hath given me, to come to this great feaſt. It being a feaſt of charity, to which are invited, not only the rich, but the poor, maimed, lame, and blind, who cannot make any return to the author of it. My bleſſed Saviour, while he was on earth, diſdained not to eat with publicans and ſinners; and ſurely though he be now highly exalted in glory, he ſtill retains the bowels of a man, and all the pity and charity to periſhing ſouls, that ever he had.

Lord I am polluted, but will not deſpair, for with thee is the fountain of ſalvation. I am poor, but I will not deſpond, for thou art the Lord of the whole earth, and openeſt thy treaſures to the needy. I am naked, but I will not run away with Adam, and hide myſelf from thee, becauſe I am ſo; but I will come with the more ſpeed to thee,

:e, to cover me with the wool and fleece of the Lamb
God, even the ſpotleſs righteouſneſs and innocence of
r Saviour. All my righteouſneſs is as filthy rags: but,
rd, clothe me with the goodly raiment of my elder bro-
er, which hath a ſweet ſmell in thy noſtrils, that therein
may obtain the bleſſi g of my Father, and a title to the
heritance: And let me by my Saviour s grace, be ena-
ed to offer thee a ſincere and contrite heart, which is as
voury meat, in which thou takeſt ſpecial delight. "A
oken and a contrite heart, O God, thou wilt not de-
iſe." Lord, break my hard heart.

And will God, in very deed, dwell and converſe with
en, yea, ſinful men? With thee, Lord, is great and ter-
ble majeſty; nay, to the wicked and Chriſtieſs thou art
conſuming fire. But, glory to thy name. I ſee thee ſeat-
d upon a throne of grace, that a poor ſinner like me may
aw near and converſe with thee: Yea. I ſee a rainbow
out thy throne, a ſure token of thy mercy, and willing-
eſs to be reconciled to ſinners through thy Son Jeſus
hriſt. I ſee thee in the word and ſacraments reaching
rth thy ſceptre of grace, that I may come and touch the
p of it and live. Lord, all my hope is in the mercy of
y bowels, and the merits of Chriſt's death. Surely thou
t more ready to give than I am to aſk; and more wil-
ng to forgive than I am to repent.

I am now going to a great feaſt; Lord, forbid it be to
e like Belſhazzar's feaſt, who, in the time of it, perceiv-
d a hand writing his condemnation. But O that I may
e the finger of God writing mine eternal abſolution,
id aſſuring me that God will not enter into judgment
ith me. And as of old, thy gracious preſence in Solo-
on's temple, was manifeſted by the fire which came down
om heaven, and conſumed the burnt-offering; ſo, I be-
ech thee, to ſend from heaven into my heart, the fire of
y love to conſume my luſts, kindle mine affections to
ee, and make my prayers more fervent.

Lord, thou uſeſt not to ſend beggars always from thy
ouſe without an alms. Yea, thou haſt often been found
them that ſought thee not; and haſt made ſurpriſing
d unexpected viſits to poor ſouls, and made them, be-
re they were aware, like the chariots of Aminadab. O
at I could win near hand Chriſt at his table; O that I
ay be allowed to kiſs his feet, hear his voice, feel the
ell of his garments, and the ſavour of his ſweet oint-
ents. Amen.

Some MEDITATIONS *and* MATERIALS *for* P ER, *proper for Communicants after parta*

MEDITATION I.

WHAT ſhall I render to the Lord for all his gif benefits unto me? The royal Pſalmiſt admires goodneſs in cauſing the ſun, moon, and ſtars to ſhine firmament, for man's behoof; and cries, What is ma God is mindful of him! But, ſurely, more cauſe to cry ſo, when I conſider how God has cauſed the righteouſneſs to ſhine on me in the firmament of g ordinances, and made the day-ſpring from on high t me: O that I may find this heavenly light ſhining a to my heart.

The ſame Pſalmiſt alſo exalts God's goodneſs, in the beaſts of the field, fowls of the air, and fiſhes ſea to be food for man; but far greater cauſe hav praiſe God's infinite mercy, for giving me the fleſ blood of his only Son, to feed and preſerve the life ſoul.

The poor woman of Canaan aſked only leave to the crumbs which fell from the childrens table, bu worthy I have been admitted to ſit at the table o Lord, and eat of the childrens bread! Nay, I have invited to eat heartily and drink abundantly! Seeing I have eaten of Chriſt's meat, O that in the ſtrength I may travel a good journey, and work a good tur Chriſt! O that I may be a diligent and faithful ſe to ſo good a maſter. Lord, I have eaten of thy brea me never lift up the heel againſt thee.

Nay, Lord, I have gone to thy table, and advent to ſeal a marriage-contract with Jeſus Chriſt, as my and huſband: I am indeed a black and uncomely b but my glorious huſband can beautify me with his p comelineſs put upon me. Let me for ever diſcharge old huſbands and lovers, the law, mine own righteou the world, my luſts and idols, and never have any ha ing thoughts after them. O that I may be looking, ing, and providing for the marriage-day! The b groom is ready long ſince, O that I were ready to go and meet him. That will be a glorious day, when h rend the clouds, come down, and ſet tryſt with me i

air; and ſend his angels to carry me up to meet with him there. Why then doth he delay his coming? Not becauſe he is unready, but becauſe I am not ready, and all the elect are not yet gathered in. O that I were made meet and prepared for his coming; and my heart and thoughts were ſtill with him.

I have now a journey to go, and a race to run, even a race to heaven, and I have great need of ſtrength and direction in it. O if Chriſt would take me up into his chariot of ſalvation, that is all paved with love, how eaſily would I ſit, and how ſafely and pleaſantly would I travel in the king's high road towards Immanuel's land? What ſweet views and proſpects would I get from Chriſt's triumphal chariot? O the lovely hills, the fruitful vallies, the pleaſant rivers, the fair gardens, the flouriſhing trees, which I might ſee in the heavenly Canaan? What ivory palaces, golden ſtreets, and gates of pearl, might I ſee in the new Jeruſalem? O could I travel in Chriſt's company, my journey would not be tedious to me.

MEDITATION II.

IF he that wanted the wedding-garment at the king's table, was caſt into utter darkneſs, where ſhall be weeping and gnaſhing of teeth: What ſhall come of thoſe who have come to Chriſt's table, not only wanting the wedding-garment, but even clad with Satan's livery, wearing the rags of the old man, and drawing the chains of iniquity about with them? Lord, hadſt thou dealt with me and my fellow communicants, according to our ſins, nay, according to our religious ſervices, thou hadſt made the congregation an Aceldama, a field of blood: Alas, we have mingled our ſacrifices with our ſins, no wonder though thou hadſt mingled our ſacrifices with our blood. But, bleſſed be thy name, who, inſtead of deſtroying us with the breath of thy mouth, art pleaſed to breathe ſuch words of comfort to us, "I will not execute the fierceneſs of my wrath, becauſe I am God and not man. I am the Lord, I change not, therefore ye ſons of Jacob are not conſumed." Merciful God, thou forbiddeſt men to give that which is holy to dogs, and caſt pearls before ſwine; and yet, in thy boundleſs compaſſions, thou giveſt thy Son, who is the Holy One of God, and the moſt precious pearl

in heaven, unto ſuch miſerable ſinners as I am, even to me, who has ſo often promiſed to live holily, and to leave my ſins; and yet, have ever returned to my vicious courſe, as the dog to his vomit again, and the ſow that was waſhed to her wallowing in the mire. But ſeeing God has been yet again offered and ſpeaking peace to me, O let me never again return to folly. Lord, ſave me from making peace again with theſe luſts which nailed Chriſt's hands, and made his ſoul heavy unto death. May I now be helped to abandon all mine old ſins, and never venture again upon that which killed my Saviour, diſhonours his Father, grieves his Spirit, and damns mine own ſoul.

Lord Jeſus, undertake for me, deliver me from my ſpiritual enemies, and eſpecially from myſelf, and from my falſe and treacherous heart, which hath ſo often beguiled me, and yielded me a prey to ſin, Satan, and the world, and will now be ready to do it over again, if it be not prevented by thy grace. I have great need to be always near thee; for without thee I can do nothing, but ſin; I can do nothing but contract defilement for thee to waſh, make wounds for thee to heal, and take on debt for thee to pay. O Lord, my poor ſoul is often like a leaky veſſel which is heavy laden, and ready to ſink; the tempeſt of wrath blows hard, and threatens to overſet me. O that I may get my veſſel run aſhore near the rock Chriſt, ſo that if it break or ſhipwreck any where, it may be about the clefts of this rock, where many a ſhipwrecked ſoul hath found ſafety. O whoever periſhed at Chriſt's lee ſhore? Who ever drowned in the ſea of wrath, that ſincerely aimed to grip to, and faſten upon the clefts of this rock?

MEDITATION III.

THE *manna* in the wilderneſs was lodged in the tabernacle, and kept within a pure golden pot. And ſhall I lodge Jeſus Chriſt, the *manna* that came down from heaven, in a corrupt and unclean heart? Lord, cleanſe my heart from ſin, and furniſh it with grace, that it may be fit for thy reſidence. O that by taſting of the manna I may find my ſoul ſtrengthened, and luſts weakened. O that by touching the border of Chriſt's garment, I may feel a ſecret virtue gone out of him, to ſtop the running iſſue of my corruption, and heal all my ſoul diſeaſes.

Jonathan's

Jonathan's eyes were enlightned after he had eaten a tle honey dropping in a wood: But I have been eating ney dropping from the rock of salvation Jesus Christ; that I may find the eyes of my understanding illumited therewith, that I may clearly perceive the vanity the world, and excellency of Christ; the deformity of and beauty of holiness; the emptiness of my own ghteousness, and the all-sufficiency of Christ's merits.

Men admire Abraham's happiness, in that he lodged igels; but how far greater is my happiness, lodging him hom the angels adore, and in whose presence they all over their faces with their wings, and cry, "Holy, ho-, Lord God Almighty, &c. O that I had suitable om and entertainment for so glorious a guest! Lord, ou must both fit the room, and bring the entertainment ith thee.

O be not a stranger unto me or a way-faring man that nly turns aside to lodge for a night; but let Christ dwell n my heart by faith. O that he may say of my heart, 'This is my rest for ever, here will I dwell, for I have lesired it.'' Lord, say this also of thy Zion in our land, nd establish thy throne amongst us.

Lord, thou hast promised many special blessings to the ttmost ends of the earth, and to the isles afar off in the ea, among whom we in this land are: O hasten the ac-omplishment of thy promises to these remote parts of the arth, and make the Spirit of error, superstition and for-nality, wholly pass out of them, that thy name may be reat among us, and in every place incense may be of-ered to thee, and a pure offering.

Lord, send the news of Christ to the heathen nations, who have long dwelt in the region of darkness. How sad s it, that God, who made all the world, should have so ittle of its service; and that the devil, who ruined man-kind, should have the far greater part of the world to a-dore and serve him! Alas, that he should have so much to justify that usurped title of his, "The God of this world." Lord, destroy his kingdom, and hasten the down-fal of Babylon; when shall the forty and two months be expired. Let the hills melt, and the mountains flow at the presence of the Lord, and the seven hills among the rest. O why is his chariot so long a coming? Why tar-ry the wheels of his chariot?

Lord,

Lord, remember the poor blinded Jews, the poſterity of Abraham thy friend. Oh, we are many a prayer behind with them, they oft minded the little ſiſter, when ſhe had no breaſts: And now the elder ſiſter hath none; O what ſhall be done to her in her deſolate caſe! O that the Redeemer would come to Zion, "and turn away ungodlineſs from Jacob." Lord, lift up thy feet to theſe perpetual deſolations, and let the receiving of them be as life from the dead.

Lord, plead for thy perſecuted people all the world over; let their enemies know that their Redeemer is mighty, and will hear the ſighs of the oppreſſed. Let the earth diſcloſe her blood, and no more cover her ſlain.

MEDITATION. IV.

O THAT I could wonder at the glorious Son of God, who deſcended from the higheſt heavens; and took not on him the nature of angels, but the nature of man, and hath crowned it with glory and immortality; yea, hath carried it above all heavens, above the ſeats of angels, beyond the Cherubims and Seraphims, and hath placed it on the right hand of his eternal Father! And hath likewiſe promiſed to exalt believers (whom he hath united to himſelf, as members of his body) unto the ſame honour and dignity! Lord, what is man that thou art thus mindful of him: And what am I, the worſt of men, that I ſhould be admitted to ſhare in thoſe glorious privileges which Chriſt hath purchaſed!

O that I could ſing a ſong of praiſe to my well beloved, a ſong of his eternal love and glorious undertaking, a ſong of his paſſing through the Red-ſea, and fighting the red dragon; a ſong of his bruiſing the ſerpent's-head, and unſtinging the king of terrors; a ſong of his victorious reſurrection, triumphant aſcenſion, and glorious return. Lord, cheer up and tune my heart to ſing a ſong of Zion, and rejoice in Chriſt as my portion. Let me ſpeak of the glorious honour of his majeſty, and declare his wondrous works.

Lord, revive the ſpirits and enlarge the hearts of all thy people; give them high and exalted thoughts of Chriſt, that their ſouls may glorify thy name. Open thou their lips, that their mouths may ſhew forth thy praiſe. O! ſhall the wicked go ſinging and rejoicing to hell, and thy people

people go always drooping and sorrowing to heaven: Is there any master like Christ, and can any give wages like to his. Let me never, by my carriage, bring up a bad report (as the unfaithful spies) upon Christ's way, or the land that is afar off. Thou hast recorded many encouraging words for thy people's comfort. Thou hast said, "That light is sown for the righteous, and gladness for the upright in heart." O for a shower from heaven to make that seed to spring. Blessed be thy name, God's seed will not rot beneath the clods, it will spring up sooner or later. Let me support myself with the Psalmist's cordial, "The Lord liveth, and blessed be my rock." Why should believers look like dead men, while their Lord liveth, and their rock liveth? Their hopes may die, their comforts die; their frames die, their relations, their gifts and outward means, may all die; but good news, their Lord will not die, their rock will not fall. No wonder though the disciples drooped and looked as dead men, when Christ was dead and lying in the grave. But, blessed be God, he is risen, he liveth, and will die no more. I have these good news from his own mouth: "I am he that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and death." Is my Redeemer jailor of the prison of hell and the grave? Good news! he will not lock in any of his friends or lovers: None but his enemies and haters shall be made prisoners there.

Many are the comforts thou giveſt, Lord, unto thy people; but let me not adore thy comforts more than thyself, or love the apples of life more than the tree of life; let Christ himself have still the chief room in my soul.

MEDITATION V.

WHO can utter the mighty acts of the Lord? Who can shew forth all his praise? From all eternity thou didst mercifully foresee man's misery, and contrived a remedy for it: Thou providedst a surety for him before the debt was contracted, and a Saviour before he was lost. Thy wrath soon broke out against the angels that fell; thou waitedst not for their repentance, but presently condemned them to everlasting chains of darkness. But long hast thou waited on me; yea, followed me with mercy, and that even after I had many times undervalued and trampled

trampled upon the greateſt gift and richeſt jewel of heaven, Jeſus Chriſt.

Heavenly Father, though I have been a prodigal and run-away from thy houſe, yet graciouſly own me again upon my return for thy child. I am a poor deſtitute orphan, that can do nothing for myſelf, but in thee the fatherleſs findeth mercy I am a helpleſs and needy child, hanging at the breaſts of ordinances. O let them not prove dry breaſts to me, nor let me ſuck wind or poiſon from them. as many do to their deſtruction: But let me ſuck the ſincere milk of the word, for my growth and enlargement in thy ways.

Lord, thou haſt directed thy people, "in malice to be children, but in underſtanding to be men;" many, alas, are found the very reverſe of this, "in underſtanding they are children, but in malice they are men." Lord, free me from the leaven of malice, of pride and envy. A child I am, alas, in knowledge, O that I were ſuch in duty and affection. Lord, make me like a little child, meek and humble, obedient and tractable, affectionate and full of regard to thee my heavenly Father. O that I were born again, and had the Spirit of adoption in me, enabling me to cry "Abba Father;" and inclining me to be much about my Father's hand. My needs are very great, but bleſſed be thy name, thou haſt erected a throne of grace for me to come to, in the time of need.

Many are the needs which thou haſt left upon me, that I might have the more errands to thy throne, and thou mayſt the oftner hear my voice. Lord, pour out upon me a ſpirit of grace and ſupplication, and cauſe me to delight in approaching to thee.

Lord, help me to remember the vows and ſolemn engagements I have been taking on. I have been giving thee my bond at a communion-table, for thankfulneſs, love and obedience; O let me have Chriſt's back-bond for my relief, that he will ſtrengthen me by his powerful grace, to pay my vows to God; for I do entirely diſtruſt my own ſtrength. O that my obedience may be univerſal, cheerful, conſtant, and growing like the morning-light.

Give me grace always to believe and remember the end of my creation, and the vanity of this world, the ſhortneſs of my life, and the uncertainty of the time of my

eath; the miſeries of ſuch as die in their ſins, and the nſpeakable joys of thoſe who die in their Lord.

MEDITATION VI.

I HAVE been ſwearing allegiance to the king of hea-ven, over the broken body and ſhed blood of his dear ſon. And ſeeing I have now opened my mouth unto the Lord, O ſave me from going back. Yea, I have been liſting myſelf as a ſoldier to fight under the banner of Je-ſus Chriſt, as the Captain of my ſalvation; and my Cap-tain has been giving me a feaſt to hearten and encourage me againſt all difficulties. O that I may be ſtrengthened by it, to fight manfully againſt all his and my enemies; yea, to prevail over them, and put to flight the army of the *aliens*. Alas! I muſt confeſs to my ſhame, that I have often fainted and turned back in the day of battle. I have gone from Chriſt's ſtandard to the enemies camp. O for the ſhield of faith! O for grace to depend more upon my Captain for ſtrength and furniture, whether for work or warfare, duty or difficulty. Lord, leave me not to tug at the oar of unaſſiſted endeavours, or to ſtruggle with duty in my own ſtrength; but help me always to look to my covenanted Lord, for covenanted ſtrength. O let covenanted grace be ſufficient for me.

May I now be going on from ſtrength to ſtrength, from one degree of grace to another; from one evidence, ex-perience, and manifeſtation to another, till at length I appear before God in Zion. Let me not forget theſe things that are behind, and reach forth to theſe things which are before, and ſo preſs on toward the mark for the prize of the high calling of God in Chriſt Jeſus. And let me count all things but dung and loſs, that I may win Chriſt, and be found in him, not having my own right-teouſneſs, but his, to clothe me.

My days are flying away as a ſwift poſt, eternity is haſting on with wings; much of my hand-breadth of days is worn away, and ſoon will my ſun be turned, and be very low. O that I may be near my lodging againſt night. The blaſt of the laſt trumpet is at hand, and a proclamation will ſhortly be made by one ſtanding in the clouds, that time ſhall be no more. O that I may im-prove precious time well while it laſts, and run faſt with my eyes toward heaven, as my home and everlaſting lodging-

place. It is an encouragement to run, that Chriſt is in heaven before me: God ſend us a joyful meeting. Lord, give me the traveller's charges by the way, ſomething to ſweeten my journey, and make it lightſome. O where are the grapes of Eſhcol, the cordials of faith, the proſpects of Canaan fom Piſgah-hill? O that I were frequently ſending faith and hope, theſe two faithful ſpies, to ſurvey the promiſed land, or at leaſt to viſit the borders and outer-coaſt of my Lord's country; that they might bring me back ſome encouraging reports, to ſupport and cheer my heart in the wilderneſs.

Lord, my wants are many, and I need daily ſupplies from thee, but bleſſed be God, that I have ſuch an agent in heaven as Chriſt, to preſent my bills, petitions and ſupplications. I put all my requeſts in his hand, and leave them to his care and management, who knows the fit time to preſent them, and ſend me an anſwer of them. I deſire to put him on all my ſecrets, and truſt him with all my concerns.

Lord, ſtay not away from me, but let me have ſome gracious viſits now and then in thy ordinances. Give me thy holy Spirit to teach me, when I am ignorant; to quicken me, when I am dull; to awaken me, when I am ſecure; to revive me, when I am faint. Let thy good Spirit be ſtill ſuggeſting things to me, and bringing thy word and promiſes to my remembrance, that my hard heart may now and then guſh forth in ſtreams of love and deſire toward thee. O divine ſhepherd, thou haſt refreſhment for my wearineſs, guidance for my wanderings, and balm for my wounds. O lead me into the pleaſant paſtures that are watered by the fruitful ſtreams of thy Spirit, that ſo this tempeſt-beaten ſoul may at laſt be brought into the harbour of reſt, and be laid up ſecurely with thee.

MEDITATION VII.

GLORY to God, that hath not withheld his Son, even his only Son from me, but hath given him to be a propitiation for my ſins, yea, and to be the life and food of my ſoul. Bleſſed be his name, that he who offered himſelf for me upon the croſs, doth alſo offer himſelf for me at his table. O that the ſacrifice of Jeſus Chriſt, which he offered on the croſs, and which I have been commemorating at his table, may atone for all the failings and miſcarriages

miſcarriages both in my preparations and performances. O bleſſed for ever be the Lord Jeſus for the wounds which he received on the croſs for my ſins. O print them deeply on my heart, that I may ſtill remember them and continually bear about with me, "the dying of the Lord Jeſus," that the life alſo of Jeſus may be manifeſted in me.

I have been eating the bread of my Father's houſe, O let me not return to feed on the huſks of the world and ſin. But as I have the Lord Jeſus, ſo help me to walk in him. Uphold me by the right hand, and let none pluck me out of it: And according to the well-ordered covenant, O put thy fear in my heart, that I may never depart from thee. O thou that giveſt power to the faint, and increaſeth ſtrength to them that have no might, and who art only able to keep me from falling; O eſtabliſh, ſtrengthen, and ſettle me. Lord, never leave nor abandon me to myſelf, otherwiſe I will be as a reed ſhaken with the wind, and a leaf driven to and fro. Alas, my heart is like Reuben, unſtable as water; O if it were liquid as water, that I might like Hannah, pour it out in prayer before the Lord.

Lord, preſerve any degree of ſoftneſs of heart, or livelineſs of frame which thou haſt wrought in me by thine own ordinance, and help me to improve it; otherwiſe the devil and the world will ſoon come and lull me aſleep, take away the living child, and leave a dead one in its room. Skreen me from the cold chilling blaſts that come from the devil and the world, that my love be not frozen up: But let the ſouth winds of the Spirit come, and kindly breathe upon any ſpark of grace thou haſt kindled, cheriſh convictions, preſerve good motions, and encourage deſires. O maintain the fire of thy love in me, by the oil of thy gracious influences. Let the name of Jeſus be always to me as precious ointment poured forth, that I may remember his love more than wine. And let the remembrance of his love be ſtill efficacious to melt my hard heart, enliven my dead ſoul, and inflame my cold breaſt with a burning affection to him. O let the charms of my Redeemer's love triumph over all the charms of ſin's pleaſures and Satan's devices, and cauſe me reject all their ſolicitations with diſdain and abhorrence. I have ſeen Chriſt's love, in bleeding to death on the curſed tree, to

deliver me from lying in hell; O let me never again wilfully walk in the road that leads to it. Had I seen him wrestling in an agony to open heaven's gates for me, let me never turn back on heaven, and tell him, by mine unworthy carriage, he might have saved his labours. O let me never requit the kindness of my glorious friend at this rate.

O that I could spend my life in admiring Christ's love, and contemplating his beauty! Surely he is the *rose of Sharon*, yea, the most beautiful rose in all the garden of God, and that rose that beautifies all the flowers in the garden How charming is his beauty, and how fragrant is his smell! One leaf of this fragrant rose is sufficient to perfume the whole creation. O let the rose come and perfume my ill-smelled heart, and ill-savoured performances, that God may not reject both me and them. Let the sweet savour of Christ's sacrifice, and the odour of his intercession, so diffuse itself and fill heaven, that the evil savour of my sins and my duties, may not enter. Surely, if it were not for that sweet perfume, God would not suffer such a stinking dung-hill as I am, to approach so near him, and be as a smoke in his nostrils all the day. O if the wind of the Spirit would but blow the sweet smell of Sharon's rose on mine unsavoury affections and withered soul, it would soon revive and blossom as the rose, and the scent thereof be as the wine of Lebanon.

MEDITATION VIII.

HOW marvellous is it, that the glorious Bridegroom, Christ, whose beauty is surpassing, his kingdom mighty, and his riches infinite;—that such an one should offer to match with uncomely souls, and court a bride naturally as black as hell; yea, seek her through a sea of blood, thro' the pains of death, the torments of hell. and the horrors of the grave: That he should follow me in my wanderings, through the wilderness of sin, with his alluring invitations and gospel-offers:—Yea, present me with rings and bracelets of his precious promises and Spirit's consolations, and all to win my heart, and gain my consent to him. "He is my Lord and my God." Can my heart be but ravished with his love; he took shame, and gave me glory; he took the curse, and gave me the blessing; he took death, and

and gave me life, he took my ſins, and gave his righteouſneſs. O wonderful and happy exchange for my ſoul, that was ready to periſh; my ſoul's bleſſing be evermore upon his head, that made this exchange with me. O that I may be more and more acquainted with him, and the way of ſalvation through his righteouſneſs and ſtrength. Let me ſtill deſire to go out of myſelf, that I may be found in him, not having my own righteouſneſs, but that which is through the faith of him. Let me always ſit under the ſhadow of this tree of life, which yields the richeſt fruits, and O let theſe fruits be ſweet to my taſte. Bleſſed Jeſus, thou art my life, my ſtrength, my wiſdom, my riches, my light, my health, my joy, my glory, and mine all. Be thou never far from me; but give me faith always to live in thee, and depend on thee.

Lord, pity theſe poor ſouls who have been watching on the Son of David as he paſſed by in the ordinances; and yet are complaining their eyes have not ſeen the King in his beauty: O draw by the vail, and ſhew thyſelf to them. Lord, when thou ſheweſt thyſelf, let me love thee; and when thou withdraweſt thyſelf, let me follow thee, and lament after thee.

Lord, multiply the children of Zion, the ſons born in thy houſe, even them who are begotten again to a lively hope. And when the Lord ſhall count and write up the people, may it be written of many in this land, this man and that woman was born there.

Alas, for the unſucceſsfulneſs of ſermons and ſacraments in this age! O where is the power and life that uſed to accompany ſolemn ordinances? Where are theſe breathings, pantings, mournings, meltings, longings, and heavenly frames, that were wont to be ſeen at ſuch occaſions. The day was, that one ſermon hath pricked ſome thouſands to the heart; but now, many ſermons are preached and ſacraments diſpenſed, and ſcarce any pricked to the heart for ſin.

Lord, haſten Antichriſt's downfal. Remove that mother and miſtreſs of abominations in the earth. Take graven images and ſuperſtition out of the way; and bring in the Jews in troops. Let the time come when this church ſhall ſing for joy, the ſun, and her ſun like the light of ſeven days in one. Come and lay her ſtones with fair colours, and her foundations with ſaphires: Make her win-

dows

dows of agates, and her gates carbuncles. Let the na of our cities be, *Jehovah Shammah*, " The Lord is there and the inſcription of the peoples lives be, " Holineſs the Lord." O that the pleaſant flowers may appear, a the time of the ſinging of birds may come. Amen.

AN ACTIO

AN

ACTION-SERMON

AND

SACRAMENTAL SPEECHES,

Before, at, and after Serving the Tables.

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m that is a-thirſt, ſay, Come: And whoſoever will, him take the water of life freely, Rev. xxiii. 17.

E have here Chriſt, in the cloſe of this book, owning himſelf to be the author thereof, ver. Moreover, he gives a deſcription of himſelf, "the nd offſpring of David;" the firſt, as he is God; cond, as he is Man; alſo the bright and Morning As the morning ſtar firſt brings light to the , ſo Chriſt is the light of the world, the firſt pub- of the ligh t ofthe goſpel And now, by this re- on, he gives a ſuperadded light to his people, in- ng them what ſhall befal his church till his com- judgment.——He is the Morning Star that will bright in the morning of the reſurrection, when mes to gather all his ſaints, as ſo many ſtars round him. And he hath twice told already in this er, verſes 7, 12. and the third time he cloſes it, aſſuring us that he was coming quickly. Here ſe 17, we have the Spirit and church anſwering, , Come. The Spirit or Holy Ghoſt in the bride, he bride by the Spirit, bids Chriſt welcome.

ſervation. All true believers long for Chriſt's ſe- coming, for finiſhing the days of ſinnnig, de- ng the works of ſatan, accompliſhing the num- f the elect, manifeſting the glory of juſtice and y, and putting ſaints into the full and final poſſeſ- of the kingdom. 2. We have a command to e one that hears and believes theſe things, to ſay, e: we ſhould all be in caſe to deſire it. Every e ſpouſe will long for her huſband's coming. 3. have Chriſt's call to us, in order to prepare us for oming, and to put us in caſe to deſire it, *i. e.* firſt to

to come to him: We muſt firſt come to Chriſt by faith, ere we can on good grounds deſire and invite Chriſt to come in the clouds; and if ye once do this, ye need not care though his coming were to be this very day, but ye might chearfully anſwer, as John doth, ver. 20: Amen, &c.

In theſe words we have a free and gracious invitation given, and welcome offered, to all poor ſinners to come to Chriſt for mercy: Where we have, 1. The mercy offered, and that is the water of life, *i. e.* Chriſt and all his benefits.

2. The perſons invited, 1. The thirſty, *i. e.* thoſe who are ſenſible of their wants and neceſſities, and have an earneſt deſire to come. 2. Whoſoever will, which makes the offer more large and extenſive. Some poor ſoul might ſay, Alas! I am not thirſty, my deſires are not vehement. Well, then, are you but willing? O haſt thou will? Come away. Ye muſt be willing. Salvation and mercy is not to be forced upon you againſt your wills.

3. We have the terms upon which this offer is made to us, upon our coming and taking freely. Chriſt is not ſelling himſelf and his purchaſe; for if he did, ſuch is our poverty and want, that we could never buy them: Wherefore he ſays, Come and take freely, pay nothing, I am ſeeking no work or merit in you, only take it freely. O could the terms be contrived eaſier, when he ſays not, take of the water, but take the water, as if he had ſaid, it is all at your will.

Doctrine. That it is the royal will and pleaſure of God, that Chriſt, and all the rich bleſſings of his covenant revealed in the goſpel, ſhould be freely offered to all needy ſinners that will come to take them. See, Iſa. lv. 1.

Method. 1. I ſhall give a glance of theſe benefits and bleſſings here offered freely in the goſpel. 2. Why they are called the water of life. 3. What the goſpel would have us to do, in order to our having a right to them. 4. Give reaſons. 5. Apply.

As to the *firſt*; O! the bleſſings are unſpeakable, though we could ſpeak with the tongues of men and angels

Conſider 1. The ſame bleſſings that ever were
on any ſaint ſince Adam's time, the ſame eſ-
ſings offered to Abraham, Iſaac, Jacob, Da-
, Paul, &c. are offered to you; the ſame God
Abraham's God, ſhall be your God, the ſame
: ſame Spirit, the ſame covenant, the ſame
all be yours: Ye ſhall come up to Abraham's
d ſit down to the ſame table and food with
it is in your offer, poor beggar, to be as rich,
happy as Abraham.

re are here in your offer all the bleſſings and
hich are comprehended in the wide boſom of
miſes, which are rich, great and precious.
not number or weigh them; time would fail
hem; we cannot tell how to begin; or, if be-
re to make an end. Read the ſcriptures from
d, and behold a dazzling and glorious ſight:
eaven is beſpangled with ſtars in a winter
is the word with ſhining promiſes: and we
e to that paſſage in God's covenant with A-
" If theſe ſtars can be numbered, ſo may thy
umbered." So may I ſay, if the promiſes can
red or weighed, ſo can the bleſſings here of-

that the blood and merits of the eternal Son
could purchaſe and obtain, is here offered;
nay gueſs at the greatneſs of the benefits, by
neſs of the ſum paid for them. They muſt
rich, for Chriſt beſpoke them for us very ear-
in the morning of eternity: and O dear have
him! he muſt come down from his throne,
nſelf with our duſt, ſweat blood, ſhed blood,
l's torments, and die. Sure all this was not
g of nought; no, there is a great purchaſe
rice, called here the "water of life;" there is
g righteouſneſs, deliverance from hell, par-
nciliation, acceſs to God, peace of conſcience,
into God's family, grace for renovation and
tion. There is a heavenly kingdom, the un-
ed viſion and fruition of God to all eternity;
Chriſt's purchaſe,—all offered here: yea, he of-

fers not only his purchaſe, but his perſon; you have Chriſt himſelf in your offer, and with him all things.

Finally, In Chriſt you have all the perſons of the bleſſed Trinity in your offer, and that is more than heaven and earth; and all is included in the water of life. God the Father is hereby underſtood; we find him ſo calling himſelf, Jer. ii. 13. "a fountain of living waters;" where he ſummons heaven and earth to wonder at the diſtraction of men in forſaking him.——Jeſus Chriſt is alſo "a fountain opened," Zech. 13. 1. He is the rock ſmitten by the ſword of juſtice that the water of life might guſh out——The Holy Ghoſt is alſo called a "river of water of life," Rev. xxii. 1. So that here in this water of life, we have God Jehovah in our offer, Father, Son, and Holy Ghoſt, and what can ye wiſh for more? You have God himſelf to be your God; ſo ſtands the covenant, Jer xxxii. 33. "I will be their God, and they ſhall be my people." You have God to be your God, your inheritance, your ſtock, your portion; and may not ye ſay as David, Pſal. xvi. 1. "I have got a goodly heritage?" God ſhall be your Father, your friend, your counſellor, thy Maker is thy huſband, and every thing thou canſt deſire.

As to the *ſecond* head, Why called the water of life? Anſ. 1. Becauſe of its properties and qualifications; 1. Water hath a purging and cleanſing virtue, for taking away filth and pollution.—O, but the blood of Chriſt cleanſeth from all ſin.

2. Water is of a cooling and refreſhing nature to the poor ſcorched traveller; O, but the benefits of Chriſt's death are refreſhing to the poor thirſty ſoul, that is ſaying, I pant, I languiſh, and die without thee. See Pſal. xlii. 1.

3. Water is good to quench fire; ſo this blood quenches the fire of God's wrath, alſo of luſt, pride, paſſion, &c.

4. Water is a ſoftening thing to the hardened earth: O, but many a hard heart has been mollified into tears, and melted into compliance with God's will, ſaying with Paul, "Lord, what wilt thou have me to do?"

5. Water is of a fructifying nature; it makes the dry

dry withered herbs to be green and fragrant. O, how many barren withered ſouls have been made hereby to bring forth the fruit of righteouſneſs? Without water nothing would grow; what made Egypt ſo fruitful but the inundation of the Nile? And what makes a ſoul a watered garden, and a field the Lord hath bleſſed, but this water of life? O that there were many ſuch in this place.

6. Water is the moſt neceſſary thing in the world; without it we could not live. O how miſerably would we periſh, if we wanted the water of life.

7. Water is cheap, and free to both poor and rich; it coſts us nothing, all are welcome. So here, come without money and without price.

2. It is called the water of life, either, 1. Becauſe it affords ſpiritual life to dead ſouls; 'tis the wine that makes the lips of thoſe that are aſleep to ſpeak. Yea, and it nouriſhes and preſerves the ſoul to eternal life. Eternal life is a ſure effect of it; the ſoul that drinks here ſhall never die. 2 'Tis ſo called, becauſe it far excels all other water. Why? 'Tis better than common water, it is fountain water, as called Rev. xxi. 6. "The fountain of the water of life." O what a choice fountain is it? O it has a noble vent, many pleaſant paſſages and conduits. O, the ſide, head, heart and hands of Chriſt, were pierced to let this water diſtil more freely and plentifully to the world. It hath choice conduits and pipes. O do not miſtake them, it runs only in the conduit of the promiſes, the channels of the ſanctuary. O how pleaſantly doth it flow between the banks of ordinances? But mind theſe are only the ordinances of his own appointment. See Joel iii. 18. "And it ſhall come to paſs in that day, that the mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim." It comes only from the houſe of the Lord. 2. It hath many pleaſant chryſtal ſtreams that make glad the city of God, Pſal. xlvi. 4. reviving, purifying, ſoftning, ſanctifying, fructifying and medicinal ſtreams,

for healing all diſeaſes and plagues whatſomever. Are there any diſeaſed ſouls? come to theſe medicinal ſtreams and bathe. What is your diſorder and wound, and it ſhall be cured? Is it ſpiritual blindneſs? O this opens the eyes of thoſe who are born blind. Is it deafneſs? it makes a man quick to hear God's call and counſel. Is it lameneſs? it cauſes the lame man leap as an hart. Is it weakneſs of hands, feebleneſs of knees? O this endows with life, ſtrength and courage for duty. Is it a tympany, a ſwelling of pride? O it makes him low in his own eyes. Is it a ſpiritual conſumption and decay of faith, love, repentance, zeal, &c. Is it the plague of the heart, earthly mindedneſs, backſliding, wandering, deadneſs? Is it hardneſs of heart? O come here, this water will ſoften the flinty rock, and make the hard heart tender and pliable. O come, lay open all your wounds and ſores, and you ſhall be healed. 3. Other fountains may be locked or dry up, but here the wells of ſalvation never run dry in any ſeaſon, and are open continually. Chriſt hath taken the ſtone away from the well's mouth, ſo that we may take of the water of life freely. 4 Other fountains are meaſurable and fathomable; but this is a deep, everflowing and overflowing fountain, like the water in Ezek. xlvii. 5.

As to the *third head*, how ſhall we get this water of life? See what is required here, "come and take," that is the condition required, faith in Chriſt. Conſider, 1. When we ſay this is a condition required, we do not mean there is any thing neceſſary, in point of worth and merit, but only in point of order and of means. This is not a covenant of works, but of grace, a free covenant, all things are given here freely. And who will ſay he pays any thing for water, when he comes to the well to take it, gets it for the taking, or putting out the hand? Will a beggar ſay he merits any thing by putting out his hand for his alms? Acceptance is a neceſſary and intrinſic condition in all gifts; if I take not a gift, it can never be mine. 2. This condition of coming, on our part, doth not denote any power or grace in us to ſtretch out our hand, or open our mouth. No: though God requires it of

us,

us, yet it is his ſpecial grace that enables us; and he requires it to let us know what is our duty, and to make us ſenſible of our inſufficiency.

To "come and take," denotes and implies ſeveral things: 1. Our natural diſtance from this water. Some folks look on themſelves as having theſe things by birthright; but ye are all miſtaken; for naturally you are ſtrangers and enemies to God, and heirs of hell, aliens to the commonwealth of Iſrael, having no intereſt in Chriſt.

2. It denotes our ſenſe of that diſtance and loſt caſe by nature without Chriſt; that we are undone without this water. O did you ever ſee your diſtance, danger, and ruin, by reaſon of clouds of guilt and wrath hanging over your head? O mind Chriſt came to ſeek and ſave that which was loſt.

3. It ſuppoſes that the way now is patent to the tree of life. No angel, with a flaming ſword, to keep the way. Chriſt now is not a well ſhut up or ſealed: No; the fountains of life are broke up, the wells of ſalvation are now opened, the ſtone rolled from the well's mouth. The well is deep, but here is a bucket to draw with; the breaſts of conſolation are drawn out, wiſdom's gates are caſt wide open. O there is a free market of grace proclaimed, if ye hinder not yourſelves, there is no hinderance on Chriſt's part. O needy ſouls, will ye ſtarve in the houſe and the market ſo near, and a free market too? O will ye periſh for thirſt, and the well at hand?

4. It imports a diſcovery of the fitneſs and excellency of Chriſt for the ſoul; he is able, ſufficient, ſuitable, and willing. You will never come till you ſee this, that Chriſt can ſatisfy all your wants, and anſwer all your objections. Art thou deeply indebted to juſtice, even drowned in debt? Chriſt hath a ranſom that can ſatisfy. Art thou under the heavy curſe of God? Chriſt has become a curſe. Art thou condemned to die? O here is ſufficient righteouſneſs to juſtify you. Art thou filthy and polluted with ſin? O here is an open fountain for thy waſhing. Art thou poor? here is fine gold, the riches of grace and glory. Art thou

ſtarving

ſtarving? here is wine and milk, manna, the fatted calf, a full feaſt. Art thou blind? here is eye-ſalve. Art thou naked? here is white raiment. Art thou ſick? here is a phyſician. Wounded? here is the balm of Gilead. Art thou a ſlave? O here is the Redeemer and Ranſomer. Art thou in priſon? here is the jailor that hath the keys of David, that opens priſon-doors. Art thou under iron fetters? here is the mighty lion, that can break the iron fetters, and cut aſunder the gates of braſs. O what canſt thou ſay more? *Object.* I am a poor vile ſinner, will he accept of me? I have no confidence to think he will. O he anſwers, "I came not to call the righteous, but ſinners to repentance." *Object.* My ſins are red as crimſon. *Anſ.* I will make them white as wool. *Object.* I am a leper and full of plagues. *Anſ.* The whole need not a phyſician, but they that are ſick. *Object.* O there is little hope of me, I am quite loſt and undone. *Anſ.* I came to ſeek and ſave that which was loſt. *Object.* O there is no hope, for I ſeem to be paſt cure, I am dead in ſin, rotten in the grave. *Anſ.* "I am the reſurrection and the life; he that believes on me, though he were dead, yet ſhall he live." *Object.* I have lain long at the pool. *Anſ.* Did not he heal an impotent man, that had an infirmity 38 years? Though you have lain bound under ſin, not only theſe 38 years, but even theſe 80 years, yet come, though it were at the laſt hour, as the thief on the croſs, and he will heal you, and not caſt you out. *Object.* O but I have raiſed many high mountains in Chriſt's way. *Anſ.* I am he that comes ſkipping upon the mountains. *Object.* I am deaf, I cannot hear his voice. *Anſ.* I will open thine ears, and cauſe thee to hear the voice of thy beloved. *Object.* I am lame, I will never be able to walk. *Anſ.* The covenant runs thus, "I will write my laws in thy heart, and cauſe thee to walk in my ways." *Object.* But his ways are difficult, I cannot keep his laws. *Anſ.* "Take my yoke upon you,—for my yoke is eaſy and my burden is light," Mat. xi. 29, 30. "Wiſdom's ways are ways of pleaſantneſs, and all her paths are peace," Prov. iii. 19. *Object.* I will break the covenant, and apoſtatize from Chriſt. *Anſ.* The covenant runs, Jer. iii. 19.

"Thou

" Thou ſhalt call me thy Father, and ſhalt not turn away from me." *Object.* O but I will never hold out againſt Satan. *Anſ.* My grace is ſufficient for thee. *Object.* But I will periſh in the wilderneſs. *Anſ.* I am given to be thy leader, and thou ſhalt go up through it leaning on me.

5. It imports the going out of the ſoul after the water of life, with ſpiritual deſires and longings, ſaying, as David, O for a drink of the water of Bethel-well, who will fetch me it? O who will bring me into the ſtrong city! O when wilt thou come unto me? O that I knew where to find him. O my ſoul follows hard after him. O where will the well ſpring up in this dry valley of Baca.—None but Chriſt can ſatisfy the deſires of my ſoul.

6. The ſoul turns its back upon every thing inconſiſtent with Chriſt; particularly, on our ſins, the world, and their pleaſures. O, ſaith the ſoul, there is no happineſs there for me, theſe muddy puddles will not quench my thirſt; it is the water of life only can do it. Alſo on our own righteouſneſs, duties, prayers, tears, repentance, reformation. O theſe will not do my buſineſs with the juſtice of God. Mine eye is only on Chriſt; this is his name, " The Lord our righteouſneſs." In the Lord have I only righteouſneſs and ſtrength.

7. It implies a man's activity in beſtirring himſelf in the uſe of all commanded means, to win at the water of life. O beſtir yourſelves, let not Chriſt complain of you, as Iſa. lxiv. 7. " There is none that calleth on my name, or ſtirreeth up himſelf to take hold of me." O cry, Awake faith! " Awake, O north wind, come thou ſouth wind: Awake, O arm of the Lord!"

8. It mainly implies a going beyond all means and ordinances, and taking hold of Chriſt himſelf, the ſoul's receiving and embracing this bleeding High Prieſt on a croſs, as our ſurety and propitiation, taking his bleſſed ſacrifice in our arms, ſprinkling our ſouls with the blood, dipping our guilty ſouls in the fountain, pleading this with God, and preſenting it to juſtice, as our only ſhield and ſhelter. O come now under the covert of this blood,

blood, and ſhadow of this rock Comply with and acquieſce in this noble device. O where is the eye of faith to look to the water! O where the wings of faith to carry it! Where the hand of faith to reach it! The bucket of faith, the mouth of faith opened wide! O communicants, you muſt this day come near the foot of the croſs, the clefts of the rock, cloſe by the wounds; you muſt do as Thomas did, "Reach hither your hand, feel the prints of the nails;" thruſt it into his ſide, into the fountain, and cry with him, "My Lord, and my God;" and with Paul, "My Chriſt, who loved me, and gave himſelf for me."

There muſt be particular appropriating and applying acts of faith this day, like the Spouſe, "My beloved is mine, and I am his. This bargain muſt be tranſacted covenant ways; it muſt be ſealed and confirmed with heaven's broad ſeal, and with a ſolemn oath in the ſacrament. You muſt take Chriſt as a prieſt and atoning ſacrifice, and alſo as a maſter whom ye will ſerve.

As to the *fourth head*, Why is the water of life offered to all freely?

Anſ. It is offered to all, to ſhew that it is the duty of all to accept. The goſpel-trumpet ſounds a jubilee to all that will accept. This general offer is like a rope let down among drowning men, all are called to grip to it, and he that lays hold on it ſhall be pulled up. He offers to them freely, 1. To make all unwilling perſons wholly inexcuſeable. It is without money and without price: what can you object againſt it? 2. The goſpel-market is free, becauſe all things are the purchaſe of Chriſt's blood; Chriſt has bought all theſe things at the adequate price; Chriſt has been at the market before us, and that makes all things the cheaper to us. 3. Becauſe we are wholly unable to buy, we can give nothing for them; if there were nothing but one good word or thought required of us to purchaſe ſalvation, we could not perform it; we have totally loſt our ſtock, and turned bankrupt. 4. To exclude all boaſting or glory in the creature, Rom. iii. 27. "Where is boaſting then? It is excluded. By what law? of works? Nay; but by the law of faith." 5. To glorify God's grace

: hereby. God will have believers in heaven for
to exalt free grace, and cry, All is free, glory to
grace for all, our election, regeneration, ſanctifica-
juſtification, communion, ordinances, ſacraments,
en, &c. All is free. Praiſe to none but God for
: ineſtimable bleſſings.

pplication 1. Let us fall in a rapture of wonder and admiration, becauſe of the adorable myſteries and cles of free love diſcovered here in the goſpel. O hip and adore this contrivance! Do as the Iſrael- did, Exod. iv. 31. When they heard that a Sa- r was come among them, "They bowed their s and worſhipped. So do ye this day, O commu- nts. Do as Moſes commanded the Iſraelites, Exod. 13. "Stand ſtill and ſee the ſalvation of the Lord, :h he will ſhew to you to-day." O ſee it with won-

You are fearfully and wonderfully made, but far e fearfully and wonderfully redeemed. O glorify for the contrivance of ſalvation, for the eternal pur- s of love, for the covenant of grace, and the reve- n of it in the goſpel. The terms of the covenant wondrous, reaſonable, and eaſy. The treaſures of covenant are wondrous, rich, and valuable. The he covenant is wonderfully well ordered and ſure. , for the glory of God and comfort of believers, : God ſhews his marvellous loving-kindneſs, Pſal. 7. Wonderful to poor rebel worms, traitor duſt aſhes. O it might have been expected that God, : the fall, would have ſent a fearful meſſage to the ld, like that Rev. viii. *ult.* "Wo, wo, wo to the bitants of the earth." But behold a ſurpriſing meſ- , "The ſeed of the woman ſhall bruiſe the head of ſerpent. And whoſoever will, let him come, and the water of life freely."

xhortation to come. Here I offer to you, the worſt of ers, the water of life, the blood of Chriſt, and all his haſe. Here I make a general proclamation, in the g of Glory's name, of the freedom of his grace, o, every one that thirſteth, come ye to the waters." *whoſoever will*, communicants and ſpectators, be t ye will, as if I did call every man and woman's e.

1. O carnal earthly ſoul, that has been a drudge to the world all thy days, " come to the water." 2. O prophane drunkard, ſwearer, ſabbath-breaker, unclean ſinner, black as hell! O will ye " come to the water of life, and be cleanſed ?" O are ye minded to die in your polluted caſe, and be purged no other way than by hell's flames? " O turn ye, turn ye, why will ye die ?" O liars, cheaters, railers, revengeful, malicious, back biters, that have been wallowing in ſin's puddle, O will ye die in your ſins, and the fountain ſo near? 3. O blind ſoul, born blind, that never ſaw thy ſins, loſt ſtate, and ſinking condition, and all the heavy curſes of the law hanging over your head, O come to this healing and enlightening waters. O cry, with the poor blind men, Mat. xx. 31, 32, 33. " Have mercy on us, O Lord, thou Son of David. And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall do unto you? They ſay unto him, Lord, that our eyes may be opened." See how importunate and ſenſible, their complaint is in their mouth, their petition in their hand, they tell their diſtreſs. 5. O prayerleſs ſinner, that never ſought God's grace in earneſt, ſcarce bowed a knee or read a chapter, O will ye come? O ye that never had any ſerious deſire after Chriſt before, ye that never had any concern for heaven and ſalvation before, I invite you to come. 6. O careleſs ſinner, that never had any heart-love to God or his ordinances, to his way and ſervice, O will ye come? 7. O ſinners, that have ſlighted Chriſt all your days and the calls of the goſpel; refuſed all his offers, and trampled on his blood hitherto, " come to the water." 8. O obſtinate ſinners, that would never be prevailed with to leave ſin, that would never be perſuaded by all the calls, warnings, and pains, God has uſed to reclaim you, by his rod, conſcience, afflictions, &c. O will ye come? I call you once more to come. 9. O condemned rebels, in the hands of Juſtice, ſentenced to die; will ye come?

10. O ſlaves to ſin and Satan, that have been drudging after him all your lives, will ye come? 11. O ye that never kept one word to God ſince ye came into the world, though ye have ſworn to him at baptiſm, in ſickneſs,

ſickneſs, and at the Lord's table, will ye come? 12. O poor dry withered ſouls, that have been long watered by the ordinances, and yet bring forth no fruit, O come here, get your roots and branches watered. 13. O poor dead-hearted ſouls, that have long laboured under deadneſs, O come with your cold, lifeleſs, benumbed ſouls to the water of life. 14. O diſeaſed ſoul, that has many heart-plagues, here is healing. 15. Poor formal ſouls, lame ſinner, that could not walk, unbelieving ſouls, backſliders, hypocrites, O come for once, and deal ſincerely with God and your own ſouls. O take of the water of life.

Motive 1. O conſider what is this day in your offer; all that the blood and merits of the eternal Son of God could purchaſe, everlaſting righteouſneſs, pardon, reconciliation, acceſs to God, peace of conſcience, ſanctifying grace, adoption into God's family, a heavenly kingdom, and the viſion and fruition of God for ever. In a word, you have all that can make you good; all that can make you great, and all that can make you happy. Some are ſo rich they know not what they have. O believer, you know not how rich you are, and how great your privileges are.

2. Conſider the extreme need you ſtand in of Chriſt. O poor ſoul, the fire of God's wrath is burning againſt thee, if you get not this water to quench it, you muſt be a faggot for this fire through eternity, and "Who can dwell with everlaſting burnings?" What will you do at a judgment-ſeat? You will ſtand ſpeechleſs and Chriſtleſs, helpleſs and hopeleſs, the executioner will drag thee to the pit without mercy. It will be in vain then to cry, Lord, mercy, mercy, if the blood of Chriſt be now deſpiſed. O if thou haſt no need, come not: But a ſtarving man needs not meat ſo much, a wounded man a phyſician, a dying man breath ſo much, as thou needs the water of life. O for a ſtream to polluted ſouls.

3. Conſider how fit and ſuitable Chriſt is for you. Art thou ſcorched and thirſty? here is drink. Art thou poor, miſerable, blind, and naked? here is blood to juſtify and water to cleanſe. Haſt thou plagues, lepro-

ſy? &c. here are noble baths. O ye need not ſay, "Who will aſcend to heaven and bring the water? It is here on earth, in this church." Say not who will roll away the ſtone: For the fountain is opened. O here is water that will reſtore thy ſoul again, renew thy youth like the eagles, heal all thy diſeaſes, and cure all thy wounds. O will ye be ſo near the well's mouth, and not ſtep in? O will ye come to this healing water?

4. There is an offer made to you that was never made to fallen angels, Heb. i. 16. "He took not on him the nature of angels." Originally it may be rendered, he took not hold of them when falling, as a man takes hold of a glaſs, or any brittle thing falling, and keeps it from deſtruction. O put not yourſelves, by your refuſal, in the ſame caſe with them. If ye loſe this opportunity, conſider, the remembrance of loſt opportunities will be terrible to you in hell, like oil to your flames. O what would damned ſpirits give for this offer?

5. If ye come not preſently, a ſentence may be paſſed which ſhall not be altered, as Luke xiv. 24. "For I ſay unto you, that none of theſe men which were bidden ſhall taſte of my ſupper." Ye ſhall not taſte of the water of life, but drink of the cup of wrath. Perhaps many that ſaw the laſt communion here, and would not come to Chriſt, are now ſinking or ſwimming in the brimleſs and bottomleſs ocean of God's wrath. And ſome, who joined with us formerly, are now drinking it new with Chriſt in his kingdom. O what a ſweet ſong are they preſently ſinging, and will continue to ſing eternally, Rev. i. 5. "Unto him that loved us, and waſhed us from our ſins in his own blood." O will ye chuſe to ſing this ſong, or howl in the ocean of wrath. It is like many of you will never ſee another communion here, and many never get another offer of the water of life. O chuſe preſently what ye will do. The offer comes cloſe home to you, ye muſt either ſay, ye will take Chriſt or reject him.

6. Conſider the vanity of all other fountains; the world is a poor rent ciſtern. Why will ye forſake the fountain of living waters that will never fail you?

7. Conſider what way the offer is made to you, by loud

loud and open proclamation, with great earneſtneſs, repeating his offers frequently, he is laying out all his wares to tempt you, his wounds are ſpeaking to and pleading with you, he is commending the waters of life to you, telling that they are good and ſuitable for you. Oh! we are unſkilful factors for Chriſt, O that he would commend himſelf to you, and ſay, "I am the roſe of Sharon and the lilly of the valley." O conſider now, Chriſt is ready, the Maſter is calling, and he has ſent me out to call, "All things are ready." Come, Chriſt is juſt now waiting for an anſwer, I am peremptory with you, I cannot give you a day or an hour longer to adviſe. "It is to-day that you hear his voice." What then ſayeſt thou? O give your anſwer preſently. Whether will you come to the water of life or ly in the puddle of ſin? In Chriſt my Maſter's name, I charge you, man, woman, old and young, to give a preſent anſwer. O what ſhall I report to my maſter? O are there ſome ſaying, I will not anſwer thee, but Chriſt himſelf. Well, you deal kindly with my maſter. O do I ſee any thirſting, coming, flighteringing with deſire, and ſaying, Lord, give me Chriſt, or elſe I die: None but Chriſt. On the other hand, will ye make light of it, and ſay, we care not for the water of life; then we may ſtop, ſit down, and cauſe draw the table. O but I am ſure you cannot find in your heart to treat your Redeemer ſo, that hath come ſo far, and paid ſo dear for this water. Well, do as you will, I take God to record, and call heaven and earth to witneſs againſt you, that I have offered Chriſt freely, and ſet life and death before you. Chuſe whom ye will ſerve, and what pool ye will drink of. If ye accept not the offer, it had been better for you, ye had never heard of it, for it will witneſs againſt you. You will ſay, curſed be the day that ever I heard a goſpel-ſermon, Curſed be the day that ever I witneſſed a communion. Would to God I had been the ſon of a Pagan; would to God I had been the daughter of a Mahometan.

Direct. O ſay ye, ſhall I win? and how ſhall I come to this fountain? The ſtreams are running cloſe by my door, O I am afraid I miſs.

Anſ. 1.

Anſ. 1. Come humbly, under a deep ſenſe of your pollution. Say that ye are the chief of ſinners, and leaſt of ſaints. "He ſends the ſprings into the vallies," Pſal. civ. 10. O humble yourſelves very low, take a back look of all your breaches of vows and old ſins, how numerous and black they are; and O behold their colour and hue in the red glaſs of Chriſt's ſufferings, and then the water of life will be welcome to you.

2. Cry that the Spirit of God may move on the water, that ye may ſtep in and be healed. Cry that the water of life may riſe, and overflow all its banks, that multitudes may be cured.

3. Come thirſting and panting for the water of life; "let every one that is a-thirſt come." O, are there any ſaying, I'll die if I get not a drink, one ſtream of this water, for Chriſt's ſake: Then you ſhall be ſure of this water, for you have the word of a king for it here, and Pſal. lxxxi. 10. "Open thy mouth wide, and I will fill it."

4. Come with raiſed expectations; you need not fear that theſe waters, when you come thirſty to them, will prove like the ſummer brooks which diſappoint the weary traveller, Job vi. 15. They are not like the flattering empty ciſterns of the creature, that perform not what they promiſe: No, theſe are inexhauſtible fountains of living waters, that never can run dry. O mind he is a great and rich King thou art coming to, he gives liberally and grudges not. O raiſe your expectations, not on account of any thing in yourſelves, but on account only of Chriſt's merits, and God's mercy; then you have a good foundation.——As we oft wrong ourſelves by expecting too much from the world; ſo we oft wrong ourſelves, by expecting too little from God, "whoſe mercy is upon us according as we hope in him," Pſal. xxxiii. ult. Chriſt, in conferring his goods, ſtill ſaith, "According to your faith, ſo be it unto you." The king of Iſrael loſt his advantage againſt the Syrians, by ſmiting thrice, and then ſtaying, when he ſhould have ſmitten five or ſix times, 2 Kings xiii. So we oft prejudice ourſelves by the weakneſs of our faith;

faith; we receive little, becauſe we expect little; and are like thoſe among whom Chriſt would not do many mighty works, becauſe of their unbelief.

5. Come with joy and praiſe. O ſinner, die not for thirſt, when there is ſuch a fountain of living water ſo near thee: but come with joy, and draw water out of the wells of ſalvation, Iſa xii. 3. Do as David did, when he went to the altar of God, he went to God as his exceeding joy, Pſal. xliii. 4. O this is the day which the Lord hath made; let us rejoice, and be glad in it. O bleſs God for Chriſt, bleſs him for his ordinances; bleſs him for the feaſt, the invitation you have to it, that you have not a feaſt of eternal torments in hell; that you are not among Pagans on earth, or the damned in hell: Bleſs God that has made you willing to come, and has ſet ſo great things in your offer and view, and that he is willing to beſtow them on ſuch worms. Raiſe your hearts, O communicants, and ſay with David, Pſal. ciii. 1. 2. "Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name. Bleſs the Lord, and forget not all his benefits.

Object. 1. Alas! I am a ſinful creature, ſhall I come? *Anſ.* The greater is thy need, O come with thy crimſon ſins. *Object.* 2. I have ſlighted theſe waters ſo long, I have no confidence. *Anſ* Be humbled for it, and make a preſent mends by coming. *Object.* 3. I am feared I be diſappointed though I come. *Anſ.* No, you have the word of a king for it; thoſe "that come to me, I'll in nowiſe caſt out. *Object.* 4. Alas! I have no ſtrength to come, I have a dead heart. *Anſ.* O come, make a mint; groan under thy deadneſs, lay a dead ſoul before God's promiſes. O hoiſe up the ſails, and wait for the gales; look up to God for the accompliſhment of his promiſe. O plead it, and put him to his word; act faith in God's promiſe in the text, and look up. Do as the Iſraelites did in the wilderneſs, Num. xxi. 16, 17, 18. God had called them to the place, and promiſed them water which was very welcome in that dry deſart. Well, did they ſit ſtill and wait till it ſprung? No, they digged, put to their ſtaves, in expectation of God's accompliſhing his promiſe, and

ſang,

ſang, "ſpring up, O well." So do ye; O come, make the mint, put to your ſtaves, weak and ſhort as they are, and dig in expectation, and look up, pray and ſing, "ſpring O well." Come, bring all your empty veſſels to this fountain, in expectation of a fill. Do as the poor widow did, 2 Kings iv. Bring not a few; have ye not many wants to be ſupplied? And I am perſuaded the veſſel will fail, ere ever the oil fail. *Object.* 5. Alas! I am blind, I cannot ſee the well ſpringing, and O it is high time now. *Anſ.* It may be, poor ſoul, the well is nearer than you apprehend; you may be, like Hagar, ready to fall on a deſperate reſolution, when the well was juſt at hand, Gen. xxi. The Lord "opened her eyes, and ſhe ſaw a well of water," &c. O that God may do ſo with you. O poor ſoul, take courage, rely on God's promiſe, and come thirſty, with raiſed expectations, and there is no fear. See that word, Iſa. xli. 17, 18. "When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them." And mind that other word, Pſal. ix. 18. "For the needy ſhall not always be forgotten; the expectation of the poor ſhall not periſh for ever." O come with faith and hope, and God will be as good as his word.

SPEECH *before going down to the* TABLE.

NOW we come to offer you the water of life, not only doctrinally, but in a viſible ſacramental manner: And ye are now to approach to the fountain of the water of life in this ordinance, which is the moſt ſolemn and auguſt ordinance under heaven, and requires the moſt profound awe and reverence from us: But before we go about it, we ſhall read our warrant from the eternal God for doing it, that ſo we may ſhow that it is no invention of men or angels: And that we may keep as cloſe to Chriſt's inſtitution as we can, read with me, 1 Cor. ix. 23. "For I have received of the Lord, that

that which I alſo delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood, this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink of this cup, ye do ſhew the Lord's death till he come."

Here we have one of heaven's broad ſeals appended to the covenant of grace, wherein you have not only Chriſt crucified, ſignified and repreſented to your view, but alſo exhibited, offered, ſealed, and applied to your ſouls, with all the purchaſe of his croſs, and benefits of his blood. Chriſt left this ordinance as a ſpecial love-token behind him, when he was to die and leave us. Obſerve the time when he did it, in "the ſame night in which he was betrayed," even the laſt night of his life, when he ſaw his all at the ſtake; when he ſaw heaven, earth, and hell combining; juſtice, wicked men, and devils ready to fall upon him; the black cloud of his Father's wrath juſt at the breaking over his head; and his bitter agony in the garden and on the croſs, juſt at hand: Was it not high time now to be providing for his own ſafety, when he had ſo ſhort time for it? O but, in the firſt place, he will mind believers, and prepare a feaſt and a cordial for them to the world's end, when he was gone. O a famous night never to be forgot; a ſad night to Chriſt, but a ſweet night to us; without which the day-light of the goſpel and eternal glory, had never dawned upon us. Chriſt would have you never forget that night; wherefore he leaves us theſe love-tokens and memorials of himſelf, to keep us in mind, bread and wine, which you are to eat and drink. Theſe are no coſtly things; Chriſt would not be burdenſome to his people with any of his ordinances. Theſe fitly reſemble the body and blood of our Redeemer, in reſpect of their qualities and effects. Bread, ere it be fit to nouriſh us, muſt be firſt ſown and die in the earth; then it muſt be threſhen, grinded,

baked in the oven, broken and eaten; and, O it is a moſt nouriſhing thing for us. It is bread that ſtrengthens man's heart, Pſal. civ. 15. So Chriſt's body ſtrengthens and nouriſhes the believing ſoul. Wine, ere it be fit for uſe, it muſt be ſqueezed out of the grape, trodden and bruiſed in the wine-preſs; and there is no liquor ſo fit for cheering of fainting ſpirits: So with Chriſt crucified, his blood cheers the drooping ſoul. This bread muſt be broken, that we may ſee his wounds, the print of the nails, and the ſpear, and may ſee into Chriſt's bleeding heart and yearning bowels of tender mercy, and hear them ſounding towards you; and alſo ſee the clefts of the rock opened, which can only ſhelter you. Again, this wine muſt be poured forth, that ye may ſee the fountain of the water of life opened, his blood running freely to ſave you. O the wells of ſalvation are now opened, and the ſtone rolled away. Come, dead, hard-hearted, blind, lame, diſeaſed ſouls, to the healing waters. Again, this bread and wine are to be offered to you, "Take, eat, drink," to let you ſee that Chriſt is not only to be repreſented, but to be offered and accepted. You muſt now ſtrip yourſelves to take hold of him, receive Chriſt and all his benefits. O now is the time when you muſt flee in to Chriſt crucified, and cloſe with him, and grip faſt to him. O this is the main work of communicating. When ye hear theſe words, "Take, eat, drink," think with yourſelves that ye ſee Chriſt at the head of the table, and ye hear him ſaying, Take me and all my benefits. O if ye do not this, ye will eat and drink damnation. This is your main work; come believing, confiding in, and relying on Jeſus Chriſt for life and ſalvation. Come confiding in his authority, ability, and promiſe to ſave. O come leaning and ſtaying yourſelves upon this rock. O come, weary ſoul, and caſt thy burden here, and he ſhall ſuſtain thee. O ſhelterleſs ſinner, come thou and all thy concerns into this ark, and here ſhalt thou be ſafe when the deluge comes. O terrified and purſued ſoul, flee to this city of refuge, and thou ſhalt be ſecured from the avenger of blood. O quit all other ſhelters and refuges, poor trembling dove, and take to the clefts

clefts of the rock alone, for there is no ſalvation in any other. O faithleſs ſoul, wilt thou come here, reach hither thy finger, and in this ordinance behold his hands, reach hither thy hand, and thruſt it into his ſide, and feel the print of the nails, and the mark of the ſpear, and then ſay, with Thomas, "My Lord, and my God." Here I caſt mine anchor, here I reſt my ſoul, "It is Chriſt that died, yea, rather that is riſen again," to him I give up myſelf, as my Prophet, Prieſt, and King. Lord, I believe, help mine unbelief. And thus ſay to thy ſoul, O my ſoul, thou haſt ſaid unto the Lord, He is my God; then return, O my ſoul, unto thy reſt, and be eaſy and ſafe. O communicants, conſider that you are (if ye would communicate worthily) to caſt your guilty ſinful ſouls into the open bleeding arms of a crucified Saviour, and give up yourſelves, ſoul and body, to him to be ſaved, taught, and ruled by him. You are to cloſe a bargain and ſeal a covenant with him before angels and men. You muſt receive Chriſt to ſave, and give up yourſelves to be ſaved by him, and to ſerve him. God offering the elements, and Chriſt in them, is a ſeal on God's part: and your taking them is a ſeal on your part. Now mind, when ye take the elements, that ye, with the arms of your faith, embrace and claſp about the bleeding High Prieſt, reſt and rely wholly on his merits and ranſom, apply his blood for waſhing away all your guilt; preſent it in faith's hand, and plead it with God. Say, Lord, I deſerve to be ſent to hell from this table. But, Lord, here is a ranſom, a righteouſneſs; a loud ſpeaking meritorious blood. When you are eating and drinking, thankfully remember his dying love, and ſuffering for your ſins. And look on him whom ye have pierced; and here covenant, vow, and reſolve, that ye will pierce and grieve him no more, and my ſoul for yours, ye ſhall not be unworthy communicants: Think with yourſelves, in communicating, that ye hear Chriſt ſaying, "Do this in remembrance of me." O now think on me, your beſt friend in the world, who remembered you in your low eſtate, when there was none to do it. Think on me that came down from my glorious throne, and laid

down my head on a block, for you, a poor rebellious worm. Think on me who paid all your debt, ſuffered death for you, and left you mine inheritance. Think on me that am now abſent from you, but am negotiating your affairs, pleading your cauſe, and preparing your manſion Think on me that am coming quickly again in the clouds to meet you, and take you to my palace, and put you in poſſeſſion of all. O remember me, who am ſtill remembering you, and have engraven you on the palms of my hands, and have you ſtill in my heart and eye. And O when ye thus mind, ſee that it be with grief for, and abhorrence of your ſins, that pierced and ſlew the Lord of life; and with love and thankfulneſs to him that came ſo chearfully to be your ranſomer, "Lo, I come, in the volume of thy book it is written of me; to do thy will I take delight." O bleſſed be he that conſented to the work. O had he refuſed, none other would have accepted, and we had all been ſinking in the ocean of wrath. O bleſs him, bleſs him; O my ſoul, he had no better to give than himſelf and his heart's blood. O ſinner, will that do thee good, thou ſhalt not want a drop of it. O communicants, come, take. Chriſt crucified is now ready for you; all things are ready, come away to the marriage and to the marriage-feaſt. The bridegroom is ready, the ſervants and friends of the bridegroom are ready to attend you, the bleſſing to the feaſt is ready, the marriage-robes are ready, Chriſt's righteouſneſs; the maſter of the feaſt is ready to bid you welcome; yea, the whole proviſion is ready. The Spirit is ready to apply the benefits, a pardon is ready, a laver for ſanctification is ready, the wells of conſolation are ready, our High Prieſt is ready to atone, our advocate is ready to plead, the manſions are ready to receive us, the crown is ready, the angels ready to convey us, all things are ready but your hearts and ſouls. O will ye make ready and come, the Spirit ſaith, Come, the Bride ſaith, Come, Rev. xxii. 17. Come firſt to Chriſt, and then come to the ſacrament. The table of the great God is covered, the water of life is ready, the fountain of life is broke up, the well is open, the ſtone is rolled away, the breaſts of conſolation are drawn out: O for hungering

hungering and thirſting this day. O for many a long piercing look through theſe clouds, that the maſter of the feaſt may come and feed us with the heavenly manna and water of life.—He is the heavenly Pelican that feeds his young ones with his blood, and we are ſtarving ſupplicants, Lord, about thy hand. May we therefore come forward, exerciſing faith and love, that ſo we may be made partakers of Chriſt's broken body and ſhed blood, with all his benefits, to our ſpiritual nouriſhment and growth in grace.

But, my friends, I muſt firſt ſet a rail about the table, that none who have no right to the table and childrens bread, may come near it. And therefore I, in Chriſt's name, my maſter, and the maſter of this feaſt, excommunicate and debar from this holy table, 1. All ſtrangers to God, and enemies to Chriſt, all thoſe who are not content with the way contrived of ſalvation through a Redeemer; all who are not willing to accept of Chriſt as a Prophet, Prieſt and King, and give up themſelves to be ſaved, taught and ruled by him. All who are living in any known ſin, againſt light, and reſolve not to part with it.—Particularly, all Atheiſts, who deny God in heart or life.—All ignorant perſons, who know not God, their loſt ſtate by nature, their need of Chriſt, and what he has done for them.—All prayerleſs perſons, who worſhip not God in their families, nor in ſecret.—Ye who forget Chriſt all the year over, are not fit to remember him at a communion-table.—All who are ſlaves to the world, and put it in God's room.—All who are in compact with the devil, witches, charmers, and all thoſe who deny God's providences, I debar.

2. All worſhippers of images, or thoſe who do invent any other way of worſhip than God has appointed, or approve of corruptions in God's worſhip, ordinances and ſacraments, which Chriſt the great King of his church hath not inſtituted.

3. All blaſphemers and profaners of God's name; all curſers, ſwearers, tearers of God's name, whether in oaths or vain prayers; all who invocate the devil in imprecating againſt themſelves or neighbours, habitual

ſwearers

ſwearers by faith, conſcience, or their ſouls, preſume not to take the bread of God in your polluted lips.—All mockers of religion, or the ſcriptures, all perjurers, covenant-breakers, hypocrites and apoſtates from God, come not near.

4. All open and avowed ſabbath-breakers, who obſtinately continue to do unneceſſary things on this day, walking unneceſſarily in the fields, ſitting and ſtanding in the ſtreets, when ye might be better employed in the church, or your houſes.

5. All perſons diſobedient to lawful magiſtrates, to parents and miniſters; all who diſregard their parents, and give them no reverence, nor maintainance, when they are poor, &c. All parents who take no care of their childrens education, and learn them not to read, pray, &c.

6. All murderers, envious, malicious, and revengeful perſons.

7. All gluttons, drunkards; all adulterers, fornicators, unclean perſons; all who have an immodeſt carriage, who ſpeak obſcene language.

8. All thieves, robbers, oppreſſors, unjuſt perſons, cheaters of their neighbours.

9. All liars, backbiters, and ſlanderers.

10. All thoſe who are not content with the lot God has carved out to them, but grudge at their neighbours proſperity, &c. Any who live in thoſe ſins unrepented of, I debar from the Lord's table.

On the other hand, I, in the ſame name and authority, invite all that are ſincerely willing to part with their ſins, turn their back on the devil and hell, and take on with a new maſter, Jeſus Chriſt, and join in covenant with him. 2. All who are truly ſenſible of their loſt and periſhing ſtate without him, and ſee a burden of ſin and wrath ready to ſink them. O drowning men, take hold of this plank of mercy, and come ſafe to land. All thirſty panting ſouls for Chriſt, that would give all the world for Chriſt, that would rather have an intereſt in his blood, and a blink of his face, than the beſt eſtates or dwellings on earth. All that truly love Chriſt, whoſe ſouls deſires are towards

wards him, and the remembrance of his name, come away. 3. All poor cloudy believers, who have many doubts and fears, come away to your Lord and Saviour. Reach hither your finger with Thomas, fear not ye, for I know ye ſeek Jeſus. 4. All who are groaning under heart-plagues, and ſoul-diſeaſes, come away to the phyſician. All ſhelterleſs ſouls, come away to the ark. All heavy-laden ſouls come to your reſt. All humble beggars come away to the king's feaſt; all that would have more ſtrength of grace, faith, love, repentance, deſires, thankfulneſs. All that would have their ſins and luſts killed. O here is a feaſt and medicine; come to it, for it will prove life to your ſouls, ſtrength to your graces, poiſon to your ſins, and death to your luſts. In a word, all that are heartily willing to take Chriſt for their only Saviour, and bleeding High Prieſt, to ranſom you from hell and wrath, and are willing to give up yourſelves to the bleſſed Son of God, to be ſaved, ruled, and taught by him, and to take Chriſt and his croſs, with a reſolution, that life nor death, ſhall never part him and you. O come, come, lift up faith's hands, and the doors of your ſouls, to let in the King of glory, with the voice of joy and praiſe. O let your hearts ſlighter with deſire and joy, and make him a welcome gueſt.

SPEECHES AT THE TABLES.

SPEECH I.

YOU have ſeen our commiſſion and warrant, and we are come to our Redeemer's table; bread and wine are now ſet before us: but before they can be made uſe of, they muſt be ſolemnly ſet apart, and conſecrate by prayer and thankſgiving, as our Saviour did. And that we may hold cloſe to the inſtitution, we, after our Saviour's example, firſt take the bread. And now let us join in our addreſs to the king of heaven for the bleſſing thereon.

" Glorious

" Glorious Jehovah, we do here own ourſelves, by Adam's fall, to be ſunk in ſin, and miſerable heirs of wrath, ſlaves to Satan, and enemies to thee. Mountains of guilt and wrath lay heavy on us, the devils were waiting and hell gaping for us, and none could help us in our miſery: Yea, we have ſtill been going on in rebellion againſt thee ſince we were born, ſo that the hotteſt place in hell is our due: We have forfeited all happineſs and favour: But glory to free grace and redeeming love, that though we have deſtroyed ourſelves, in thee is our help; that God has found out a way for ſatisfying juſtice, and ſaving ſinners, by the incarnation and death of his dear Son. Glory to God the Son, for undertaking to be our ſurety, and to leave his throne, to wade through a ſea of wrath, a ſea of blood, a ſea of ſufferings, yea, through hell, to ſave us from periſhing. O the height, O the depth, breadth and length of the love of Chriſt, which paſſeth all knowledge. Glory to God, that hath both ſent the news and offer of this glorious ſalvation to us, and by this ſacrament hath ſet his bow in the clouds, as a token he will not drown us in the ſea of wrath. O what would damned ſouls and fallen angels give for ſuch a day as we have? Thou art raining manna on us, while thou art raining fire and brimſtone on them. Glory to thee this day, that we are not among Pagans on earth, or the damned in hell. What ſhall we render to thee, O Lord, for all thy benefits? O Lord, we do here profeſs before heaven and earth, angels and men, the hearty acquieſcence of our ſouls in this wiſe and noble contrivance of redemption, and look to be ſaved by no other name than that of Jeſus. Lord, we are content to take him as our Surety and Saviour, as offered; and to give up ourſelves to him Lord, come here and ſeal the covenant with us, poor loſt ſinners, and backſliding wretches. Lord, come to thy own table and bleſs our proviſion. Sanctify theſe elements of bread and wine, (which thou took, bleſſed, and brake, and diſtributed to thy diſciples) that they may be the ſymbols of thy body and blood. O that we, in receiving them, may partake of Chriſt's body and blood, and ſhare

in

l all his benefits. Lord, ſtamp and conſecrate theſe reatures of bread and wine, that they may be the means f conveying life and ſalvation to our ſouls. Lord, grant hat this ordinance may be a glaſs to let us ſee the evil f ſin, the terribleneſs of divine wrath, and the love of Chriſt, and the worth of our ſouls. Lord, let it be a nock to waken the ſleepy, a ſpur to quicken the ſe- ure, a cordial to revive the faint, and food to ſtrength- n the weak, phyſic to cure the ſick, and a plaiſter to eal the wounded. Lord, bleſs the ordinance, and let vondrous changes be made on all: Let here the emp- y ſoul be filled, the ſtarving creature fed, the poor eggar enriched, the hard heart ſoftened, the cold heart nflamed, the dead ſoul quickened, the paralytic hand ured, the blind eye enlightened, the thirſty heart ſatis- ied, the feeble knees ſtrengthened, the ſtraitened heart nlarged, the wandering heart fixed, the creeping de- ires elevated, the cloudy ſoul brightened, and the doubt- ing ſoul reſolved. Lord, let it be a bleſſed meal, let it prove life to our ſouls, death to our ſins, ſtrength to our graces, and poiſon to our luſts. Let here the ſmoaking flax be kindled into a flame, and the bruiſed reed find ſupport. Let our ſouls be hereby fortified and prepar- ed for trials and ſufferings for Chriſt. Let us be fitted and prepared for paſſing through the valley of the ſha- dow of death. Lord, let us meet with Chriſt in this ordinance, otherwiſe it will be a heartleſs feaſt. O there will be no life among us, unleſs the Lord of life be preſent. Lord, what better will we be than a com- pany of dead carcaſes about thy table without thee? Lord, come into our hearts, King of glory come in. We here throw out of doors all the nails, thorns, gall, and vinegar, that afflicted Chriſt. Lord, come in, and make a rid houſe, room for thyſelf. Had we ten thouſand hearts, they were all too little. Lord, help us to plead the body and blood of Chriſt, with thee. Lord, we are undone if thou mark iniquity, thou mayſt juſtly ſend us from thy table to hell, or pour out a flood of curſes upon us. Lord, we have no ſcreen but Chriſt; we of- fer Chriſt to thee, and preſent thy beloved Son in whom thou art well pleaſed. O Lord, how ſhall ſuch wretches

as we dare to approach this holy table? We are dogs, how ſhall we preſume to take the childrens bread? We have been feeding on huſks with the ſwine, how ſhall we preſume to take the ſpiritual manna, this food of angels? We have trampled theſe pearls under our feet, and yet are they in our offer. O Lord, our fearful guiltineſs makes us tremble to come, and yet it alſo makes us not dare to ſtay away; for whither ſhall the ſick come but to the phyſician, who has promiſed, that him that cometh, (be who he will) thou wilt in nowiſe caſt out? But, Lord, who ſo leprous and polluted as we? O will Chriſt come and feaſt with the like of us? Lord, we are not worthy or fit that thou ſhouldſt come under the roof of the houſe of our hearts, it is ſo ſhattered, ruinous, and defiled. Thou haſt not a fit place with us to lay thy head. But O thou, who didſt not diſdain to ly in a manger among beaſts, and to be entertained in the houſe of Simeon the leper, Lord, come into our ſouls, and there repair and prepare an upper-room for thyſelf, that we may keep the paſſover with thee. Speak the word, and thy ſervants hearts ſhall be healed, cleanſed, and made lively, ſoft, and pliable. Lord, clothe all the gueſts with the wedding garment, and let them be accepted, that they do not eat and drink their own damnation, but that our pardon may be ſealed, our weakneſs repaired, our wants ſupplied, our corruptions ſubdued, and our ſouls ſo inſeparably united to thee, that neither temptations nor death may ever be able to diſſolve the union. Lord, grant that in theſe holy myſteries we may not only commemorate, but effectually receive Chriſt and all his benefits. O let Chriſt's infinite love in dying on a croſs for us, kindle in our frozen hearts that ſacred fire of love to him, that no waters may quench, no floods drown it, and ſuch as may burn up all our luſts and idols.

SPEECH II.

O COMMUNICANTS, I would aſk, Where are you? *Anſ.* At the table of the Lord. *Queſt.* What are you come for? what is your errand? O forget not this

this. Are you come to ſubſcribe and ſeal a marriage-covenant with Chriſt, before the glorious Trinity and elect angels? Are ye come to join hands with him? O remember then, ye are juſt now upon the moſt awful and ſolemn tranſaction that ever paſſed betwixt God and the creature. And if ever you was in a concerned frame, now ſhould be the time of it. Eternity depends on what ye are doing. O be as ſerious as if ye were juſt going to death and judgment; as if the trumpet were ſounding, and your heart-ſtrings breaking. O what would ye do, if God ſhould cry from heaven juſt now, Riſe, man or woman, come before my tribunal, and get your ſentence? O what would ye do? Would not tears run down? Would not your groans pierce heaven? Would ye not ſay, Now if I want Chriſt's friendſhip, his blood to plead, I am loſt and undone for ever? If I want faith, if I get not a ſprinkling of Chriſt's blood for my pardon and paying my debt, I muſt preſently go with the damned and devils, and be barred up in hell's priſon. In ſuch a caſe what would be the ſin ye would moſt bitterly bewail? would it be long ſlighting of Chriſt, giving the world his room, your forgetting eternity, and praying ſo ſeldom, and ſo formally? What mercy would you beg from God? Would it not be faith, an intereſt in Chriſt, pardon, evidence of grace, aſſurance of his love, a title to the kingdom? O would ye not cry, O that God would pardon me, and tell me that he hath pardoned my ſins? O that he would take me into his covenant, and tell me, that he is my covenanted God? O mourn and cry with the ſame earneſtneſs now as if you were immediately to paſs into eternity. Or what would ye do if God ſhould cry, I will ſtrike down every unworthy communicant, with the bread in his mouth and the cup in his hand? I will make them monuments of my wrath where they ſit. Would not every one cry, Lord forbid I be the perſon? God ſave me from communicating unworthily. O ſirs, if your hearts be dead, dull, and formal? if they be hard, carnal, wandering, filled with luſts, the nails that pierced Chriſt, ye will be unworthy, and ſo be guilty of Chriſt's blood, and eat

and drink damnation. O ſay ye, How ſhall I be a worthy communicant? O cry to your graces, "Awake, O north wind, and come thou ſouth, blow upon my garden, &c. Are your graces awake, are your hearts flaming with love? Are the arms of faith ſtretched wide out to claſp hard and faſt about a crucified Redeemer? and are you willing and ready to throw yourſelves into his open bleeding arms? Are you clear to make and cloſe the bargain, to give and receive; and ſay, "My beloved is mine and I am his?" Let us put heaven's broad ſeal to the contract, before heaven and earth, angels and men, witneſſing the ſame.

Bread given. Believing ſoul, I now deliver to thee the body of Chriſt; O now receive a broken Chriſt, and apply him by faith. Behold his wounds opened, and deep clefts made in the rock of our ſalvation, to hide and ſhelter a purſued trembling dove, that had no place for the ſole of her foot, either in heaven or earth, to reſt upon. O poor dove, come into the ark, that the floods down thee not: Mercy has opened a window in the ſide of the ark, and is putting out a hand to pull thee in. O ſtay not out now, leſt a wave of vengeance waſh you from the ſides thereof, and ye plunge in hell for ever.

Cup given. O ſee as the fountain runs, and follows poor ſinners. O are ye not deſirous to be bathed therein? O have ye no pollutions, no plagues, ſoul-diſeaſes? Is there no blind or cripple here? weak hands, or feeble knees; no cold or hard hearts? Is there any doubting ſinner here? O come, drink and bathe, and be made whole: Thou haſt now a cure for all thy diſeaſes and wants. O it is your own fault if ye miſs a cure. O will ye not claſp about the Phyſician, when he is within reach of you; you will perhaps never be ſo near him again; hold faſt grips, and quit him not: tell him all that ails you; table all your complaints before him: put up your requeſts: have ye no luſts that ye would have killed? no weak grace to be ſtrengthened? Your King will not deny you any thing. Deep calleth unto deep, the depth of our miſery for the depth of thy mercy. O now, communicants, ye have dedicated yourſelves to the Lord; ye are now conſecrate, as well as the elements were; ye are conſecrate by

Chriſt's

Chriſt's body and blood, Chriſt has now taken infeftment of your ſoul and body, as his conſecrated temple, for his ſervice and reſidence. O keep his temple clean. You know how Solomon conſecrated the temple of Jeruſalem. Think with yourſelves, what if Solomon, after his ſolemn prayer, and God's taking infeftment of it by the bright cloud, had driven in a herd of ſwine? O how provoking would this have been? So it is, if ye bring a herd of ſwine, devils and luſts into Chriſt's temple. O watch againſt temptations; ye will meet with many, but may God's grace be ſufficient for you.

SPEECH III.

O Communicants, what brings you here? What came ye forth for to ſee? I ſuppoſe, ſome will anſwer with the Greeks that came up to worſhip at the temple, John xii. 21. "We would ſee Jeſus." 'Tis a good errand, I make you ſincerely welcome. I give you an anſwer in Pilate's words, John xix. 5. "Behold the man." O here a glaſs to let you ſee him. O behold a crucified Jeſus, buffeted, ſcourged Jeſus, a bleeding, wounded Jeſus; ſee him ſmitten and bruiſed for your iniquities. Behold the great gaſh and wide breach God made in his ſoul, and poured in a whole ocean of wrath upon him. He prays once, he prayed again, he prays a third time, 'till covered all over with his own blood in the garden. But for all this he muſt die; his enemies apprehend him, ſcourge him with iron chains, pierce his temples with thorns, bind a heavy croſs upon his back; he bears till his ſtrength is ſpent, and he faints under the burden of it, and another muſt help. O wonderful! he that upholds the univerſe, ſtrengthens his people, overcomes his enemies, and doth valiantly, is now become ſo weak! O communicants, mourn and weep bitterly for the heavy croſs ye laid on his back; your ſins were the curſed load and dead weight. O behold how he bears till he faints, and at length muſt bow his head and give up the ghoſt. The ſtorm was great, and this tall cedar muſt fall. Why? God broke him with breach upon breach, with

one

one wave upon the back of another, 'till the whole ſea billows of his wrath went over him; and your Lord was ſo mindful of you, O believing communicants, he would leave nothing for you to ſuffer. Had there been but one drop left in the cup for you, it would have poiſoned and deſtroyed you all. O behold the man, this living and lovely Jeſus.—I doubt not but there are ſeveral ſorts of eyes here: 1. Some carnal eyes, like the Jews, who beheld him, reviled and cried, crucify him. Some like Herod and his men of war, who deſired to ſee Chriſt; but when they ſaw him, they vilify and ſet him at nought. So I fear ſome of you think nothing of Chriſt when you ſee him, and are ſaying as Iſaiah liii. You ſee no beauty in him why he ſhould be deſired. O, ſee ye no love nor lovelineſs in Chriſt? then you ſhould not be here; ye are unfit gueſts. 2. There are eyes of faith that ſome have opened to ſee his beauty and lovelineſs and their eye affects their heart, their ſouls are full of love and deſire to him; ye are welcome ones. O behold him with an eye of faith; and there are many things ye may ſee in him; ye may ſee a flame of love to ſinners in his breaſt. I remember it was a very pleaſant reflection the Jews had on Chriſt's carriage at Lazarus's ſepulchre, "He wept." And O, ſay they, "Behold how he loved him." Chriſt's tears were a ſign of his love; and if it be ſo, how much more is the ſhedding his heart's blood, a ſign of his love: O, may we not cry, behold how he loved us, in taking his body and blood to quench the raging flames that would devour us? O do ye ſee his heart panting with love, and his affection ſtreaming out in blood? and are ye wondering, prizing, loving and adoring him for it, and ſaying, "Whom have I in heaven but thee?" Then this feaſt is appointed for you, and ſo receive Chriſt and all his purchaſe.

Bread given.—Now take hold of the covenant and embrace Chriſt in it. Accept of a bruiſed Lord, a bruiſed friend: open your hearts to him, as he opened his ſide to you. O keep him not at the door now, when he knocks with his nailed hands, and his croſs upon his back, and ſaying to you, look to my hands, my head,

head, my feet; look to my wounded body and bruiſed ſoul; look to my bowels laid open; look into my panting heart; look what juſtice hath done, what thy ſins and the devil have done; look what the Romans, Jews, and bloody butchers have done; look what my own diſciples have done, one betrayed me, another denied me, and all the reſt forſook me. And O, wilt thou not give me harbour in thy heart, when I am thus uſed for thee?

Cup given.—Will you ſee his blood ſhed? You are now upon mount Calvary, at the foot of the croſs, near the wounds: He is ſaying "Pray, believing ſoul, reach hither thy hand, feel the prints of the nails; yea, thruſt into my pierced ſide, and feel my warm bleeding heart, and ſee if I love you not." Do it, and cry out with Thomas, "my Lord and my God;" and with Paul, "This is Chriſt, the Son of God, who loved me, and gave himſelf for me." O how ſhall I expreſs my love to thee; O angels and ſaints bleſs him. O, if ye now get faith's ſight of him, there is another eye wherewith ye ſhall behold the man ere long, an eye of immediate viſion. Thus the angels and ſaints ſee him, even as he is. O believer, it doth not appear now what he is; but ye ſhall one day ſee him as he is, and how mightily ſurpriſed will ye be with the ſight? Ye will ſay, as the Queen of Sheba ſaid of Solomon, "The half was not told me when in my own country." O long for this ſight, and now live and walk as thoſe who are daily looking for the coming of the Lord, and improve the preſent view for ſtrengthening grace, and nouriſhing your ſoul. Elijah is twice wakened to take a double meal; ſo ſhould you feed plentifully, ye know not what a journey ye have, and what ſtorms ye muſt meet with; ye know not but the wind may blow to winnow the corn, and blow away the chaff. O flee to covenanted grace, to uphold and ſtrengthen you in your pilgrimage through this wilderneſs, to the heavenly Canaan above, where the weary are at reſt, and the wicked ceaſe from troubling the juſt.

SPEECH

SPEECH IV.

O Communicant, you are ſet down at the table of God, mind the place where you are is holy; O do as Moſes did, when he ſaw the buſh burning, Exod. iii. 3. Turn aſide and ſee this great ſight, ye cannot ſee a greater. See the rock of your ſalvation ſmitten by the rod of juſtice; behold the ſpear piercing into his heart. O rock of ages, what made thee to rent and cleave ſo? O brightneſs of thy Father's glory, who hath thus disfigured thee? Alas! my ſins are the tormentors, my pride, covetouſneſs, malice, lying, ſwearing, &c. When he was ſmitten, it was I ſhould have been pierced. Alas! for my hard heart and dry eyes, ſhall the rocks rent, and not I? I, the guilty criminal that ſhould have ſuffered all! And ſhall I ſee my Saviour ſmitten, and not mourn? Shall I ſee his heart ſtreaming with blood, and my eyes not ſtream with tears? O curſed ſin! and O hard heart! that will not break nor kindle into a flame of love to Chriſt. O take a view of what he has done; he has quenched the flames of hell for you, ſtopt the lion's mouth, pulled out the ſerpent's ſting, ſilenced the claim of the law, paid your debt, delivered you out of priſon. O ſee that promiſe made by Jehovah to the Mediator, Zech. ix. 11. "As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit wherein is no water. This promiſe is accompliſhed on all the elect who believe. O communicant, do you think this promiſe is yet accompliſhed in you or not? Have you got the blood of the covenant applied to you, to draw you out of the pit, which is a ſtate of nature, wrath and damnation? O, if ye be not drawn out, if ye have not laid hold on the Lord of free grace, and on the blood of the covenant, ye are not fit to be here. O, but ſay ye, How ſhall we know if we be theſe priſoners that are brought out of the pit? 1. Waſt thou ever a priſoner in thy own eyes? Did you ever feel your bonds, and was weary of your ſlavery? 2. Did you ever experience a ſtrong power, determining you to ſhake off the yoke of ſin, and take on Chriſt's yoke? 3. Did

ye ever give longing looks to Chriſt through
ſon-gates for relief? Did you cry, Who will
me? 4. Is your deliverance precious to you?
highly value the blood of ſprinkling, that has
the priſon-doors? 5. Did you ever embrace
hold on your deliverer by the arms of faith?
d you ever devote yourſelves to him and his ſer-
obedience, upon the looſing of your bonds?
cxvi. 16, 17. 7. Do ye ſing the praiſes of
liverer? 8. Are ye willing to ſuffer outward
and bondage for him? 9. Do ye long for an
nd complete deliverance from captivity?

SPEECH V.

)MMUNICANTS, bleſs God that has ſet you
his table; bleſs him for a covenant of grace,
s him for this ſeal of it. O be glad and rejoice
e rainbow in the clouds, which was a ſign of
nant and promiſe to ſecure the world againſt a
ive deluge. O ſhall we not joy to ſee the ſign
confirming his covenant? If it ſtill rained, and
w never appeared, we might have reaſon to
o if we never ſaw this ordinance and ſeal, we
ave reaſon to be afraid. Well, you ſee God
g to keep covenant, there is the rainbow ap-
, are you willing to enter into covenant, or renew
t, and take hold of the Mediator and Surety
Are your ſouls burning with deſire to ſeal the
t, and to get Chriſt in your arms, like old Si-
What hinders our concluding this bargain?
ɜ communicants, this is the day of your eſpou-
he Lord Jeſus; now are ye to join hands, and
arried to him. O happy day! O ſtretch out
l of faith to him, and ſay, Even ſo I take him,
ord and my God. My beloved is mine and I
O let the marriage knot be caſt ſure, that
ay not diſſolve it. O the Bridegroom is ready,
ting for your hearty conſent, and if ye grant it,
e a day of the gladneſs of his heart; yea there
gladneſs in heaven for it. I hope there are

ſome ſinners ſaying with Rebekah, when they called her to know her mind, with reſpect to her matching with Iſaac, Gen. xxiv. 58. "And they called, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go." If ye be willing to go with him, then he is willing to take you: and in token of his willingneſs and faithfulneſs, here he has ſent you his ſeal from heaven, whereon is written LOVE. Come, take the ſeal, and Chriſt with it.

Bread given. Heaven and earth, angels and men, are witneſſes, the ſubſcribers to this marriage-contract, and ſealing this bargain. O, with this bread receive a broken Chriſt, and open your hearts to your bruiſed friend, that met with all this for you. O here is brave food, excellent nouriſhment; here bread that ſtrengthens man's heart. Bread is called the ſtaff of bread: This is indeed the ſtaff of bread; a ſtaff that ſupports you, a ſtaff that will defend you, a ſtaff that will beat your enemies, if eaten by faith; it will be life to your ſouls, and poiſon to your luſts; yea, it will rout them, and put them all to flight. Cry with theſe, John vi. 34. "Lord, evermore give us this bread." I mind a ſtrange dream that one of the Midianitiſh hoſt had, Judg. vii. 13. when God was coming on them, "Behold a cake of barley bread came tumbling into the hoſt of Midian, and ſmote a tent." Strange! a piece of bread overturn a tent! Lo! hear this dream interpreted in this ſacrament; here a piece of bread, if eaten by faith, that will tumble into the hoſt of thy enemies, ſtrike down all their tents, and put them to flight. Surely a ſight by faith of Chriſt's body, pierced and nailed by ſin, will turn a believer's heart againſt it; Let ſin flatter as it will, he will never forget what it has done to his dear Saviour. O believers, will ye have any further evidence of Chriſt's love? Well, here is his blood. "In like manner, after ſupper, he took the cup, ſaying, This cup is the New Teſtament in my blood, drink ye all of it."

Cup given. O behold the water of life run and follows poor ſinners. O believers, come and drink, and live for evermore. O, is not this a rare feaſt? Be buſy

buſy while you have it. O now be applying Chriſt's blood for ſtrengthening weak graces, killing ſtrong luſts, curing diſeaſes, removing plagues. Ye have a wilderneſs to go through, and know not what trials are before you. Would you have ſtrength for your journey, and preparation for your ſuffering and trials; O here you may have it. Here is food more ſubſtantial, durable and nouriſhing, than Elijah's cake baken on the coals, and his cruſe of water, who went in the ſtrength of it forty days and forty nights, [illegible] came to Horeb the mount of God; of which, ſee 1 Kings, xix. 6, 8. Elijah was twice wakened there to take a double meal. So ſhould ye feed plentifully; ye know not if ever ye get another feaſt like this, till ye come to the mount of God above; and ye know not what winds and ſtorms may blow by the way. A feaſt time is a time of granting requeſts. Have ye nothing to table before Chriſt at this feaſt? See what Ahaſuerus ſaid to Eſther at the banquet of wine, Eſth. v. 3. "What wilt thou, Queen Eſther? and what is thy requeſt, it ſhall be given thee?" Have ye no luſt to kill, nor grace to cheriſh. O table your complaints, your ails, before Chriſt. Seek a caſt of grace for your own friends, and a caſt of power to this corner of the land, and relief to the poor churches abroad, that want ſuch a covered table. Mind the afflictions of Joſeph: O put up a groan for Zion, "Lord, wilt thou yet ariſe, and have mercy on Zion, pity her rubbiſh, favour her ſtones."

O young communicants, mind what ye have been doing; ye have ratified your baptiſmal vows; ye are Chriſtians by your own conſent. It has been put to your own choice whom ye will ſerve. And ye have ſaid, Nay, but we will ſerve the Lord. Ye have given up your names to Chriſt, and liſted yourſelves under his banner. O it is a ſweet banner, a love banner. O deſert not your captain, draw not back. Tell ſatan and ſin, when they tempt you, that ye have changed maſters; ye are no more what ye was, ye have opened your mouth to the Lord, and ye can't go back. Ye cannot ſwear, get drunk, lie, break the Sabbath, neglect

prayer. No, that is the devil's drudgery, ye have chosen a new master. O communicants, ye have the sweetest work, the greatest wages, and the best of masters. O lean on his strength, and plead for covenanted grace to bear you up through the wilderness, that at last you may enter into the promised land, and receive the reward of inheritance.

SPEECH VI.

CHRIST has undertaken a long journey to purchase salvation to you, dear hath it cost him, and now hath he brought it to your door. Can ye refuse him? O is he knocking at my door? 1. Whose door is it? That of a poor nasty beggar, as full of filthy ulcers and boils as Lazarus's body was, whose sores the dogs licked, or Job's body, when he sat in ashes, and scraped himself. O is he come to his mortal enemy, who hates him, and has lodged traitors in his room? yea, a mean creature, a worm, a moth, a grashopper, worth nothing, and worse than nothing; poor, deformed, hated of all, rebels, and Satan's slaves?

2. Who is it that stands and knocks? The King of glory, the Sun of righteousness, and brightness of his Father's glory, who is infinitely happy, self-sufficient, and needs us not; has all power in heaven and earth, has the keys of hell and death, in comparison of whom the sun is a lump of darkness, the heavens are but a span, and the inhabitants are but as grashoppers A word, a look from him, could send us to nothing or hell.

3. What doth he offer? He offers his precious blood, —his blood that is more than crowns,—his blood, and all the purchase of it. It answers all thy complaints and grievances. Is wrath kindled against thee? My blood shall quench it. Is justice incensed? My blood shall pacify it. Is heaven shut against thee? My blood shall open it. Is conscience a terror to thee? My blood shall sprinkle and speak peace to it. Feareſt thou any thing? My blood shall secure thee. Wanteſt thou any thing? My blood shall procure it for thee. Yea, if his blood be not enough, he offers himself to thee,

thee, and that is more than ten thouſand worlds, to be thine in covenant,—thy God, thy Friend, thy huſband, thy Jeſus, thy Saviour, thy Chriſt, thy King, thy Prince, thy Phyſician, thy ſhepherd, thy Captain, thy Cautioner, thine Advocate. Art thou poor? The Owner of heaven and earth will enrich thee. Art thou deſpicable? The King of glory will be thine to honour thee. Art thou deformed? The Son of righteouſneſs will be thine to beautify thee. Art thou diſtreſſed? He will be thy Redeemer to relieve thee. Art thou weak? The Lord of hoſts will be thine to ſtrengthen thee. Art thou diſeaſed? The great Phyſician will be thine to cure thee. Art thou diſconſolate? The God of all conſolation will be thine to comfort thee. Art thou in darkneſs? The bright Morning Star will be thine to enlighten thee. Art thou miſerable? The fountain of bliſs will be thine to make thee happy. Art thou dead? The fountain of life will enliven thee. Thou ſhalt not only be his ſervant, but his ſon; not only ſit at his table, but ſit on his throne.

4. How offers he himſelf? With great patience and long-ſuffering. Some ſhift him, and others deny him, and yet he ſtands and knocks. How wonderful! he that has a throne of glory to ſit on, to ſtand at your door; he, to whom angels and ſaints bow their knees, and caſt down their crowns; to ſtand at your door, and you ſitting in Satan's ſeat, yea lying in the boſom of your luſts, and ſleeping ſecurely in the ways of ſin: —yea, ſtanding without, while luſts and Chriſt's enemies are welcomed in:—ſtanding at the door, while Satan has the beſt room:—yea, ſtanding after many repulſes and affronts, till his locks be wet with dew:— Wonder at Chriſt's patience, that he fires not the houſe about your ears! 1 Mind, he is ſtanding on his feet, reeady to depart. 2. He is ſtanding with great compaſſion. He lift up his voice and wept over obſtinate Jeruſalem, bewailing their unkindneſs to him, and cruelty to their own ſouls, Luke xix. 41. O if one ſhould have aſked Chriſt, as he did the woman, John xx. 15. "Bleſſed Lord, what ſeekeſt thou? why weepeſt thou?" He might poſſibly have anſwered, "I ſeek not myſelf,

I weep

I weep not for myſelf, I ſhall be infinitely and eternally glorious, though ſinners be not gathered;—but this is my grief, that ſinners will rather caſt themſelves into hell than into my arms, and rather part with me than part with their luſts; it is bitter to me, becauſe I ſee it will be more bitter to them in the end. I weep, becauſe it will coſt them weeping and gnaſhing of teeth for ever." 3. He offers importunately, and ſtoops (as it were) on his knee, to beſeech and intreat them to accept of pardon, ſalvation and happineſs, 2 Cor. v. 20. He repeats his intreaties, Luke xiii. 54. "How often would I have gathered thy children, and ye would not?" He is loth finally to give us up, he knows not how to do it, Hoſ. xi. 8 "How ſhall I give thee up Ephraim? How ſhall I deliver thee Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? Mine heart is turned within me, my repentings are kindled together."

5. Conſider the danger of not opening to Chriſt: 1. Till then ye are ſhut up in darkneſs, the next room to hell. 2. Till then the heart is in poſſeſſion of Satan. 3. The wrath of God is ſhut in, the houſe is on fire, and Chriſt ſhut out, who only can quench it. 4. If you open not to Chriſt now, he will ſhut you out hereafter.

6. Conſider the advantage of opening to Chriſt. He will come in, for what end? 1. To marry thee. 2. To expreſs his love to thee. 3. To ſhine in the ſoul; the ſoul is but a dark dungeon, while Chriſt is ſhut out. 4. To adorn the ſoul; lothſome is thy ſoul while Chriſt is ſhut out. 5. To enrich the ſoul; Chriſt comes not empty handed; for "length of days is in his right hand, and in his left hand riches and honour," Prov. iii. 16. He would come in to pour out his treaſures into the ſinner's boſom; and his treaſures are better than riches, and all the things that may be deſired, are not to be compared to them. 6. To reign in the ſoul to erect his throne there, and expel the tyrants who have ſo long oppreſſed the ſoul with cruel bondage. 7. To abide there, and dwell with thee for ever. 8. To feaſt with thee; and behold he brings his entertainment along with him.

7. Conſider

7. Conſider what a feaſt it is that Chriſt provides for his gueſts; it is not ordinary fare, it is not only ſatisfying, but begets ſtomach; it not only preſerves life where it is, but begets it where it is not; it is hidden manna, angels food, bread from heaven, even the fruit of the tree of life, that grows in midſt of the paradiſe of God. This tree is himſelf, he that eats of it ſhall never die ſpiritually nor eternally. He is alſo the water of life, if ye get but a drop of it, it ſhall prove an everlaſting ſpring in your ſoul, you need not thirſt after creature comforts nor carnal refreſhments. You ſhall get the grapes of Canaan, the fruits that grow in the land of promiſe. Behold cluſters of theſe grapes at this table. Indeed they are hidden manna to natural perſons, ſtrangers intermeddle not with their joy, Rev. ii. 17. Here the earneſt of the Spirit, the peace of God, the riches of aſſurance, that joy that is unſpeakable and full of glory, the hidden manna and water of life; and theſe enjoyments differ but in degree from heaven. You are now ſet at the table with Chriſt. O what ſaith Mephiboſheth of ſuch a Saviour, 2 Sam. 9. 8. "And he bowed himſelf and ſaid, What is thy ſervant, that thou ſhouldſt look on ſuch a dead dog as I am?" O what bleſt intimacy and familiarity does Chriſt allow his people, like his beloved diſciple, John xv. 23. You may lay your head in Chriſt's boſom.

8. Make Chriſt welcome into your ſoul, rejoice in him, as Hannah did, 1 Sam. xi. 1. "Mine heart rejoiceth in the Lord, mine horn is exalted in the Lord, my mouth is enlarged over mine enemies, becauſe I rejoice in thy ſalvation." O entertain Chriſt with that which he loves, 1. With a humble heart. O theſe that are vile in their own eyes, ſhall be exalted. 2. With a broken heart; a heart broken from ſin, and broke for ſin, a heart that melts and bleeds, when it remembers how it has wounded and diſhonoured Chriſt. A heart ſtony, inſenſible, and hard againſt the word, is an abomination to God. 3. With a loving heart. 4. With a ſincere heart, Pſal. li. 6. Chriſt loves not a divided heart.

9. Let him have good attendance, be not careleſs nor diſreſpectful

diſreſpectful of him, depart not from his preſence, wander not after others, let him always have your company, leſt he depart from you. Let your mind be with him, your thoughts be of him, your inclinations towards him, your affections on him, as the moſt lovely, deſireable, and delightful object. Walk with him in your daily converſe, and entertain ſweet thoughts of ſweet Jeſus. O give him your heart.

O communicants, ye are to ſay, I am the Lord's, and to ſubſcribe this with your hand. O ſee that ye put on Chriſt. O that God would give commiſſion now to take off your filthy garments, and give you change of raiment. Are ye returning prodigals, that were once loſt, and now are found? O then the beſt robe will be brought forth to you. O there is great entertainment here, not only the wedding garment, but the fatted calf killed; alſo a ring to your finger, which is the manifeſtation of his love; he will put it on your finger, and ye may look to it when he is abſent from you. Not only ſo, but there are ſhoes brought forth, the preparation of the goſpel of peace, ye know not what rough ſteps ye have to go through; and not only ſo, but you ſhall have the whole armour of God, the girdle of truth, the breaſt-plate of righteouſneſs, the ſhield of faith, the helmet of ſalvation, and the ſword of the Spirit, that ye may be able to ſtand in the evil day, and quench all the fiery darts of the wicked.

SPEECH VII.

O Communicant, thou art now come to the communion-table, I would aſk thee, Haſt thou a communion frame? And you will readily ſay, what is that frame? I anſwer, 1. It is a humble frame. 2. A wondering frame. 3. A believing frame, aſſenting to the truth of the goſpel, looking to Chriſt crucified for healing, fleeing to Chriſt's wounds for ſhelter, waſhing in his blood for cleanſing, pleading his blood for pardon, and ſitting down under his ſhadow. 4. A mourning penitential frame, for piercing Chriſt by your ſins, and eſpecially thoſe againſt light. 5. A covenanting frame

frame, firmly reſolving to take hold of the covenant of free grace. *Queſt.* What is a true covenanting frame? *Anſ.* 1. Are ye grieved for long diſtance and eſtrangement from Chriſt, and for long ſlighting his calls and offers, and for preferring ſatan's drudgery to Chriſt's ſervice? 2. Have ye got a diſcovery of your ſinking periſhing ſtate, while on the bottom of the covenant of works, and reſting on ſelf-righteouſneſs; and ſeen an abſolute need of a borrowed righteouſneſs; and that this is the only foundation of your hope? Have ye fled from the one bottom to the other? 3. Are ye ſenſible of your treacherous dealing in the matter of your baptiſmal covenant; and that ye have left Chriſt's colours, and gone over to the devil's camp? 4. Are ye now come to an open rupture with all God's enemies? 5. Do ye now accept of Chriſt in all his offices? Do ye accept of the propitiation and atonement ſet forth, as the only ground of your juſtification, pardon and acceptance? 6. Do ye come to give up yourſelves to the Lord, all that you are and have? 7. Are ye come to engage in Chriſt's ſtrength, to walk in newneſs of life all your days? Well, if this be the diſpoſition of your ſoul, you may aſſure yourſelf that you are coming to the table of Lord in a right covenanting frame.

I put it to thy choice, O communicant, O young man, young woman, as Joſhua did to the children of Iſrael, "Chuſe you this day whom you will ſerve." Chuſe ye whom ye will take for your maſter, Chriſt or the devil, and whoſe diſciples ye will be. Both are courting your hearts, which of them will ye yield to? Lay your hands to your hearts, and conſider whether you will grant Chriſt's or the devil's deſire? Whether ſhall the devil have you, ſoul and body, to all eternity; or ſhall Chriſt have you? O, are there any here ſo fooliſh or mad, as to halt betwixt two opinions in this caſe? Any ſo mad as to ſtand in doubt, or heſitate whether to dwell with Chriſt or the devil for ever? whether to ſing hallelujahs to the Lamb, or roar with the devils for ever? Now Michael and his angels, and the dragon and his angels, are fighting about your hearts. A cunning devil is holding, and a dying Sa-

viour is drawing. Which of them do you incline t
The eyes of God and Chriſt are on you, the eyes
men and angles are on you, to ſee what will be t
iſſue. O precious ſouls, never dying ſouls, I ſumm
you to yield up to Chriſt; open the doors, lift up t
gates of your hearts to the King of Glory, who is r
dy to enter; open your mouths wide, and Chriſt
ready to fill them.

SPEECH *after the* TABLES.

I SHALL addreſs myſelf to ſeveral ſorts of perſo
1. To thoſe who have ſlighted the ordinance, a
Chriſt's dying charge. Conſider what ye have d
ye have ſlighted the blood of ſprinkling, and deſpi
the richeſt and choiceſt feaſt in the world; ye ha
been a grief to Chriſt's heart, and ye have given h
cauſe to lament over you, as over poor Jeruſalem, Lu
xix. 41. You have loſt an excellent opportunity.
may be you will never ſee another communion ag
nor never get another call or knock like this ag
And ye may fear he paſs that ſentence on you, H
iv. 17. "Ephraim is joined to his idols, let him
lone—He that is filthy let him be filthy ſtill;" and t
he ſay unto you, as to his drowſy diſciples, "Sleep o
The goſpel ſhall enter into your ear, but never i
your heart. Well, you have ſitten this call, but th
is another call you ſhall not be able to ſit. O, but
ſome, we are not prepared for it. *Anſ.* Neither
ye prepared for dying; and will ye wilfully go on
ſin, and make your ſin your excuſe? O, ſay they,
dangerous to come unworthily. But is there no d
ger in ſtaying away? Conſider that threatening, Ze
xiv. 16. 17. 18. 19. againſt contemners of the fe
of tabernacles, that is, goſpel-feaſts.

2. To thoſe who, I fear, have been profaning t
ordinance, and wounding Chriſt, by unworthy co
municating; who have been pretending to join in cove
nan

nant with God, while they are faſt in league with the devil and the world. O your guilt is greater than ever it was, you have added this to the former, you have been drawing down more plagues on your head. O mourn and repent for piercing Chriſt. Can ye weep for the loſs of worldly goods and enjoyments, and not weep for the loſs of your ſoul, and your Saviour? O, flee ſtraight to that blood which ye ſhed, and plead mercy for the ſake of it.

3. To thoſe diſcouraged ſouls, who came to the table, but are ſaying, alas, I was not taken into the banqueting houſe, I have not met with Jeſus, as I expected. *Anſ.* 1. Blame not Chriſt for it, but yourſelves. He is perhaps chaſtiſing you for ſome ſecret ſins which ye are not humbled for. You have been either defective in preparation, or have ſlighted former calls. For theſe reaſons he now hides himſelf, that you may ſeek him more earneſtly. O ly ſtill at his feet, and ſay, I will not go away, I will not let thee go till thou bleſs me. Haſt thou but one bleſſing, O my Father? nay, thou haſt many. 2. Wait on all the after diets, the banqueting houſe is not yet ſhut, your feaſt may be coming this evening, or to-morrow; or ye may find the advantage of this feaſt ſome days hereafter. 3. You may be miſtaken, and ſay, ye have not got an alms, when ye have really got it. Do not think ye get nothing, but when ye get ſenſible joy, peace and ſmiles of his face. Have ye got a greater ſight of the evil of ſin than ye had? Have ye got any more ſorrow for it? Any more eſteem of Chriſt, or hunger after him? Can ye ſay, when ye came to the table, I was very dead, and had but little ſenſe of my wants, but I came away hungry and pained for my want. Then it is a good ſign; a ſtill of hunger and thirſt is excellent communion-chear: The Lord bleſs that hunger. O that ye may never be at reſt, till ye get a ſill. "Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be filled."

4. To thoſe who have been taken into the banqueting-houſe, have got a Benjamin's meal, a ſight of

Chriſt, and taſted that the Lord is gracious, a word to you. 1. Wonder at God's kindneſs in treating an enemy and child of Satan ſo. 2. Bleſs God for it, that he hath viſited you, and taken you in, when others were kept at the door. 3. Endeavour to keep what ye have gotten, walk humbly, watch againſt Satan and the world that will ſeek to rob you. O go to Chriſt, to be ſurety for you, and beg that your hearts cool not, that ye fall not into a dull and ſleepy frame. 4. Be putting in a word for others that have not win your length, be filled with compaſſion for them; and be inviting and encouraging ſtrangers to come to Chriſt, by ſaying, "Come, taſte and ſee that the Lord is good. 5. Sit not down ſatisfied in what ye have got, but be longing for heaven, where the full feaſt is; theſe are but the firſt fruits and foretaſtes. 6. Ye muſt work for Chriſt in the ſtrength of this feaſt. Go on in duty more vigorouſly, in ſtrength of this meal; be more active in his ſervice, and fight more courageouſly.

Remember, all of you that have been at the table, the vows of God are upon you; you have entered into an oath and curſe to walk in God's way, as in Neh. x. 29. You have all ſwore allegiance to the King of heaven, over the broken body and ſhed blood of Chriſt; ſo that if ye perjure yourſelves, you will incur all the curſes of the law, and vengeance of the goſpel alſo. If ye return to your ways, and ſay, Welcome, drunken cups, bloody oaths, lying, backbiting, neglect of prayer, &c. O ye will ſink deeper in hell than many others; you will bring the curſe of God and the lamb upon you; it will make you ſay, Would to God I had been the ſon of a Pagan. O when will ye mind your vows, and walk worthy of the Lord. Let there be ſuch a ſhining brightneſs in your life and converſation, that all may take knowledge of you, that ye have been with Jeſus. Remember ye have covenanted againſt ſwearing, drunkenneſs, ſabbath-breaking, neglect of prayer and family-worſhip. Remember your engagements to prayer. Mind the eyes of men and devils are upon you, and that more is expected from you than from others; and that if you join hands again with the wicked, you will thereby harden them the more in their ſinful courſes.

I would

I would recommend to all of you to remember the ſights ye have ſeen this day of the love of Chriſt that paſſeth knowledge. And the influence it ſhould have on you, is to think, How I ſhall requite it? The queſtion that all of you ſhould be putting up to God at this time on the back of a communion, is that, Pſal. cxi 12. "What ſhall I render unto the Lord for all his benefits towards me?" How ſhall I walk ſuitable to this love? O I am jealous I be unthankful. O baſe wretch, wilt thou forget his goodneſs? O what ſhall I render unto the Lord? I have David's anſwer and reſolves to that queſtion in that pſalm, which I hope are yours. What ſaith David?

1. He ſaith, verſe 1. "I will love the Lord, becauſe he hath heard my voice, and my ſupplication." The world and ſin ſhall never have my love any more. "Whom have I in heaven but thee?"

2. "Return unto God as your reſt," verſe 7. O let your ſouls center in God as your portion and reſt: be well ſatisfied and contented herewith.

3. Reſolve to "walk before God in the land of the living," ver. 9. Quicken your ſoul to the performance of every known duty, and abſtain from every known ſin. Walk always under the ſenſe of divine omniſcience.

4. Reſolve to "call upon the name of the Lord," ver. 13. As ſoon as ye can get occaſion, O retire for ſolemn prayer, and continue in prayer. O what ſhall we pray for now? Can God give any more than what he hath given in the ſacrament? *Anſ.* Pray that God may fulfill all the promiſes, and beſtow all the privileges and bleſſings he hath ſealed to you in this ordinance. So does David, 1 Chron. xvii. 23. "Now, therefore, Lord, let the things that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do as thou haſt ſaid." Alſo pray that God would enable you to keep your promiſe to God, and keep the ſenſe of your vows and obligation on your ſpirits, and preſerve your preſent frame, motions, and reſolutions, as David prays, 1 Chron. xxix. 18. "O Lord God of Abraham, Iſaac, and of Iſrael, our fathers keep this for ever in the imagination of the thoughts

thoughts of the heart of thy people." Satan has a deſign upon you; you had need to pray.

5. Render yourſelves wholly to God, as his ſervants, ver. 16. "O Lord, truly I am thy ſervant." He repeats, "I am thy ſervant;" I give up myſelf, ſoul, body, time, ſtrength, talents, means, &c. all to ſerve thee.

6. Offer "the ſacrifice of thankſgiving," ver. 17. Say with David to your ſoul, "Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name." 1. Admire God's condeſcenſion to thee who art a worm, that he ſhould give thee angel's food; and tho' thou art a vile worm, that ſhould be ſent to hell with devils, art yet ſet at the table with his children. 2. Let the high praiſes of God be in your mouths, as Deut. viii. 10. "When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God for the good land which he hath given thee. Allude to it, bleſs him for a Goſhen on earth, that ye have a land of light, and valley of viſion to dwell in, and bleſs him for the proſpect of a Canaan above. The ſong above is, "To him that loved us, and waſhed us from our ſins in his blood," Rev. i. 5. O begin this ſong here. 3. Be encouraged to go on cheerfully in your Chriſtian courſe, and go about all duties with pleaſure.

7. Pay your vows, as in verſe 18. Ye have vowed againſt ſwearing, drinking, ſabbath-breaking, neglect of prayer, &c. diſhonour not God, by proving perfidious to him.

8. Set the Lord always before you as your Judge, your Pattern, your Witneſs, and your Portion, Pſal. xvi. 8.

9. Watch againſt Satan's wiles and temptations. 10. Long for heaven to be with Chriſt. 11. Guard againſt diviſions, love one another as brethren, and baniſh malice. Mind Chriſt praying on the croſs for his enemies. 12. Be more charitable to the poor.

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AN

EXAMPLE

OF

AIN CATECHISING

UPON THE

MBLY'S SHORTER CATECHISM:

HUMBLY OFFERED

elp for Inſtructing the YOUNG and IGNORANT in nowledge of the Principles and Duties of the ian Religion, with the GROUNDS thereof, and that ery comprehenſive Manner:

WITH A PREFACE,

demonſtrating the TRUTH *of the* CHRISTIAN REVE-ION, *and the Unreaſonableneſs of* INFIDELITY.

r THE REV. MR JOHN WILLISON,
Miniſter of the Goſpel at Dundee.

Hold faſt the Form of ſound Words.—2 Tim. i. 13.

THE PREFACE.

IN Scotland, the miniſters are obliged, by their church rules and conſtitutions, to be much employed in the work of catechiſing; and the good fruits of it do appear; for there the people (comparatively ſpeaking) are generally knowing and orthodox: Whereas, in thoſe places where catechiſing is neglected, ignorance and error do ſorrowfully prevail. It is found by experience, that there is more knowledge diffuſed among the ignorant and younger ſort by one hour's catechiſing, than by many hours preaching: for, by the method of catechiſing, the attention is provoked, as well as the underſtanding inſtructed, and memory gratified; whilſt many excellent ſermons are loſt through the non-attention of the hearers, or the weakneſs of their memories.

In the primitive church, catechiſing was very much their work. They had many miniſters ſet apart for it, called *Catechiſts*; and ſundry of their moſt eminent lights were ſo called, for their excelling and diligence in this good work. Before perſons were admitted to the full communion of the church, they were from time to time to be catechiſed, and kept under trial; and, till ſuch time as they were judged fit to partake of the ſacrament, they were called *Catechumeni*.

Our Lord doth enjoin all his miniſters to be careful to feed the lambs of his flock, as well as the older ſheep, John xxi. 15. And accordingly we find his apoſtles took care to feed the babes with milk before they were able to receive ſtronger meat, 1 Cor. iii. 1. 2. Heb. v. 12. As we have our catechiſms, ſo they had forms of inſtruction, which the young and weak were catechiſed, called a "Form of knowledge," Rom. ii. 20. "a form of doctrine," Rom. vi. 17. "the form of ſound words," 2 Tim. i. 13. "the firſt principles of the oracles of God." Heb. v. 12. and "the principles of the doctrine of Chriſt," Heb. 6. 1. In theſe were both Theophilus and Apollos catechiſed, Luke i. 4. Acts xviii. 25. in both which texts, the word in the Greek is catechiſed, which we have here rendered inſtructed. The apoſtle Paul doth require the people of Galatia to give all encouragement and ſupport to thoſe who laboured in the work of catechiſing among

them, Gal. vi. 6. " Let him that is taught in the word, communicate to him that teacheth in all good things." In the original it is, let him that is catechiſed, communicate to him that catechiſeth: This office is not below the moſt learned divines, ſeeing Chriſt ſets himſelf a pattern to us in it, by catechiſing his diſciples, Matt. xvi. 15. 16.

We in this national church, through the Lord's mercy, are provided with excellent catechiſms, both Larger and Shorter, for our help in catechiſing. And the Aſſembly's Shorter Catechiſm, eſtabliſhed in this church about ninety years ago, (which both we and the body of Proteſtant diſſenters in our neighbour nations do receive and teach our children by) is judged the moſt excellent ſummary we ever had, in ſo ſmall a compaſs, of the great principles of the Chriſtian religion extracted from the word of God. It hath been greatly eſteemed in foreign parts alſo, and upon that account hath been tranſlated into Latin and Greek. In the hand of divine providence, it proves a noble fence againſt error, wherever it is received; and therefore the adverſaries of truth are not a little diſpleaſed with it.

There was a very wild attempt lately made by an anonymous author to alter our Shorter Catechiſm, which was printed at London in the year 1735, under the title of, *The Aſſembly's Shorter Catechiſm reviſed.* But the alterations therein made, being viſibly deſigned to favour ſeveral errors now ſpread among us, ſeveral of the judicatories of this church judged themſelves bound to give warning againſt the poiſon of it. Beſides, there were remarks made upon it by a very judicious author at London, (to whom we ſtand much obliged) which have been diſperſed both there and here as an antidote againſt it.

By the foreſaid attempt I have been excited to conſider our Shorter Catechiſm more cloſely than before, and muſt now own, the more I view it, I am the better pleaſed with it, and deſire to bleſs God for raiſing up ſuch noble inſtruments in the laſt age to frame it for us, and ſettle it among us, and do reckon it a great mercy that we have not a Catechiſm of this kind to ſettle and *frame* among us in this degenerate and licentious age.

This Shorter Catechiſm being evidently founded upon the word of God, and a part of our ſtandards to which we ſtand ſolemnly engaged; it becomes the lovers of truth to adhere firmly to it, and contend for it, as a moſt valuable attainment in our Reformation, and always to wiſh and

pray

pray that it may be preſerved entire to us and our poſterity, and that generations to come may be trained up in the uſe of it to the lateſt ages.

We have had many *Explanatory Catechiſms* upon it publiſhed, which have been moſt uſeful for increaſing knowledge among us: but having obſerved, in thoſe which I have ſeen, that either the anſwers are too prolix for the memories of learners, or elſe too ſhort to explain the nature and reaſon of things, I have humbly made an eſſay in the following Catechiſm, to obſerve a medium between the foreſaid extremes, and likewiſe to take in many things omitted by others.

It is highly the concern of us all to be well ſeen in the knowledge, and fixed in the belief, of the great truths of our holy religion, ſummed up in the Shorter Catechiſm; eſpecially in this ſhaking time, when the winds of error are blowing, and the moſt ſacred fundamental truths are openly attacked by Deiſts, Socinians, Arians, and others. As it is ſurpriſing to obſerve how faſt erroneous books are ſpread and bought up at this day, ſo it is aſtoniſhing to behold to what height infidelity and damnable hereſies are arrived in our age; while we who profeſs Chriſtianity do wrangle with one another, alas, infidelity doth prevail againſt us all! and it may cauſe us tremble to think what ſhall be the iſſue, if the God of truth do not in mercy ariſe and ſtop its career.

Whence is it that *infidelity* abounds, and the Chriſtian revelation hath ſo many enemies? Alas! many are ſo bent to indulge themſelves in vicious practices, that they can't endure Chriſt's holy laws, which check them therein; and therefore ſtudy by all means to darken thoſe truths and facts upon which theſe laws are founded; that they may render Revelation doubtful and uncertain; and further, that they may make it quite needleſs, they labour to advance *reaſon* as a ſufficient guide in matters of religion, and as that which may conduct us in the way to happineſs.

But if the bias of ſuch perſons to ſenſual luſts and pleaſures would allow them freely to think upon this ſubject, and impartially to view the noble deſign and convincing proofs of Chriſtianity, the more fully would they be ſatisfied of the neceſſity and excellency, as well as of the truth and certainty, of the goſpel-revelation, and of its divine original. And, if my teſtimony thereunto could have any weight, I can ſay, after the moſt ſerious enqui-

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ry, I have full freedom to give it, and which I here offer with all humility upon the following grounds:

Although my natural light or reaſon be ſadly corrupted, yet the remains of it tell me that there is a God, and that he ought to be believed in what he ſaith, and obeyed in what he commands. And by the cleareſt evidences I am aſſured, that the mind of God, with reſpect to my ſalvation, is only now diſcovered to me in the Chriſtian revelation, which I ſee is the completion of the Jewiſh inſtitution. And this revelation, I find, doth confirm and perfect the religion of nature, ſeeing it correſponds with the dictates of natural reaſon and religion, and comes ſeaſonably unto me to ſupply the great defects thereof.

Though the light of nature intimates to me, that my life ſhould be juſt and virtuous, and that I ſhould ſhun what is offenſive to God, and that he ought to be worſhipped and glorified by me his creature, yet it leaves me ignorant of the right way and manner of doing it: But the Chriſtian revelation doth both inform me how God is to be worſhipped and ſerved, and alſo with the ſtrongeſt arguments inforces that which is the deſign of natural religion, *namely*, the abandoning of ſin and vice, and the practice of virtue and piety. This is the ſcope and aim of all its myſteries, precepts, promiſes, threatenings, examples, miracles, &c.

I find thoſe who have had no more but *reaſon* to guide them, had but faint diſcoveries of divine things, and theſe notices had but ſmall influence on their minds and practices; hence they generally entertained unworthy notions of God, and run into groſs idolatry, and the practice of the greateſt abominations: But the Chriſtian revelation gives us a noble deſcription of the perfections of God, and of the worſhip and ſervice he requires as ſuitable thereunto; and withal offers us grace to conform our ſouls unto them.

Natural reaſon can give no ſatisfying account of the creation of the world, the original of mankind, nor in what ſtate our firſt parents came out of their Maker's hands; nor can it tell us how human nature fell from its original rectitude into the preſent ſtate of guilt and impurity, nor how it can be recovered from it; nor can it account for the conduct of divine providence in the government of the world: But in the Chriſtian revelation we find all theſe duly accounted for.

Natural

Natural religion, which is altogether founded upon *reason*, or the light of nature, cannot find out a way to eaſe he conſcience of a convinced ſinner, nor can it aſſure us hat there is *forgiveneſs with God* for criminal creatures: It cannot ſhew us how God may exerciſe *mercy* to them without the violation of his *juſtice;* nor point out any thing hat can be a proper propitiation to God's juſtice, when injured and provoked by men: Nature's light cannot tell how to make the pardon of ſin conſiſt with the wiſdom of his government, the honour of his laws, and his hatred of ſin. But we ſee how all this can be done by the *Chriſtian* inſtitution.

Again, it is but dark and uncertain views which *natural religion* gives us of the immortality of the ſoul, and of a future life. Senſe and reaſon bring us to the grave, but cannot penetrate into the regions beyond it: But the *goſpel-revelation* diſcovers to us the eternal manſions prepared in the heavens for the ſpirits of juſt men made perfect, and alſo the way leading to them.

In the Bible, which contains this Revelation, we ſee the defects of natural religion nobly made up: We have a great Mediator ſet forth, that ſatisfies offended juſtice, removes the guilt and power of ſin, and brings ſinners into favour with God, and to eternal felicity; and in him all men are called to believe and truſt for obtaining theſe bleſſed ends. And this is the LORD JESUS CHRIST. In the Old Teſtament he is foretold and promiſed as the Meſſiah that was to come; in the New Teſtament he is revealed as come, and the time and manner of his coming narrated. He came in due time, according to the Old Teſtament predictions, exactly anſwering all its types, prophecies, and promiſes, in his divinity and humanity; in his threefold office of prophet, prieſt, and king; and in his twofold ſtate of humiliation and exaltation. So that, if Jeſus Chriſt were not the true Meſſiah and Saviour of men, the glorious promiſes of the Old Teſtament, concerning the Meſſiah, muſt be all deluſion, ſeeing their fulfilment was limited within periods of time which are long ſince paſt.

Our Meſſiah came not in the grandeur of an earthly monarch, as the carnal Jews expected, but as King of Zion, intending a ſpiritual monarchy in the world; and to inſtruct his ſovereignty and power in the kingdom of grace, he ſhewed his dominion in the kingdom of nature, (which earthly kings cannot do) by opening the eyes of the blind,

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the ears of the deaf, and the mouth of the dumb; by raiſing the dead, caſting out devils, and miraculouſly healing all ſorts of diſeaſes: Yea, he gave power to his diſciples to do the like, and to ſpeak all languages of a ſudden, without learning them; and to preach in them with ſuch promptneſs and convincing energy, that their words pierced the conſcience, and changed the minds and lives of men. Their doctrine did not favour the luſts and corruptions of men, nor had the force of human laws or arms to promote it, like the Mahometan religion; but, on the contrary, Chriſtianity had all theſe againſt it: Yet, in oppoſition to all theſe, it ſpread with aſtoniſhing ſucceſs and rapidity through the world; ſo that, before the death of the apoſtles, there was not a corner of the Roman empire but had ſtore of its profeſſors. And though all the powers of earth and hell contended with fire and ſword againſt the Chriſtian religion, yet within leſs than three hundred years, the whole known world was conquered by it. And ſeeing this triumphant ſucceſs was not owing to the might, art, or eloquence of man, we muſt conclude it was brought about by the extraordinary power of that mighty God, who is the Author of this holy religion.

Such was the evidence of the apoſtles teſtimony, and their ſucceſſors in the primitive times, that not only the vulgar, but many of the beſt ſenſe, wiſdom and learning, were overcome by it, and heartily embraced their doctrine, even when they had no proſpect but of the greateſt ſufferings for ſo doing: Such were Dionyſius, Polycarp, Juſtin Martyr, Athenagoras, Tertullian, Origen, Clemens Alexandrinus, and many others. Surely nothing but the power of truth, which they evidently ſaw was countenanced by heaven, and confirmed by miracles, could have prevailed with ſuch learned and curious enquirers, to hazard the loſs of all things dear unto them, by embracing Chriſtianity.

But, that I may come more cloſely to that proof which is moſt convincing of all, let it be conſidered, that the truth and verity of the Chriſtian religion (of which our catechiſm is a compound) doth depend on the truth of a matter of fact, which (bleſſed be God) is better vouched and atteſted to us, than any fact in the world, that we have not ſeen with our eyes. Wherefore, if the fact be true and certain, that ſuch a perſon as Jeſus Chriſt was born at Bethlehem in the reign of Auguſtus the Roman emperor, when the ſceptre of power was departing from Judah; and

that

rat about thirty years afterwards, in the reign of the emeror Tiberius, this perſon Jeſus Chriſt began to preach in udea, where he travelled ſome years, lived a moſt holy fe, wrought great miracles, foretold many events, and aongſt others his own death and reſurrection; and, according as he ſaid, ſo he died, and roſe again upon the hird day: I ſay, if all this be certain fact, what reaſon ave we to queſtion but this perſon had a divine miſſion, nd was the very perſon he gave out himſelf to be, and hat the doctrine he taught, and inſtructed his diſciples to each, was the very truth?

That the facts above related are certain, we have the eſt evidence: for they are atteſted by many perſons of reat probity and candour, who were eye-witneſſes to hat they aſſert; and theſe witneſſes all agree in the ſame eſtimony, and continued adhering thereto unto their laſt reath, notwithſtanding of the ſufferings and cruel deaths hey were expoſed to for owning theſe things. And not nly they, but alſo ſeveral Jewiſh and Pagan writers, who ived in or near theſe times, do confirm the truth of the rincipal facts concerning Jeſus Chriſt which we have reorded in the New Teſtament: nay, the fierceſt enemies f Chriſt, in the ancient ages, never preſumed to deny the acts. So that for any perſon to call in queſtion the truth f facts ſo well atteſted, would be to deſtroy the truth and redibility of all hiſtory.

As the facts contained in the New Teſtament have the ulleſt teſtimony that any ancient hiſtory can have, ſo it is ery confirming to us, that all the eight writers of the New Teſtament do agree ſo exactly in their teſtimony ithout variation or contradiction. Though thoſe of them ho write the hiſtorical part do relate different circumtances of facts and of miracles not mentioned by others which only ſhews they did not write by concert) yet they ll agree in the matter: they give all the ſame account f Chriſt's birth, life, death, reſurrection, and aſcenſion: hey agree with all the reſt in their account of Chriſt's octrine, and of the way of ſinners ſalvation by faith in hriſt's righteouſneſs, and by the virtue of his blood.

To confirm this doctrine, many miracles were wrought y Chriſt and his Apoſtles; and that there might be no ſpicion of fraud, theſe were done openly in ſight of all he people, and in preſence of learned men, Chriſt's eneies: and theſe miracles were oft repeated, and that for

many years, and had laſting effects on thoſe upon whom they were wrought. And as for that great confirming miracle which Chriſt frequently referred to in his life, for proof of his Meſſiahſhip, viz. his riſing from the dead,—it was well atteſted by his many appearances after it to his diſciples aſſembled together, yea, to five hundred of them at once, to whom the apoſtle Paul in his writings appealed for the truth of it, whilſt moſt of them were alive. Yea, he not only appeared to them, but alſo taught them after his reſurrection; and, for their fuller ſatisfaction, he ate and drank with them, nay, he ſhewed them the print of his wounds, and cauſed them to touch and handle his body.

It is to be obſerved, that Chriſt's diſciples began openly to preach his reſurrection, within a few weeks thereafter, in that very city where it happened, and even in face of thoſe who put him to death; and no man attempted to diſprove what they ſaid, which his violent enemies wanted not will to do if they could. Nay, the truth of Chriſt's reſurrection was ſo notour in that country, that many thouſands preſently believed the diſciples teſtimony, embraced their doctrine, and became Chriſtians. And as the diſciples proclaimed Chriſt's reſurrection every where, ſo they confirmed the truth of it with miracles wherever they came, and kept always the firſt day of the week in remembrance of it. Theſe things being certain facts, do clearly demonſtrate to me, not only the truth of Chriſtianity, but alſo the amazing unreaſonableneſs of infidelity; and that, inſtead of free or juſt thinking, it doth argue the greateſt thoughtleſsneſs in thoſe who give place to it.

Object. We in this age never ſaw Chriſt or his apoſtles, nor any of their miracles; no man now hath the gift of tongues; we have none of theſe miracles now repeated for our confirmation.

Ans. 1. The only wiſe God thought Chriſt's bodily preſence and theſe miracles to be neceſſary at the firſt planting of Chriſtianity, when its doctrines were new to the world, and things oppoſite to it were to be aboliſhed; but doth not think fit to continue them now, when no new doctrine or way of worſhip is propoſed, but only the very ſame inculcated which Chriſt and his apoſtles had taught.

2. If miracles were ordinarily repeated, they would loſe the uſe and force of miracles, which lies in their being

ing extraordinary; for, if they were frequently repeated, they would become God's ordinary works, and not be much regarded by us.

3. Though Chriſt at his aſcenſion left the earth, and his apoſtles are gone, ſo that we ſee them not, nor the miracles they wrought for the confirmation of our faith; yet, by the evidences which remain, we may be as well aſſured of them as if we had ſeen them: and, in regard we are ſo much attached to things viſible, our aſcended Jeſus, in his gracious condeſcenſion to the weakneſs of our faith, hath left us ſeven or eight viſible teſtimonies or ocular demonſtrations of the truth and certainty of theſe doctrines and facts, which are the foundations of our faith; as Chriſt's *incarnation, his living and teaching in this world, with his crucifixion and reſurrection.* And, to confirm us the more in the belief of theſe bleſſed truths, God in his mercy continues ſtill before our eyes ſeveral ſtanding witneſſes of them; namely, 1. The writings of the apoſtles and Evangeliſts, who were eye and ear witneſſes of what they teſtify.—2. The honourable name which we bear of CHRISTIANS, being that which the followers of Chriſt ſoon got after his leaving the world.—3. The beginning of the Chriſtian æra, or computation of years from the incarnation of our Lord Jeſus Chriſt, is directed by wiſe providence to put us in mind, every time we write, read, or mention the preſent year 1744, or any other year, that it is juſt ſo many years ſince our glorious Redeemer came in the fleſh to ſave loſt ſinners.—4. The continuance of a goſpel-miniſtry, according to Chriſt's inſtitution, to declare the foreſaid truths and facts to the world.—5. The frequent diſpenſing of baptiſm, for the initiation of his diſciples, as Chriſt hath appointed.—6. The adminiſtration of the Lord's ſupper, in commemoration of his death and ſufferings.—7. The weekly obſervation of the Lord's day, in remembrance of his reſurrection.—Theſe ſeven laſting monuments, being as old as the profeſſion of Chriſtianity, have continued by the providence of God, deſcending through all ages for theſe ſeventeen hundred years paſt, as viſible witneſſes of the truth of it, that all men, having them daily before their eyes, may conſider them as ſo many pledges of the facts, doctrines, and inſtitutions of the New Teſtament.

To all which I may add an eighth viſible witneſs; viz. the preſent ſcattered condition of the Jewiſh nation over

all the world, and yet never mixed with other nations ſo as to be loſt among them. This ſtrange preſervation of them theſe 1700 years as a diſtinct people, amidſt their many direful calamities, ſufferings, and ſcatterings, is a wonderful inſtance of the interpoſition of divine providence, that keeps them as a ſtanding memorial every where to the world, of the certainty of ſcripture prophecies and miracles, and particularly, of the New Teſtament hiſtory of the incarnation, life, and death of Jeſus Chriſt, and of the truth of his prediction concerning that people. Likewiſe, the long continuance of the Jewiſh nation, in ſuch a diſmal diſtinguiſhed ſituation, doth point them out to the world as a laſting monument of the divine anger, for their woful rejecting and crucifying of the bleſſed Meſſiah and Saviour of the world. Now, all theſe outward viſible things God in his wiſdom and mercy hath placed before our eyes, to confirm us the more in the belief of the facts and doctrines contained in the books of the New Teſtament.

Queſt. How do we know that the books of the New Teſtament are written by the apoſtles and evangeliſts, and that they are ſtill the ſame as they wrote them, without alteration?

Anſ. We are well aſſured theſe books are written by thoſe whoſe names they bear, and that they are ſtill the ſame they were at firſt, not only becauſe of God's watchful providence over them, but in regard of thoſe clear evidences: 1. The writers of the firſt and ſecond centuries, as Juſtin, Iraeneus, Clemens, &c. do cite theſe books under the names they ſtill bear; they quote texts from them as they ſtand in our bibles, and make uſe of them in the ſame ſenſe that we do; yea, Tertullian ſometimes appeals to the original manuſcripts of theſe books, which were preſerved to his time (being then about the two hundredth year of Chriſt) and long after, as other writers atteſt. 2. Theſe books could not be altered, becauſe of the vaſt number of copies that were tranſcribed, and that in different languages, and ſoon diſperſed with Chriſtianity itſelf through all parts of the known world; and yet ſtill we find all theſe copies, however diſtant in place, or different in language, exactly agreeing together in ſenſe. 3. Soon after the Apoſtles death, there aroſe many different ſects of Chriſtians of oppoſite ſentiments, who yet all appealed to theſe writings for the ſupport of their opinions: And

And to be ſure theſe would never agree together to falſify them; neither did one ſide ever accuſe the other of doing it.

And for the books of the Old Teſtament, which greatly ſupport the facts and doctrines of the New, and were themſelves alſo confirmed by miracles; the Jews were careful, even to ſuperſtition, to preſerve theſe pure and uncorrupted, placing much of their religion in numbering how oft ſuch and ſuch words and letters recurred in the particular books. And though Chriſt reproved that people for many things wrong among them, yet he never accuſed them of falſifying any thing in theſe writings.

Moreover, we have ſuch viſible marks of the divine original of the whole Bible, in the antiquity of its hiſtories, the accompliſhment of its prophecies, the purity of its precepts, the harmony of its different parts, and the excellency of its deſign, as cannot but be very convincing and ſatisfying to all thinking perſons. Whence could we have had ſuch a book as the Bible, written by ſo many different hands, and yet all aiming at the ſame deſign, namely, to glorify God, to lead ſouls to Chriſt, to promote holineſs, and to root out all ſin and vice? Who elſe but God could be its author? A bad man or angel it could not be, ſeeing all the books and parts of it declare moſt warmly for truth and virtue, and againſt all lying and diſſimulation: A good man or good angel it could not be, ſeeing it could never conſiſt with their grace and goodneſs to diſſemble, and counterfeit God's name in ſuch a way, by putting, *Thus ſaith the Lord*, to a book of their own deviſing.

Laſtly, Beſides theſe convincing external evidences, there are many thouſands in the world who have ſatisfying inward evidence, and experimental demonſtration of the truth and excellency of the goſpel-revelation, from the effects of it in their ſouls, through the concurrence of the Spirit of God: For thereby their proud minds have been made humble, their revengeful ſpirits made meek and forgiving, their carnal hearts made to love God and mind heaven above all things, their looſe and uncircumſpect lives have become juſt, holy, pious, and devout; and, in attending upon Chriſt's inſtitutions, they have attained to great peace and joy in believing on him. And, for mine own part, I would not exchange the inward ſatisfaction and complacency I have ſome times had in going with the goſpel-method of ſalvation, and reſting my ſoul upon a crucified Jeſus, with any king's crown in the world. And

what

what can be more confirming than feeling or taſte? It will not be eaſy to perſuade a man that honey is not ſweet, who hath taſted it once and again. If the Holy Spirit would pleaſe to come and concur with the goſpel-revelation by his gracious operations on the ſoul, it would be the moſt effectual way to eſtabliſh us in the belief of the truth of the Chriſtian religion, and to fortify us againſt all temptations to infidelity. Wherefore, that truth may prevail and error evaniſh, may the Spirit be poured out from on high, as in former times! Amen.

A WORD *to* CHRISTIAN PARENTS, *and all who have the Charge of Children or Servants, eſpecially thoſe in* Dundee.

My dear Friends,

THE care of precious ſouls is a great truſt committed to you by God, and to him you are accountable for it. The inſtruction of youth is not to be left wholly to miniſters, to ſchool-maſters or miſtreſſes. No; parents ought to be inſtilling good principles into children, and maſters into ſervants, as they have occaſion, which might ſerve to leave abiding impreſſions on them many years thereafter; and ſo ye would become "fellow-helpers of the truth," as in 3 John 8. Pray do not think this is left to your option, to do it or not as you pleaſe: No; you are under an expreſs divine command, O parents, to bring up your children "in the admonition of the Lord;" that is, in teaching them the knowledge of the Lord Jeſus Chriſt, Eph. vi. 4. The word tranſlated *admonition*, properly ſignifies *catechiſing*. Likewiſe, the word which is rendered, *train up*, Prov. xxii. 6. ſignifies to *catechiſe* a child when he is young. The command which God gave to the Iſraelites, to teach his will and ſtatutes to their children, is ſtill binding on you, Deut. vi. 7. "Thou ſhalt teach them unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou lieſt down, and when thou riſeſt up." Abraham had a ſtrong ſenſe of his duty in this reſpect; and therefore he not only taught, but commanded, both his children and ſervants to keep the ways of the Lord. Gen. xviii. 19. And can we expect to land in Abraham's boſom, if we tread not in Abraham's footſteps?

O fellow-

O fellow-chriſtians! Your liſting yourſelves and your children at baptiſm under Chriſt's banner, obligeth you to uſe your beſt endeavours to enlarge the borders of his kingdom, and to ruin the empire of darkneſs. You pray that his kingdom may come; and this binds you to chooſe the beſt means to obtain what you pray for, namely, To inſtruct the riſing generation in the knowledge of Chriſt. This would make your piety extend to ages to come; for your example herein may be a motive to them to tread in the ſame ſteps, and ſo one generation will thus teach another. Do you yourſelves know the joyful ſound of ſalvation through our glorious Surety, and will ye not deſire to make others know it too? You ought to ſay with the four lepers, when they found plenty in the Syrian camp, "It is a day of good tidings, we do not well to hold our peace," 2 Kings vii. 9. This is a godlike diſpoſition, and would make you reſemble God himſelf; for, when he ſaw the world periſhing in darkneſs, he pitied them, and came himſelf in our nature to teach them the way of ſalvation.

For your help in this work you have the Shorter Catechiſm of this church, which contains an excellent ſcheme, both of the principles of religion which you are to believe, and of the duties of religion which you are to practiſe. And though the ſmaller one, ſuch as the Mother's Catechiſm, may be uſeful as introductory to it; yet, when children and ſervants are capable, it is neceſſary that they get our Shorter Catechiſm by heart; which you may cauſe them to do, by preſcribing ſo much of it to them every week, until they come to have it throughout. And, becauſe it is ſhort and moſt comprehenſive, I have framed the following Explanatory Catechiſm upon it, for your aſſiſtance in catechiſing thoſe under your charge, whereby you may be helped to open up to them at large the precious truths of our holy religion, and ſo prepare them the better for the public catechiſing, which would make the work of miniſters pleaſant and delightful to them.

And, becauſe the anſwers in the following Catechiſm are generally ſhort, it will not be a very hard taſk for young perſons of good memories to get the moſt of them by heart, and to repeat them. And for thoſe whoſe memories are weaker, it would be very inſtructing to them frequently to read over this book; for thereby they might ſoon be capable to anſwer ſatisfyingly moſt of the queſtions in it, though in other words than thoſe in the book.

It

It would alſo make children better acquainted with the ſcriptures, if their teachers would require them to give account of ſome of theſe texts cited therein, which have not the words ſet down.

If heads of families would convene their children and ſervants every Sabbath-evening, and make uſe of this book or the like explication, going over at one time two queſtions of the Shorter Catechiſm or thereby, with the explanatory catechiſing thereupon, you would go over the whole book thus once every year: And the following method may be obſerved: Let the maſter or the miſtreſs of the family aſk the queſtion of the Shorter-Catechiſm, and let the anſwer be returned without book by one of the family; and then let that perſon take the book, and aſk the firſt explanatory queſtion upon it at his next neighbour, who may read the anſwer from the book if he can't repeat it; and then let him who anſwered aſk the ſecond explanatory queſtion at his neighbour, who is to anſwer it as before; and then aſk the next queſtion at his neighbour, and ſo on; the reſt in the mean time attending and going alongſt with the perſon reading or repeating, with their ſeveral books, if they have them, or elſe making uſe of their neighbours, by which means their thoughts, which are apt to wander, will be the more fixed and intent upon what they are about.

And, to conclude, let me likewiſe humbly intreat young perſons, diligently to improve all ſuch helps and means of inſtruction in the ſeaſon of youth, and carefully to prepare for and attend all diets of catechiſing, whether in private or public, and hearken with delight to parents, maſters, or miniſters, who would teach them the things which concern their everlaſting peace. O conſider how many young people are hurried into eternity before they know and lay theſe things to heart! Believe it, dear firs, there is no heaven without Chriſt, no intereſt in Chriſt without faith, and no faith without knowledge. May therefore "the earth be filled with the knowledge of Chriſt, as the waters cover the ſea!" Amen.

Dundee, 12th April, 1737.

QUESTION I.

eſt. WHAT *is the chief end of man?*
ſ. Man's chief end is, to glorify God, l to enjoy him for ever.

Q. What do ye mean by man's chief end?
A. The main thing which a man ſhould intend and ı at in his living in the world, and look upon as the at deſign of his creation.
Q. What is that great and chief end?
A. In the anſwer, it is branched out into two parts, principal end being to glorify God, and the leſs ncipal to enjoy him for ever.
Q. Can man add any thing to God's eſſential glory?
A. No; for, that being *infinite*, no addition can be de to it.
Q. How then can we glorify God?
A. By declaring and ſhewing forth his glory before world.
Q. How may we do that?
A. By acknowledging God's perfections; by ador- and truſting in him; by praiſing him with our lips, l ordering our converſation according to his word, ıl. l. 23.
Q. How are we ſaid to give glory to God by confeſ- g our ſins? as in Joſh. vii. 19.
A. Becauſe, by ſo doing, we own God to be infinite knowledge, from whom no ſecrets can be hid; and juſtice, though he ſhould proceed to puniſh us for r ſins.
Q. Wherefore ſhould we make it our chief end to rify God?
A. Becauſe of the infinite obligations we are under God, as being our almighty Creator, our gracious eſerver, and merciful Redeemer.
Q. When is it that we eat and drink for the glory of d, as the Apoſtle directs, 1 Cor. x. 31.
A. When we do it in obedience to God's command, preſerving life and health, that we may be capable honour and ſerve God here below.

Q. May not other creatures declare the glory of God, as well as man?

A. Yes, the heavens do it, Pſal. xix. 1. as they ſhew forth the glory of God's wiſdom and power in an objective and paſſive manner; but none can do it actively but rational creatures

Q. Do all men make it their chief end to glorify God?

A. No; for many men, inſtead of glorifying God, do wofully diſhonour him.

Q. Who are thoſe?

A. Thoſe who forget God, or diſobey his laws.

Q. Who are they that forget God?

A. They who do not pray to God, nor praiſe him for his mercies; and they who are formal in his worſhip, and do not remember his word.

Q. What will become of thoſe who forget God?

A. It is ſaid, Pſal. ix. 17. They "ſhall be turned into hell."

Q. Did God make all things for his own glory?

A. Yes.

Q. If men do not make this their end, will God loſe his end of making them?

A. No; for if God be not glorified by them, he will glorify himſelf upon them, even his juſtice in their deſtruction, Prov. xvi. 4.

Q. Is it not lawful to aim at lower ends than God's glory, as for a man to be diligent in his calling, for the end that he may provide for himſelf and his family?

A. Yes; but theſe lower ends muſt be intended in ſubordination to man's chief and ultimate end, the glory of God.

Q. Do we promote our own happineſs, by making God's glory our chief end?

A. Yes; and therefore glorifying God, and enjoying him for ever, are connected in the anſwer.

Q. Muſt we ſtudy to glorify God on earth, if we would enjoy him in heaven? A. Yes.

Q. Are we able of ourſelves to glorify God?

A. No; the fall hath diſabled us; but by Chriſt and his grace we may be ſtrengthened to do it in ſome meaſure.

Q. What

Q. What is it to enjoy God?

A. It is to poſſeſs God's love and favour, or to be bleſſed with his gracious preſence.

Q. And doth man's true happineſs ly in this?

A. Yes.

Q. May not a man thus enjoy God upon earth?

A. Yes; the ſaints have God's gracious preſence in ſome meaſure in his ordinances here below, but they will enjoy God in another manner in heaven.

Q. What is the difference betwixt our enjoying God here, and hereafter?

A. Our enjoyment of God here is very ſhort and imperfect; but in heaven it will be everlaſting, full and immediate. It is there the ſaints ſhall "ſee him as he is," and "be like him," and "be ever with the Lord," 1 John iii. 2. 1 Theſ. iv 17.

Q. Why doth our chief happineſs ly in the enjoying of God?

A. Becauſe God, being the chiefeſt good, and infinite in his perfections, can only ſatisfy the boundleſs deſires of our immortal ſouls. He is a portion that ſuits both their ſpiritual nature, and perpetual duration, Pſal. lxxiii. 25, 26.

Q. How ſhall we attain to the enjoyment of God?

A. We muſt receive Chriſt the mediator, live the life of faith and ſelf-denial, ſtudy purity of heart and life, and be much in the exerciſe of prayer and praiſe.

Q. What is the chief end or deſign of wicked men?

A. To gratify their ſenſual appetties, and to enjoy the beſt things this world affords.

Q. Can the enjoyment of the world's good things make us happy?

A. No; for, as they ſuit not the ſoul's demands, ſo they are too ſhort and uncertain to afford us any ſolid ſatisfaction.

Q. Can wicked men expect to enjoy God hereafter?

A. No; for they who ſhall enjoy God above muſt be made meet for it here below.

Q. Who are meet to enjoy God?

A. Thoſe who are ſanctified.

Q. What will become of thoſe who miſs the enjoyment of God in heaven?

A. Their portion will be in hell with hypocrites and unbelievers.

Q. When ſhould a man begin to think ſeriouſly of his chief end?

A. In the days of youth, Eccl. xii. 1.

Q. May we not delay it until ſome convenient time afterwards?

A. No; for there is no time ſo convenient; and the time which we propoſe may never come, ſeeing death ſurpriſeth very many, Luke xii. 20.

Q. When muſt we have done glorifying God?

A. Never.

Q. Will that ever be thought a tedious taſk?

A. No; for it is the delight of gracious ſouls to do the will of God; and therefore in the moſt happy place, it is ſaid, "there his ſervants ſhall ſerve him," Pſal. xl. 8. Rev. xxii. 3.

QUEST. II.

Q. *What rule hath God given to direct us, how we may glorify and enjoy him?*

A. The word of God (which is contained in the ſcriptures of the Old and New Teſtament,) is the only rule to direct us, how we may glorify and enjoy him.

Q. How is this queſtion connected with the preceding?

A. As the former ſhows the end of our creation, ſo this points out the rule or means for attaining to that end, viz. the Scriptures.

Q. Why do we call the word of God the Scriptures?

A. We call God's word, the Scriptures, that is, writings, by way of eminence; becauſe they are the moſt valuable and uſeful writings in the world.

Q. Why are theſe writings called the word of God?

A. Becauſe God either ſpake them himſelf, or ordered men to write them.

Q. Is not Chriſt called the Word likewiſe?

A. Yes; but Chriſt is the eſſential Word of God, and the Bible is only the written Word of God.

Q. Why is Chriſt called the Word of God?

A. Becauſe he is the expreſs image of the Father, as our words are the image or picture of our hearts.

Q. Seeing

Q. Seeing the Bible is moſtly ſpoken and written by men, is it not more properly the words of men, than of God?

A. No; for though it be ſpoken and written by holy men, yet they did it, not according to their own will or wiſdom, but as they were inſpired and moved thereto by the Holy Ghoſt, 2 Pet. i. 21.

Q. Who was the firſt penman of the holy Scriptures?

A. Moſes.

Q. What part of them did he write?

A. The firſt five books, to wit, Geneſis, Exodus, Leviticus, Numbers and Deuteronomy.

Q. What remarkable things doth his firſt book contain?

A. The hiſtory of the creation of the world, of man's fall, of the world's deſtruction by the flood, and many ſignal tranſactions with reſpect to the church for above two thouſand years before Moſes was born.

Q. If there were no writings before him, how could he be certified of the truth of theſe things?

A. By divine revelation, as well as human tradition.

Q. Why did God order his word to be written?

A. That his church might have a fixed and ſtanding rule of faith and practice for all future ages, and might not be impoſed on by uncertain traditions.

Q. How could the church ſubſiſt, and religion be kept pure for ſo long a time before Moſes, when there was no written word?

A. By reaſon of the few families to which the church was then confined, the long lives of the godly patriarchs, and the frequent appearances of God unto them in dreams, viſions, and audible voices; and alſo by ſending his angels unto them.

Q. By what arguments do you prove that the ſcriptures are the word of God, and that they were written by divine inſpiration?

A. By the holineſs of the matter of them, the heavenlineſs of the ſtile, the harmony of the different parts, the efficacy of the doctrine on the ſoul, the many miracles wrought in confirmation of them, and the joyful ſufferings of martyrs for them.

Q. Is

Q. Is there not ſomething elſe, that is more effectual to perſuade us of the divinity of the ſcriptures than all theſe arguments?

A. Though theſe be ſufficient to convince men of reaſon, and to ſtop the mouths of gainſayers; yet it is the Spirit of God bearing witneſs by and with the ſcriptures in our hearts, that only can eſtabliſh us in the belief of the ſcriptures being the very word of God, John xvi. 13.

Q. How are the ſcriptures divided?

A. Into two parts; to wit, the ſcriptures of the Old and New Teſtament.

Q. Why are they called a Teſtament?

A. Becauſe they contain God's will concerning the ſalvation of ſinners, as it was revealed and confirmed by Chriſt the Teſtator. And this will is either called a Teſtament or Covenant.

Q. Do the ſcriptures of the Old and New Teſtament contain two different teſtaments or covenants?

A. No; they both hold forth one and the ſame covenant of grace for ſubſtance, ſeeing we find the ſame Mediator, and the ſame way of ſalvation through faith in him, pointed at in both. But the circumſtances and forms of adminiſtering this covenant being ſo very different, it is diſtinguiſhed into the Old and New Teſtament, or the Old and New Covenant of Grace.

Q. Why are the ſcriptures in the former part of the Bible called the Old Teſtament?

A. Becauſe they contain the old diſpenſation of the covenant of grace before Chriſt's coming in the fleſh, which was by manifold rites, prophecies, types and ſacrifices, all prefiguring the Meſſiah then to come.

Q. Why are the ſcriptures in the latter part of the Bible called the New Teſtament?

A. Becauſe they ſet forth the new diſpenſation of the covenant, by Chriſt's coming in the fleſh to fulfil the types and figures of the Old Teſtament, and inſtituting a more ſpiritual worſhip in the room thereof, and revealing his grace more clearly and extenſively to the world.

Q. How

Q. How could the firſt part of the bible have the force of a Teſtament, while it was not confirmed by the death of the Teſtator?

A. It was confirmed by Chriſt's death typically in ſlain ſacrifices, on which account Chriſt is called the "Lamb ſlain from the foundation of the world." And the bleſſings of the Old Teſtament, being diſponed to believers, in view of the actual death of the Teſtator prefigured by the ſlaying of the ſacrifices, were upon their believing made good to them.

Q. Are the ſcriptures of the Old Teſtament a part of our rule, as well as the New?

A. Yes; for they expreſs much of Chriſt and his goſpel; they contain the moral law, and are often cited in the New Teſtament, Mat. xxii. 29, &c. John v. 39. Acts xvii. 11. Rom. xv. 4. 1 Cor. x. 6. Heb. iv. 2. Gal. iii. 8.

Q. Are the writings in the Apocrypha books to be read and received as the word of God?

A. No; for though they are uſeful, as many other human writings, yet they are no part of holy ſcripture; ſeeing we find they are not written in the original language of the Old Teſtament, nor by any of the inſpired Prophets, but after Malachi, that was the laſt of them: Nor were they owned as canonical by the Jews, to whom of old were committed the oracles of God.

Q. Doth the authority of the ſcriptures depend upon the teſtimony of the church?

A. No; for the church herſelf is built on the ſcriptures as her foundation, and whatever the church teaches is to be tried by them, Eph. ii. 19, 20. Iſa. viii. 20. Acts xvii. 11.

Q. Is there nothing elſe to be received as a rule to direct us in the way to happineſs, but the Holy Scriptures?

A. No: not our natural reaſon, as Deiſts aſſert; not unwritten traditions, as Papiſts teach; not the light within, or ſpirit without the ſcriptures, as Quakers and Enthuſiaſts pretend to, Iſa. viii. 20. Gal. vi. 16. 1 John iv. 1, 6.

Q. Why

Q. Why is not the light of nature or reaſon ſufficient to direct us in the way to happineſs?

A. Becauſe, though it teach us that there is a God, and that he is to be worſhipped; yet it cannot diſcover to us the wonderful work of redemption through Jeſus Chriſt.

Q. But is the word of God ſufficiently plain, full, and perfect, to be a rule to us?

A. Whatever Papiſts object againſt it, to make way for their traditions and papal decrees; yet, the rule of God's word is ſufficiently plain and complete, as it contains the whole counſel of God concerning all things neceſſary for us to know or believe for promoting God's glory and our ſalvation. And this we have, either in expreſs words, or in juſt and neceſſary conſequences, obvious to the weakeſt underſtanding, 2 Tim. iii. 15, 16, 17. Pſal. xvi. 7, 8, 9. Pſal. cxix. 105, 130.

Q. Do the ſcriptures then contain the whole revealed will of God to the world? A. Yes.

Q. Are we to believe nothing but what we have written in the word of God?

A. Yes, many things, though not as neceſſary to ſalvation.

Q. Is the word of God to be obſerved as our rule of worſhip, as well as of faith? A. Yes.

Q. Is it not lawful for us to add ſome decent inventions to the worſhip of God, as the ſign of the croſs in baptiſm, kneeling at the Lord's ſupper, bowing to the altar, the organ in praiſe, &c.

A. No: not a pin ſhould be added to the tabernacle but what is of God's own appointment, Heb. viii. 5.

Q. What doth the Apoſtle call ſuch inventions and additions?

A. Beggarly elements and will-worſhip, Gal. iv. 9. Col. ii. 23.

Q. What will God ſay to thoſe who add them?

A. He will ſay to them as to the Jews, Iſa. i. 12.—"Who hath required theſe things from your hands?"

Q. How ſhould we value the ſcriptures?

A. We ſhould reckon it a great mercy and privilege that we have God's will revealed in them, as a light to guide

guide us in the way to heaven; and therefore we ſhould dearly love them, and daily uſe them.

Q. Are they not in a miſerable caſe who want the ſcripures?

A. Yes; for where there is no viſion the people periſh, Prov. xxix. 18.

Q. Will the word ſave any without the Spirit's influence? A. No.

Q. What will become of thoſe who have the word, and yet deſpiſe it?

A. They will be deſtroyed, Prov. xiii. 14.

QUEST. III.

Q. *What do the ſcriptures principally teach?*

A. The ſcriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Q. What are the two great leſſons which the ſcriptures teach us?

A. The ſcriptures teach us, *firſt*, The truths we muſt believe. *2dly*, The duties we muſt perform.

Q. Why is faith put before obedience?

A. Becauſe faith is the ſpring and principle of all true obedience, and no duty can be performed acceptably without it, Heb. xi. 6.

Q. What do the ſcriptures teach us to believe concerning God?

A. Three things; as, 1. That God is. 2. What God is: 3. What God doth. And therefore we ſhould aim to grow in the knowledge and belief of the being, the nature, and the works of God.

Q. Ought we not in the firſt place to ſtudy to be eſtabliſhed in the belief of the being of a God?

A. Yes.

Q. How doth it appear that there is a God?

A. This is evident, not only from the bible, but alſo from the light of nature, the works of creation, the being of the heavens, earth, and ſea, with the various creatures therein; the beautiful order and motion of the luminaries of heaven, the regular ebbing and flow-

ing of the ſea, the wonderful frame of man's body and ſoul, the miracles which have been wrought, the prophecies which have been fulfilled, the conſent of all nations to this truth, and the conſcience of man, which accuſes him when guilty, and excuſes him when innocent: All theſe do plainly declare the being of God, to the confounding of all thoſe who would oppoſe this moſt clear and evident truth.

Q. How do we call thoſe who think there is no God?

A. We call them Atheiſts.

Q. What doth the Spirit of God call them?

A. Fools, Pſal. xiv. 1.

Q. Why are they called fools?

A. Becauſe what they imagine is contrary to the rational dictates of their own ſouls, and the common ſentiments of all the wiſe and ſober part of mankind, and alſo againſt the teſtimony of every creature; ſeeing the being and wiſdom of God may evidently be ſeen in every thing we ſet our eyes upon; as a bird, a fly, a tree, a flower, and every pile of graſs.

QUEST. IV.

Q. *What is God?*

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.

Q. Is it poſſible for creatures to give any perfect definition of God? A. No.

Q. Are not all our uptakings of the nature and eſſence of God moſt imperfect? A. Yes.

Q. Why are they ſo?

A. Becauſe the nature of God, being ſpiritual and infinite, is ſo exalted above us, that he cannot be declared by human ſpeech, perceived by human ſenſe, or conceived by human underſtanding, Job xi. 7. 8. 9.

Q. What ſort of ſubſtance is God?

A. God is a Spirit, John iv. 24.

Q. What is a ſpirit?

A. An inviſible being or ſubſtance, that hath underſtanding, and will, without a body or bodily parts, Luke xxiv. 39.

Q. Are

Q. Are not angels and the ſouls of men ſpirits too?

A. Yes.

Q. What difference is there between God and theſe ſpirits?

A. Theſe are but finite ſpirits, created by God, and dependent upon him; but God is an uncreated ſpirit, infinite and independent, who made all things according to his pleaſure.

Q. If God be a Spirit, how doth the ſcripture aſcribe face, eyes, ears, mouth, hands, and other bodily parts unto God?

A. Theſe are not proper, but only figurative expreſſions of God: for if God ſhould ſpeak in his own language, and deſcribe himſelf to us, as he really is, we could not underſtand him; therefore he is pleaſed to ſpeak of himſelf to us after the manner of men, in condeſcenſion to our weak capacities, who cannot conceive of the divine perfections and operations without ſuch ſhadows and reſemblances. Wherefore we muſt underſtand all theſe bodily parts in a ſpiritual ſenſe.

Q. What ought we to underſtand by them?

A. By the face of God, we are to underſtand the manifeſtation of his favour; by his eyes, his omniſcience and watchful providence; by his ears, his readineſs to hear our prayers; by his mouth, the revelation of his will; by his hand or arm, the greatneſs of his power; by his heart, the ſincerity of his affection; by his bowels, the tenderneſs of his compaſſions; by his feet, the ubiquity of his preſence.

Q. If God be a Spirit, how was man ſaid to be created after the image of God?

A. The image of God in man did not conſiſt in any bodily ſhape or likeneſs, but in the ſpiritual faculties and excellencies of his ſoul, in regard of its being a ſpirit, inviſible, immortal, knowing, righteous, and holy.

Q. Is it lawful to repreſent God, who is a Spirit, by any image or picture, as the Papiſts pretend to do, for a help in worſhip?

A. No: For, as it is impoſſible to do it, ſo it is moſt ſinful to attempt it; ſeeing ſuch mean repreſentations are a great diſparagement to the majeſty of an in-

finitely glorious God, and alſo a manifeſt contempt of his laws, which ſtrictly forbid any ſuch practice, Deut. iv. 15. 16. Iſa xl. 18. Acts xvii. 29.

Q. How is it that God is deſcribed to us in the catechiſm?

A. By his eſſential properties, or excellencies which we find aſcribed to God in ſcripture, commonly called his attributes.

Q. How are the attributes of God divided?

A. Into two ſorts; ſome being incommunicable, and others called communicable.

Q. What are the incommunicable attributes of God, mentioned in the anſwer?

A. They are three, to wit, his infinity, eternity, and unchangeableneſs.

Q. Why are theſe called incommunicable?

A. Becauſe they cannot be communicated to any creature; and there is no reſemblance of them to be found in creatures.

Q. What are thoſe attributes of God which are called communicable?

A. They are ſix, to wit, his wiſdom, power, holineſs, juſtice, goodneſs, and truth.

Q. Why are theſe called communicable?

A. Becauſe there are ſome faint rays or reſemblances of them to be ſeen in ſome creatures, as in good men and good angels; and hence they are called wiſe, holy, juſt, good, &c.

Q. What is it to be infinite?

A. It is to be without all meaſure, bounds, or limits.

Q. In what reſpect is God ſaid to be infinite?

A. 1. In reſpect of his eſſence, greatneſs and glory; and ſo he is immenſe, unſearchable, and incomprehenſible. 2. He is infinite in his wiſdom, power, and all the other perfections of his nature; no bounds can be ſet unto them. 3. In reſpect of place, being every where preſent, and unbounded by any place. 4. In reſpect of duration, being eternal, and bounded by no time.

Q. What underſtand you by God's being eternal?

A. That he is without beginning, and without end; which

which no creature can pretend to; for though angels and mens ſouls have no end, yet they had a beginning; but God, who made them, is "from everlaſting to everlaſting," Pſal. xc. 2.

Q. What do ye underſtand by God's being unchangeable?

A. That he is ſtill the ſame, and ſubject to no variableneſs or change, either with reſpect to his eſſential perfections, or his counſels and deſigns, or his love and favour towards his people, Pſal. cii. 27. Iſa. xlvi. 10. Rom. xi. 22. James i. 17.

Q. If God be unchangeable, how is repentance attributed to him in ſcripture, as Jer. xviii. 8. and other places?

A. Not properly, but improperly. God there ſpeaks of himſelf after the manner of men, becauſe he doth the ſame thing which men do when they repent and change their minds; he alters the courſe of his diſpenſations, but ſtill without any change of counſels. For, whatever change appear in God's outward conduct, it is exactly according to his infallible preſcience and immutable will; and doth not import any change of mind in God, as it doth in us.

Q. What is meant by the wiſdom of God?

A. That eſſential perfection, whereby he perfectly knows all things, and ſkilfully orders and diſpoſes all things to their proper ends, for his own glory.

Q. Wherein doth the wiſdom of God moſt brightly appear?

A. God's wiſdom ſhines forth both in his works of creation and providence; but the brighteſt diſcovery we have of it is in the contrivance of our redemption by Jeſus Chriſt, in a way that both ſatisfies juſtice in the puniſhment of ſin, and magnifies mercy in the ſalvation of the ſinner, Pſal. civ. 24. Col. ii. 3.

Q. What is the power of God?

A. That eſſential property of God, whereby he is Almighty, or able to do all things that he pleaſeth to have done, Gen. xvii. 1. Jer. xxxii. 17.

Q. We read of God, that he cannot lie, repent, or deny himſelf: How then is he able to do all things?

A. Theſe

A. Theſe things are not objects of power. The doing of them, being contrary to God's holy nature and veracity, would argue imperfection and weakneſs, but not power.

Q. Wherein is God's almighty power diſcovered to us?

A. In creating the world by his word, and upholding all things in it, in conquering the power of hell by Chriſt's death, in working miracles, raiſing the dead, converting ſinners to himſelf, preſerving his church, and ſubduing his enemies, Rom. i. 20. Heb. i. 3. 1 Cor. i. 24. Eph. i. 19. Mat. xvi. 18.

Q. What is the holineſs of God?

A. That eſſential perfection, whereby he is infinitely pure, and free from all iniquity, loveth righteouſneſs, and abhorreth all ſin and impurity, Heb. i. 13.

Q. Wherein doth God's holineſs, and hatred of ſin appear?

A. In making pure and holy laws, encouraging men to obey them; threatening and puniſhing ſin, which is contrary to them: and eſpecially in ſending his eternal Son to aſſume our nature and live in it, to be a pattern of holineſs to us; and alſo to die, that he might root out ſin and impurity, and purchaſe perfect holineſs for us, Rom. vii. 12. 1 Theſſ. iv. 3. Eph. v. 25, 26, 27.

Q. What is the juſtice of God?

A. It is the perfect equity of his nature, which inclines him to will what is juſt and right, to render to every man his due, and to deal righteouſly with all his creatures.

Q. What diſcoveries have we of the juſtice of God?

A. In ſending terrible judgments upon men for their ſins in this world, and executing eternal vengeance upon the wicked in hell; and in rewarding the righteous upon the account of Chriſt's merits, Rom. ii. 5, 6, &c. 2 Theſſ. i. 7, 8, 9. 2 Tim. iv. 8.

Q. What is the greateſt evidence of the juſtice of God, that ever he gave to the world?

A. His pouring out the vials of his wrath upon his own Son, when he ſtood Surety for us; and exacting full ſatisfaction from him for all the debts or ſins of an elect world, without abating him one farthing, Iſa. liii. 4. Rom. iii. 25, 26. Rom. viii. 32.

Q. Doth

Q. Doth God's infinite juſtice hinder him from being merciful?

A. No; for, through Chriſt's mediation, he exerts his infinite mercy and goodneſs to the world, as well as his juſtice.

Q. Wherein doth the goodneſs and mercy of God appear?

A. In our daily preſervation, and ſupplying the wants of all his creatures; in ſparing his enemies, and chiefly in providing Chriſt to be a Surety for them; in offering them ſalvation through him, and particularly in pardoning, ſanctifying, and giving eternal glory to all who believe in him.

Q. What is the truth of God?

A. That eſſential property which always inclines him to be ſincere and true in what he ſaith, and to be faithful in fulfilling his word.

Q. Wherein doth the truth and faithfulneſs of God appear?

A. In accompliſhing the predictions recorded in his word, in executing his threatenings againſt the wicked, and in fulfilling all his promiſes to his people, Matt. xxiv. 35. Zech. i. 6. Heb. x. 23.

Q. Wherein doth theſe perfections of wiſdom, power, holineſs, juſtice, goodneſs and truth, which belong to God, differ from theſe we find in angels or men?

A. Theſe perfections being eſſential to God, he is infinite, eternal, and unchangeable in them; but any inferior degree of theſe perfections we ſee in creatures, the ſame is communicated from God to them, and is ſubject to change.

QUEST. V.

Q. *Are there more Gods than one?*

A. There is but One only, the living and true God.

Q. In what reſpect is God ſaid to be one?

A. God is one, *1ſt*, In oppoſition to mixture and compoſition, he being a moſt pure and ſimple eſſence. *2dly*, In oppoſition to multitude, he being numerically one in eſſence and nature, and no other like him.

Q. Why

Q. Why is God ſaid to be the one only God?

A. To ſhew that though there be others that bear the name of gods in the world, yet there is none really God, but he alone, 1 Cor. viii. 4, 5, 6.

Q. Why is this one God called the living God?

A. To diſtinguiſh him from the dead idols of the nations, and to ſhew that all life, natural, ſpiritual, and eternal, is originally in him, and from him only, Pſal. cxv. 4, 5. John v. 26 1 Tim. vi. 13.

Q. Why is he called the true God?

A. To diſtinguiſh him from all the falſe and imaginary deities that are in the world, Jer. x. 10, 11, 15.

Q. Who are theſe mentioned in ſcripture that bear the name of God, beſides the true God?

A. We find ſeverals called gods, as the heathen idols, the Devil, Antichriſt, and Magiſtrates, 1 Cor. viii. 5. 2 Cor. iv. 4. 2 Theſſ. ii. 4. Pſal. lxxxii. 6.

Q. Why are the Heathen idols called gods?

A. Not that there is any thing of true divinity in them, but becauſe their deluded worſhippers fancied that they were gods and reputed them ſo.

Q. Can any of the gods among the Heathen give rain?

A. No, Jer xiv. 22.

Q. Can they create a world, or know the heart?

A. No, they cannot, and therefore ought not to be worſhipped, Jer. x. 11.

Q. How is the devil called God?

A. He is called the god of this world, becauſe he rules over the unregenerate world; he uſurps divine homage, and is actually worſhipped in many parts by the heathen, 2 Cor. iv. 4. Deut. xxxii. 17. Rev. ix. 20.

Q. How is Antichriſt called God?

A. In reſpect of his uſurping the titles, homage and prerogatives which are only due to God, 2 Theſſ. ii. 4.

Q. How are Magiſtrates called Gods?

A. Only improperly, and by participation; they being God's vicegerents on earth, to miniſter juſtice to others, Pſal. lxxxii. 6.

Q. Do not ſome make the world their God?

A. Yes; and hence covetous men are called idolaters, Eph. v. 5. Col. iii. 5.

Q. Why

Q. Why are they called ſo?
A. Becauſe they ſet their hearts upon the world more an upon God.
Q. Do not ſome make a God of their belly?
A. Yes, Phil. iii: 19.
Q. How are they guilty of this?
A. By ſtudying to ſerve and pleaſe their belly more an God.
Q. How do ye prove that there is but one God and more?
A. 1*ſt*, From holy ſcripture, that doth frequently ert this; as in Deut. vi. 4. Mal. ii. 10. Mat. xix. 17. Cor. viii. 4, 6. 2*dly*, From reaſon; for, ſeeing God an infinite, omnipotent, independent, and moſt per-ct Being, and alſo the firſt cauſe of all things; reaſon uſt certainly conclude that there can be but one ſuch ing, and no more, and that there cannot be a plura-y of infinites and firſt cauſes.
Q. Who are they that are guilty of multiplying gods themſelves?
A. Both the Pagans and the Papiſts; ſeeing they ac-ally worſhip and pray to others beſides the one true od; ſo do the Papiſts to ſaints and angels.
Q. But may not profeſſed Proteſtants be chargeable ith multiplying gods to themſelves?
A. Yes; for though they profeſs to own and wor-ip the one true God only, yet many ſet up idols in eir hearts, and ſtudy to ſerve and pleaſe other things ore than God, Ezek. xiv. 3. Phil. iii. 19.
Q. What is incumbent on us, when others will not orſhip and ſerve this one true God?
A. We ſhould, with Joſhua, reſolve and ſay, that we d ours will ſerve the Lord, Joſhua xxiv. 15.
Q. Doth any man ſerve God for nought?
A. No; for he rewards all his faithful ſervants with crown of life, Rev. ii. 10.

QUEST. VI.

Q. *How many perſons are there in the Godhead?*
A. There are Three Perſons in the God head, the ather, the Son, and the Holy Ghoſt, and theſe three

are one God, the ſame in ſubſtance, equal in power and glory.

Q. What is meant by the God-head?

A. The divine nature or eſſence.

Q. Is this word *God-head* to be found in ſcripture?

A. Yes, in Acts xvii. 29. "We ought not to think the God-head is like unto gold or ſilver," &c.

Q. Are there three eſſences or natures in the God-head?

A. No, but only Three Perſons in one divine eſſence.

Q. How do ye prove that there are Three Perſons in the God-head?

A. 1*ſt*, From that expreſs aſſertion, 1 John v. 7. "For there are Three that bear record in heaven, the "Father, the Word, and the Holy Ghoſt, and theſe "Three are One."—2*dly*, From the inſtitution of baptiſm, Matt. xxviii. 19. "Go ye therefore and teach "all nations, baptizing them in the name of the Fa"ther, and of the Son, and of the Holy Ghoſt." 3*dly*, From the apoſtolical benediction, 2 Cor. xiii. 14. "The "grace of the Lord Jeſus Chriſt, the love of God, and "the communion of the Holy Ghoſt be with you all." Amen.

Q. What do ye think of that proof of the Trinity which is brought from Chriſt's baptiſm at Jordan? Matt. iii. 16. 17.

A. It is moſt clear; for there the Father is manifeſted by a voice from heaven, the Son by his bodily appearance upon earth, and the Holy Ghoſt by lighting on him in ſhape of a dove.

Q. Well then, is the Father God? the Son God? and the Holy Ghoſt God?

A. Yes, each one them is God.

Q. Will not that make three Gods?

A. No; theſe Three Perſons are but one God; becauſe the ſame divine nature or eſſence is in all the Three.

Q. What mean you by a perſon in the Godhead?

A. It is the divine nature ſubſiſting in a different way, and diſtinguiſhed by different perſonal properties.

Q. What

Q. What are the different perſonal properties of the Three Perſons in the Godhead?

A. It is proper to the Father to beget the Son, and ſend out the Holy Ghoſt: It is proper to the Son to be begotten of the Father, and to ſend out the Holy Ghoſt: It is proper to the Holy Ghoſt to proceed by emanation from the Father and the Son. All which appears from theſe ſcriptures, Pſal. ii. 7. Heb. i. 5, 6, 8. John i. 14, 18. John xv. 26. Gal. iv. 6.

Q. Is none of theſe perſons before another in order of time?

A. No; for they are all co eternal.

Q. Is one of them before another in order of dignity or greatneſs?

A. No; for they are all equal in power and glory.

Q. Why then are they named in this order, the Father, the Son, and Holy Ghoſt?

A. To denote the order of ſubſiſting and working which they have among themſelves: The Father ſubſiſting and working from himſelf; the Son ſubſiſting and working from the Father; and the Holy Ghoſt ſubſiſting and working from the Father and the Son, John v. 19. John xvi. 4.

Q. Which of theſe Three Perſons made the world?

A. Each of them made it, as is evident from the ſcriptures, which aſcribe the works of creation to all the Three, Gen. i. 1, 2, 26. Iſa. lxii. 5. Heb. i. 2. John i. 3. Col. i. 16. Job xxxiii. 4. Pſal. xxxiii. 6. Iſa. xl. 12, 13.

Q. Which of the Three Perſons became man?

A. The Son, who is the ſecond Perſon of the glorious Trinity; and ſince his incarnation he is called the Lord Jeſus Chriſt.

Q. How doth it appear that Chriſt the Son is God equal with the Father?

A. From the holy ſcriptures, in which we find the ſame names, titles, attributes, works, worſhip and honour aſcribed to the Son, as they are to the Father.

Q. What are thoſe eſſential names and titles which are aſcribed to the Son equally with the Father?

A. Even thoſe which are moſt eminent and glorious, ſuch as, God, The Lord God of the prophets, King of

Kings and Lord of Lords, The great God, The mighty God, The true God, The only wiſe God, God over all bleſſed for ever. And alſo, he is called JEHOVAH, which is the peculiar incommunicable name of the only true God. For all which ſee theſe plain texts, John i. 1. 1 Tim. iii. 16. Rev. xxii. 6. Rev. xix. 16. Tit. ii. 13. Iſa. ix. 6. 1 John v. 20. Jude 25. Rom. ix. 5. Zech. ii. 10. Jer. xxiii. 6. Pſal. lxxxiii. 18.

Q. What are the divine attributes which are aſcribed to the Son equally with the Father?

A. The holy ſcripture aſſerts, that he is the Eternal, Unchangeable, Almighty, Omniſcient, Omnipreſent, Infinite in holineſs, juſtice, goodneſs, and truth; as in theſe texts, Mic. v. 2. Heb. vii. 3. Heb. xiii. 8. Rev. i. 8. John ii. 24, 25. John xxi. 17. Rev. ii. 23. Mat. xviii. 20. Iſa. vi. 3. Rev. iii. 7. 2 Tim. iv. 8. Eph. iii. 19. Rev. i. 5.

Q. What are thoſe divine works aſcribed to Chriſt the Son, which prove him to be the true God.

A. The ſcripture aſcribes to him the creation of the world, the preſervation and upholding of all things, the working of miracles by his own power, the forgiving of ſins, the working of faith and repentance, the quickening of dead ſouls, the opening of the underſtanding, beſtowing of the Spirit, raiſing the dead at the laſt day, judging of the world, and giving of eternal life, John i. 3. 10. Col. i. 16. 17. Heb. i. 3. Mark v. 41. Mark ii. 5. Heb. xii. 2. Acts v. 31. John v. 21, 25, 28, 29. Luke xxiv. 25. John xx. 22. Acts ii. 33. 2 Tim. iv. 1. John x. 28.

Q. What is that worſhip and honour aſcribed to Chriſt the Son, which prove him to be the true God?

A. We find the ſame religious divine worſhip and adoration given to him as to the Father, both by angels and men. As alſo, he is made the object of faith, of prayer, of praiſe, and of ſacramental dedication, equally with the Father; as we ſee in theſe texts, Heb. i. 6. Mat. viii. 2. Mat. xiv. 13. John xiv. 1. Acts vii. 59. 60. 1 Cor. i. 2. Acts ix. 14. Rev. v. 12. 13. Mat. xxviii. 19. Acts xix. 5.

Q. Is it not the Father's expreſs will, that all men ſhould

ſhould honour the Son, even as they honour the Father?

A. Yes, as in John v. 22. 23.

Q. Doth not God the Father call Jeſus Chriſt his fellow or equal?

A. Yes; as in Zech. xiii. 7.

Q. Did not Chriſt think himſelf to be equal with him?

A. Yes; for it is ſaid, "He thought it not robbery to be equal with God," Phil. ii. 6.

Q. If the Son be God with the Father, how ſaith Chriſt, "My Father is greater than I?" John xiv. 28.

A. Chriſt doth not ſpeak there of his divine nature, for in reſpect of that, he and his Father are equally great: And therefore he ſaith, "I and my Father are one." And it cannot be otherwiſe, ſince one and the ſame infinitely great Godhead is the undivided nature of them both: But in the place objected, as the context ſhews, Chriſt doth ſpeak of his mediatorial office to which he is appointed by the Father, and in which reſpect he is the Father's ſervant.

Q. Is there not great abſurdity in maintaining the Son to be inferior to the Father in reſpect of his divine nature?

A. Yes; for it would lead us into polytheiſm, or the ſetting up of two Gods, and two objects of worſhip, the one ſupreme, and the other ſubordinate; beſides, it would make Chriſt no God in a proper ſenſe: For inferiority or dependency is inconſiſtent with the notion of the Deity.

Q. How doth it appear that the Holy Ghoſt is God equal with the Father and the Son?

A. By the ſame arguments that prove the divinity of the Son: For the Holy Ghoſt hath the ſame names, attributes, works, worſhip and honour aſcribed to him, which the Father and the Son have: He is called God, Jehovah: He is eternal, omniſcient, omnipreſent: He created the world, miraculouſly formed and furniſhed Chriſt's human nature, and inſpired the prophets and apoſtles: He raiſes the dead, regenerates and ſanctifies his people: And he is the object of divine worſhip, of prayer, and ſacramental dedication. For all which, ſee theſe texts, Acts v. 3. 4. Ezek. iii. 24. 26. Heb. ix.

ix. 14. 1 Cor. ii. 10. Luke ii. 26. Pſal. cxxxix. 7. 8. Pſal. xxxiii. 6. Job xxvi. 13. Mat. i. 18. Luke iv. 18. 2 Pet. i. 21. Rom. viii. 11. John iii. 6. 2 Theſ. ii. 13. Cant. iv. 16. 2 Cor. xiii. 14. Mat. xxviii. 19.

Q. Do we not receive diſtinct bleſſings and benefits from theſe glorious Perſons?

A. Yes; the Father contrived the ranſom, and ſent the Ranſomer; the Son undertook and came to be our Redeemer; and the Holy Ghoſt applies the redemption to us.

Q. Ought not then a diſtinct glory to be given to each of the Bleſſed Three?

A. Yes; and this will be the work of the redeemed with the angels for ever, Rev. i. 4, 5, 6. Rev. iv. 8, &c. Rev. v. 9, &c.

Q. How are we to worſhip one God in three perſons?

A. We are to worſhip God in Chriſt the Son, by the Spirit. We muſt aſk of the Father in the name of the Son, and by the aſſiſtance of the Holy Ghoſt, John xvi. 23. Eph. v. 20. Jude 20.

Q. Could ever the doctrine of the Holy Trinity be known by the light of nature?

A. No; and this ſhould make us thankful for the light of revelation.

Q. Can this myſtery of One in Three, and Three in One, be comprehended by human reaſon?

A. No; the ſhallow capacities of men cannot fathom the deep things of God. This great myſtery is what we ſhould believe, reverence and adore, ſeeing we have the moſt plain and poſitive aſſertions in God's word of a Trinity of perſons in an unity of eſſence.

Q. Is there any thing in religion contrary to reaſon?

A. No.

Q. Are there not many things in it above the reach of human nature? A. Yes.

Q. Is it juſt to reject what our nature cannot account for?

A. No; for then we ſhould deny every one of God's eſſential perfections, for each of them doth infinitely tranſcend our thoughts; nay, we ſhould deny that we have immortal ſouls, and many other things in nature that

that our reaſon cannot ſearch out, ſuch as the motion of the wind and tide, &c.

Q. What ſhall we think of thoſe who deny the Trinity, or refuſe the divinity of the Son or Holy Ghoſt?

A. That they are blaſphemers and damnable hereticks, ſeeing they deny ſuch great and fundamental truths of God ſo clearly revealed in his word.

QUEST. VII.

Q. What are the decrees of God?

A. The decrees of God are, his eternal purpoſe, according to the counſel of his will, whereby for his own glory, he hath fore-ordained whatſoever comes to paſs.

Q. What do you underſtand by God's decrees?

A. His eternal purpoſe and appointments concerning the things that ſhall be in time and through eternity.

Q. Were all God's decrees framed from eternity?

A. Yes.

Q. Doth God purpoſe nothing, upon new emergents in time, but what he has before decreed?

A. No; Acts xv. 18. Iſa. xlvi. 10.

Q. And doth nothing fall out in time but according to theſe external decrees?

A. No, Eph. i. 11.

Q. Would it be blaſphemy in one to ſay that God is the author of ſin? A. Yes.

Q. Would it make God the author of ſin to ſay that he had decreed ſinful actions?

A. It would indeed be blaſphemy to ſay that he had decreed to effectuate ſin; but it is not ſo to ſay that he hath decreed to permit ſinful actions, and to over-rule them to his own glorious purpoſes.

Q. How doth it appear that God may have ſuch a holy hand about the ſinful actions of men?

A. From ſeveral inſtances of ſcripture; particularly that in Acts ii. 3. where Peter chargeth home upon the Jews their crucifying of Chriſt with wicked hands, and yet at the ſame time ſays, That he was delivered up for that end by the determinate counſel and fore-

knowledge

knowledge of God. Se alſo Acts iv. 27. 28. where we may ſee that God's deſigning the crucifixion of Chriſt from eternity, and bringing the greateſt good out of it to mankind, was no manner of excuſe for the wicked part the Jews acted in it; ſeeing it flowed from a wicked principle in them, and was their own voluntary act and deed.

Q. What counſel had God in fore-ordaining all things?

A. The counſel of his own will, which was according to infinite wiſdom, and the higheſt reaſon, Eph. i. 11. Iſa. xl. 13.

Q. For what end did God decree all things?

A. For his own glory, Rom. xi. 36.

Q. What perfections of his did he deſign thereby to glorify?

A. His wiſdom, power, holineſs, juſtice, goodneſs and truth.

Q. Can nothing fall out in time to alter God's decrees?

A. No.

Q. How appears it that his decrees are unchangeable.

A. Becauſe changing would import weakneſs, and that he did not foreſee the letts and ſtops in the way of his purpoſes.

Q. Do the many changes that fall out in time, ſuch as God's making the world, and afterwards deſtroying it, import any alteration in God's counſels or decrees?

A. No; for God from eternity, by his immutable decree, did fore ordain all theſe alterations.

Q. Doth the immutability of God's decrees take away the free will of rational creatures in performing their actions.

A. No; but rather doth eſtabliſh it; becauſe God hath decreed to bring about his purpoſes in a way agreeably to the nature and liberty of free agents without any conſtraint upon their will, it being eaſy for infinite knowledge to foreſee how they will incline and determine in every different ſituation.

Q. Are there not many caſual things that fall out in the world, which may be aſcribed to chance?

A. No; for though there be many things caſual or contingent

ontingent in reſpect of ſecond cauſes or inſtruments, s falling out without or beyond their deſign; yet there s nothing that falls out by chance, or is caſual in reſpect of God, that foreſees and determines every thing hat comes to paſs.

Q. Hath not God predeſtinated ſome to eternal life?

A. This is plainly aſſerted in ſcripture, Eph. i. 4. 5. . 2 Theſſ. ii. 13.

Q. Was their foreſeen faith, repentance or good orks, the cauſe of this decree?

A. No, but only the effect of it: For God decreed ll theſe as neceſſary means to eternal life, as is clear om the forecited texts, Eph. i. 4, 5, 6. 2 Theſſ. ii. 13. id from Acts xiii. 48. "We are choſen that we ould be holy, not becauſe we are holy."

Q. What then was the cauſe of God's decree of ection?

A. Nothing but his good pleaſure and free love, om. ix. 11, 13, 18. No man hath any ground of oaſting; for God hath paſt by one, and pitched upon nother, according to his ſovereign will and pleaſure.

QUEST. VIII.

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creaon and providence.

Q. What do you underſtand by God's executing his ecrees?

A. His bringing to paſs the things which he had bere-ordained.

Q. Are God's decrees brought to paſs in his works time? A. Yes.

Q. What are theſe works of God?

A. His works of creation and providence.

Q. Are theſe all the works of God, which he hath ecreed to bring to paſs? A. Yes.

Q. Is not the work of redemption a part of God's orks which he had decreed from eternity?

A. Yes; but this is here included in God's work of providence;

providence; and indeed his work of redeeming loſt ſinners, is the moſt glorious part of his providence towards men.

Q. What is the difference between God's executing or bringing to paſs his works of creation, and his works of providence?

A. The former he executed in ſix days, but the latter he continues ſtill to execute; the one without means, but the other uſually by means.

Q. Are there not many of God's decrees yet to be executed?

A. Yes; but they all ſhall be executed in due time, in the order God hath appointed, Iſa. xlvi. 10. Rev. i. 1. Rev. xxii. 6. Rom. xi. 25. 26.

QUEST. IX.

Q. *What is the work of Creation?*

A. The work of creation is, God's making all things of nothing, by the word of his power, in the ſpace of ſix days, and all very good.

Q. What is it to create?

A. It is to make ſomething out of nothing; and likewiſe the making of a thing out of matter wholly unfit for it, as man's body of the duſt of the ground, is termed creating.

Q. Who is the Creator of all things? A. God.

Q. Out of what did God make all things?

A. Of nothing.

Q. How can that be ſaid, ſeeing man was made of the duſt of the earth?

A. Becauſe God made that duſt out of nothing.

Q Can none elſe create or make a thing out of nothing but God?

A. No; neither man or angel can create the leaſt atom.

Q. Cannot an angel make a living creature?

A. No, not ſo much as a flie.

Q. Can an angel turn any thing into nothing?

A. No.

Q. Can God do this?

A. Yes,

A. Yes, he could annihilate the whole world as eaſily as he created it.

Q. Did God employ angels as his inſtruments in the work of creation? A. No.

Q. By what means then did God make all things?

A. By the word of his power: "He ſpake and it was done," Pſal. xxxiii. 9.

Q. What was the word of power he made uſe of?

A. That in Gen. i. LET IT BE; as, "Let there be light, Let there be a firmament," and the like.

Q. In what time did God make all things?

A. In ſix days.

Q. Could not God have made them in leſs time?

A. Yes.

Q. Why then did he take ſo long time to do it?

A. To give us a more diſtinct view of the order of the creation, and to ſet us an example of working ſix days, and reſting the ſeventh.

Q. In what ſtate did God make all things?

A. God made all things at firſt very good, Gen. i. 31.

Q. What is the meaning of theſe words, "All very good?"

A. That, of all the things that were made, there was none of them marred in the making; all of them anſwered the Creator's deſign, and were fit to ſhew forth his glory.

Q. If all God's works are very good, then whoſe work is ſin, that is ſo very evil?

A. Sin is none of God's works; it is only the work of the devil, and of man that was tempted by him.

Q. And whoſe workmanſhip are the devils, or who made them?

A. God made them angels of light, but they made themſelves devils by ſin.

Q. When were the angels created?

A. Certainly within the ſpace of the ſix days mentioned by Moſes; for in that time we are told that God finiſhed the creating of the heavens with their hoſts, Gen. ii. 1, 2. which muſt include the angels, which are expreſsly called the heavenly Hoſt, Luke ii. 13. And many think they were created on the firſt day

with the empyreal heaven, Gen. i. 1. Job xxxviii. 6, 7.

Q. Why was not Moſes more expreſs and particular with reſpect to the creation of angels?

A. Becauſe it being his great deſign to give a hiſtory of the church, and its original from the creation of the world, he judged it ſufficient for this purpoſe to give us no more but a ſhort account of the viſible creation, to which angels do not belong.

Q. For what end did God make the world?

A. The Lord hath made all things for himſelf, and for the manifeſting of his glorious perfections, Prov. xvi. 4.

Q. What are the attributes of God which do moſt glorioufly ſhine forth in the works of creation?

A. His infinite power, wiſdom, and goodneſs.

Q. How is the glory of God's power diſplayed in making the world?

A. In his bringing all things of a ſudden out of the womb of nothing by his bare word, Rom. i. 20.

Q. How doth the glory of God's wiſdom ſhine forth herein?

A. In the amazing variety of creatures, and the beautiful order and harmony of all things; the view whereof made the Pſalmiſt cry out, Pſal. civ. 24. "O Lord, how manifold are thy works! In wiſdom haſt thou made them all."

Q. How is the glory of God's goodneſs manifeſted in creation?

A. In providing ſuch a commodious habitation for man before he gave him a being, and making all the creatures ſubſervient to him, Pſal. viii. 3, 4, &c. Pſal. xxxiii. 5.

Q. On which day of the creation did God make light to ſhine? A. Upon the firſt day.

Q. Were the ſun, the moon, and ſtars made the firſt day?

A. No; they were not made till the fourth day of the creation.

Q. How could there be light made before the ſun?

A. It was eaſy for the great Creator to form a bright luminous body, and carry it about to enlighten the world

world for the three firſt days, and afterwards place that light in the ſun, moon, and ſtars, when they were created.

Q. When were the fiſhes created?

A. On the fifth day.

Q. When was man created? A. On the ſixth day.

Q. What did God do the ſeventh day?

A. He reſted from all his works, and ſanctified it for his Sabbath.

Q. Was God weary with his work, that he reſted after it?

A. No; the Creator of the ends of the earth fainteth not, neither is weary, Iſa. xl. 28.

Q. What is to be underſtood then by God's reſting?

A. His ceaſing from work.

Q. What doth God teach us by this example?

A. To ceaſe from the labour of the week, and keep a ſeventh part of our time holy to the Lord.

Q. Is it not evident, from ſenſe and reaſon, as well as ſcripture, that the world did not exiſt from eternity, but was created ſome few thouſand years ago, according to Moſes's account?

A. Yes; it is clearly evident from the lateneſs of the invention of arts, the foundation of cities, the erecting of ſtates, and the writing of hiſtories, none of which do we find ſo ancient as the time of the creation fixed by Moſes. Beſides, the being of mountains and valleys is a plain demonſtration that the earth was not from eternity; for, ſeeing the rain ſtill waſheth down ſome earth from the heights, if the ſmalleſt quantity ſhould but come down once in a thouſand years, it is certain the mountains would have been entirely levelled in an infinite courſe of years, ſo that no height had now appeared.

Q. Would it not be profitable for us to meditate much upon the beautiful and ſtupendous Creation?

A. Yes; it would make us little in our own eyes, raiſe in us an awful ſenſe and veneration of God's power and majeſty, cauſe us hate ſin, that brings diſorder into this beautiful frame, and help us to truſt to our Maker's power and goodneſs in all our ſtraits and difficulties.

QUEST.

QUEST. X.

Q. *How did God create man?*

A. God created man male and female, after his own image, in knowledge, righteouſneſs, and holineſs, with dominion over the creatures.

Q. Which is the principal creature upon this earth?

A. Man.

Q. Why then was he made after all other creatures?

A. Becauſe God thought fit to make the world as an houſe ready furniſhed for him, before he would create man to inhabit it.

Q. What ſort of a creature is man?

A. A compound being of ſoul and body, created male and female.

Q. What is male and female?

A. Man and woman.

Q. How many men did God create at firſt?

A. Only one man and one woman.

Q. What are the two conſtituent parts of man?

A. Soul and body.

Q. What is the ſoul of man?

A. It is a ſpirit, rational, inviſible, and immortal, by which a man exerts all vital and intelligent acts, lives, moves, underſtands and wills.

Q. How was man's ſoul made?

A. God breathed into him, and he became a living ſoul.

Q. Of what was man's body made?

A. Adam's body was made of the duſt of the ground, and Eve's was made of a rib from Adam's ſide.

Q. Can the body live without the ſoul? A. No.

Q. Can the ſoul live without the body? A. Yes.

Q. After whoſe image did God create man?

A. After his own image.

Q. Did this ly in man's body, or in any bodily ſhape or likeneſs?

A. No, but in man's ſoul, which is a ſpirit endowed with natural faculties and moral qualities, that bear ſome reſemblance of its Maker.

Q. Wherein doth the ſoul reſemble God in its natural faculties?

A. As

A. As it is an immortal ſpirit, endowed with underſtanding, will, and memory.

Q. Wherein did man at firſt reſemble God in immortal qualities?

A. In his knowledge, righteouſneſs, holineſs, and dominion over the creatures.

Q. What knowledge was man endowed with at his firſt creation?

A. He had a vaſt knowledge of God, of his law and will, of his works and creatures; and theſe in the lower world he knew well how to uſe and govern. And, as an inſtance of his knowledge, he gave names to all the living creatures, ſuitable to their natures, at the firſt ſight of them, Gen. ii. 19. 20.

Q. What was that righteouſneſs which man had at his firſt creation?

A. He had an upright and righteous will, which inclined him to do juſtice to all his fellow-creatures.

Q. Wherein did his holineſs ly?

A. In the purity of his ſoul and its affections, whereby he was inclined to hate all ſin, love what was pure and pleaſant to God, and ſtudy a perfect conformity to his holy law both in heart and life.

Q. Did not this holineſs of nature fit man for communion with God, and enable him to keep his law perfectly? A. Yes.

Q. Was not holineſs the principal part of God's image in man?

A. Yes; and ſtill it is the excellency of man in any ſtate, whether in earth or heaven, ſeeing it is by this that he reſembles God.

Q. Doth not knowledge beautify a man too?

A. Yes: very much, if attended with holineſs; but knowledge without holineſs is rather the reſemblance of the devil than of God, Gen. iii. 1. Acts xiii. 10.

Q. Was the dominion man at firſt had over the creatures, any part of God's image in man?

A. Yes; for by it he reſembled God in his authority and government.

Q. What was that dominion which man had at firſt over the creatures?

A. It

A. It was that authority which was given him over the fiſh of the ſea, fowls of the air, and beaſts of the earth; with power to rule, uſe and diſpoſe of them at his pleaſure, they all being ſubject to his orders.

Q. Hath not man now loſt this dominion in a great meaſure?

A. Yes; for, with reſpect to the moſt part of creatures, man now is either a terror to them, or they to him, which is one of the bitter fruits of the fall. Since man hath rebelled againſt God, no wonder the creatures prove rebellious and diſobedient to him.

QUEST. XI.

Q. *What are God's works of providence?*

A. God's works of providence are his moſt holy, wiſe, and powerful, preſerving and governing all his creatures, and all their actions.

Q. How doth it appear that there is a providence that governs the world?

A. From plain ſcripture aſſertions, and from the exact accompliſhment of ſcripture-prophecies; as alſo from natural things obvious to all; ſuch as the exactneſs of the ſun's motions, diurnal and annual, that produce the moſt uniform revolutions of day and night, the different ſeaſons of the year in order to provide us of the neceſſaries and comforts of life; and likewiſe the regular ebbing and flowing of the ſea; the remarkable care for preſerving and propagating all the different ſpecies of living creatures, whether rational, ſenſitive, or vegetable. Beſides many other ſurpriſing obſervations and occurrences; all which convince us of the being of a wiſe providence that rules the world.

Q. What are the objects of God's providence, or the things about which it is concerned?

A. It reacheth all the creatures, and all their actions, Pſal. ciii. 19. John xv. 5. Acts xvii. 28.

Q. Is God's providence concerned about the meaneſt as well as the higheſt creatures?

A. Yes; there is nothing ſo high that it is without its reach, and nothing ſo mean that it is below its notice;

; for, as he rules in the armies of heaven, ſo he es care of the very ravens, ſparrows, lilies, graſs, hairs of our head, Dan. iv. 35. Mat. x. 29, 30. t. vi. 30. Luke xii. 24.

Q. If God take care of ſuch mean creatures, will he much more take care of the houſhold of faith?

A. Yes.

Q. What are the acts of God's providence about his atures, and their actions?

A. They are chiefly two, to wit, his preſerving and erning of them.

Q. How doth he preſerve his creatures?

A. By upholding them in being, defending them n evil, and providing them means of ſubſiſtence, b. i. 3. Pſal. cxix. 91. Pſal. cxlv. 15. 16.

Q. Will not the creatures continue in their beings hout God's upholding of them?

A. No; they would ſink into nothing again without and, in this reſpect, Providence is as a continued ation, Acts xvii. 28.

Q. Could not ſuch creatures as the angels live and ſiſt without God's providence?

A. No; no more than a fly, or any ſuch creature.

Q. How doth God govern all his creatures and their ons?

A. By directing them to their proper ends according heir natures, producing events by them according is pleaſure, and over-ruling all their actions to his glory, Pſal cxlvii. 15, 16, &c. Prov. xvi. 9. 33.

Q. Did not God ſome times make his creatures act trary to their natural courſe and force?

A. Yes, when he pleaſeth to act miraculouſly; as in ding of the waters, cauſing iron to ſwim, and re- ining the force of fire, the fury of lions, &c.

Q. Doth the providence of God extend to all the ac- s of men?

A. Yes, to them all, whether they be good or bad, ural, moral, or caſual, Acts xvii. 28. John xv. 5. d. xxi. 12, 13.

Q. What hand hath divine Providence about ſinful ons?

A. He hath a holy hand, in permitting them, limiting and reſtraining them, and directing them to holy and wiſe ends beyond the intentions of the actors, Acts xiv. 16. Pſal. lxxvi. 10. Iſa. x. 5, 6, 7.

Q. How doth God permit men to fall into ſin?

A. He, in his juſt judgment, leaves them, or gives them up to their own hearts luſts, and the inſtigations of Satan, Pſal. lxxxi. 11, 12.

Q. Why doth God permit ſin, when he can hinder it?

A. In this he acts as a holy and juſt judge; when men refuſe his calls, and deſpiſe light and love, he juſtly puniſheth them by leaving them to themſelves. And yet he is pleaſed to temper juſtice with much mercy and wiſdom; for hereby he ſhews men what evil is in their hearts for their conviction and humiliation, and how wonderfully he can turn about the worſt things to his own glory and the good of his church, 2 Chron. xxxii. 31. Neh. ix. 28.

Q. Can you illuſtrate this by any inſtances from ſcripture?

A. Yes; it is evident, not only in the betraying and crucifying of Chriſt mentioned before upon the *ſeventh queſtion*, but alſo in the ſelling of Joſeph in Egypt: The actors meant it for evil, but God turned it about for great good, Gen. l. 20.

Q. Who are thoſe about whom the providence of God is moſt eſpecially concerned?

A. The church, and all who are true believers; when others have only God's common and general providence to look to, theſe have his ſpecial providence to depend upon, ſeeing he hath promiſed to make all things work together for their good, Rom. viii. 28.

Q. What are the properties of God's providential acts?

A. There are three mentioned in the anſwer: 1. They are moſt holy, without ſpot or blemiſh. 2. Moſt wiſe, without miſtake or error. 3. Moſt powerful; they cannot be ſtopt or reſiſted, Pſal. cxlv. 17. Rom. xi. 33. Dan. iv. 35.

Q. If God doth govern the world ſo wiſely, why doth he let his people be afflicted, and his enemies proſper in the world?

A. God's—

A. God's wiſdom is hereby glorified: For theſe diſpenſations, however crooked they ſeem to us, are wiſely ordered to carry on the ſalvation of his people, and deſtruction of his enemies.

Q. Are there not many who practically deny God's providence?

A. Yes; ſuch as thoſe who do not conſult with God in their undertakings, nor ſeek his bleſſing thereupon; and thoſe who aſcribe their ſucceſs more to ſecond cauſes than unto God: and thoſe who are impatient under afflictions, diſtruſt God in their ſtraits, or betake themſelves to unlawful ſhifts to obtain what they want.

Q. What regard ought we to ſhew to the providence of God?

A. We ought by prayer to intereſt providence in all our affairs, and depend upon its care: We ought ſeriouſly to obſerve its ſteps, and humbly ſubmit to its determinations.

Q. Ought we not to put a remark on all the gracious ſteps of God's providence towards us? A. Yes.

Q. What are thoſe we ought eſpecially to remark?

A. Such as the care of providence in preſerving us in the womb and from the womb; watching over us in our helpleſs infancy; ordering our lot to fall in a land of goſpel-light, and not among infidels; allowing us a religious education, and good examples; giving us wakening ordinances and diſpenſations for our converſion to God; preſerving our lives ſo long amidſt ſo many dangerous diſeaſes and accidents; and keeping us from many ſnares and temptations to ſin.

QUEST. XII.

Q. What ſpecial acts of providence did God exerciſe towards man in the eſtate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. What did God with man after he had created him?

A. He

A He entered into a covenant with him.

Q. What do you mean by a covenant?

A. A mutual paction or agreement betwixt two pa ties.

Q. How many covenants hath God entered into wi man?

A. Two; viz. the covenant of works, and the cov nant of grace.

Q. Which of theſe two covenants did God mal with Adam at firſt?

A. It was the covenant of works, which in the a ſwer is called a "covenant of life."

Q. Why is it called both a "covenant of work and a "covenant of life?"

A. It is called a covenant of works, from the cond tion of it; and a covenant of life, from the promi or reward of it.

Q. How doth it appear that God and Adam did rea ly enter into covenant?

A. From this, that God required Adam to obey h will, promiſing him life if he ſhould do it, and threa ening death to him if he did not. And doubtleſs Adar who was made after the image of God, conſented this his Creator's will, when firſt intimated to him.

Q. Had this covenant a condition in it?

Yes; to-wit, works, or obedience to the will of Go

Q. What do you mean by the condition of a cov nant?

A. A ſpecial article or term, upon the fulfilling which the promiſed bleſſings of the covenant only a to be beſtowed.

Q. What ſort of obedience did this covenant requi as the condition of it?

A. Perfect obedience to the whole will of God.

Q. When may obedience be reckoned perfect?

A. It is ſo when a man continues in doing all thin commanded by God, without any defect in matter manner, principle or ends.

Q. Was there no grace in the covenant of works?

A. Yes, there was much grace in God's condeſcen ing to enter into covenant with his own creature, an promiſir

miſing him great rewards to encourage him to obe-
ce, when he was abſolutely obliged to it by his cre-
n, though nothing had been promiſed at all.

Q. What was the reward promiſed in this covenant
man's obedience? A. Life.

Q. What ſort of life was it?

A. A threefold life, natural, ſpiritual and eternal.
: natural and ſpiritual life, given to man at his crea-
, was to be continued with him; and in due time
was to be tranſlated to eternal life in heaven, with-
dying.

Q. What account can you give of the nature of that
efold life?

A. The natural life conſiſts in the union of ſoul and
y; the ſpiritual life in the union of the ſoul with
d; the eternal life in the happineſs of the whole
n in the immediate viſion and fruition of God in
ven for ever.

Q. Was this covenant made with Adam for himſelf
ne?

A. No; it was made with him, not only for himſelf,
in the name of all his poſterity.

Q. Had Adam ſufficiency of ſtrength and grace gi-
him at firſt, to perform the condition of this cove-
t? A. Yes.

Q. Did not this covenant require obedience to the
ole moral law? A. Yes.

Q. Where was that law written?

A. In the hearts of our firſt parents.

Q. Was there not ſomething elſe that God required
hem as a preſent trial of their obedience?

A. Yes, namely, That they ſhould not eat of the
: of knowledge of good and evil.

Q. Why did God deny them that one tree?

A. To try their ſubjection and obedience to their
ereign Lord, of whom they held all comforts; and
each them that their chief happineſs did not lie in
enjoyment of temporal things, but of God's favour;
that they ought to prefer his will and pleaſure to
the delights of ſenſe.

Q. Had that tree any virtue in it to make men know-
and wiſe?

A. No,

A. No, it had none, though ſatan deluded them with this temptation.

Q. Why then was it called the Tree of Knowledge of Good and Evil?

A. It was ſo called, to aſſure them, that, if they did eat of it, they ſhould know, to their ſad experience, both what good they would forfeit, and what evil they would bring upon themſelves and their poſterity.

Q. What good were they to forfeit and loſe?

A. Both the image and favour of God.

Q. What evil were they to feel?

A. The wrath and curſe of God.

Q. Was this penalty plainly intimated to them, when the covenant was made with them?

A. Yes; for God ſaid, "In the day thou eateſt thereof thou ſhalt ſurely die."

Q. What ſort of death did God threaten them with?

A. A threefold death, anſwerable to the life promiſed; to wit, death temporal, ſpiritual, and eternal.

Q. What account can you give of the nature of that threefold death?

A. Temporal or natural death conſiſts in the ſeparation of the ſoul from the body; ſpiritual death in the ſeparation of the ſoul from God, and the loſs of his image; eternal death lies in the ſeparation of both ſoul and body from the comfortable preſence of God for ever.

Q. Did Adam die naturally that very day he ate this fruit?

A. No; for he lived till he was 930 years old.

Q. How then was the threatening of God accompliſhed?

A. On the day he did eat, he died ſpiritually, and became liable to temporal and eternal death.

Q. What do you underſtand by theſe words, "He died ſpiritually," &c.

A. I underſtand, that Adam loſt the image and favour of God; that he became mortal, and liable to all afflictions in this life, and to the torments of hell hereafter.

Q. Why was not the ſentence fully execute upon him preſently?

A. We

A. We have ground to believe he was ſaved from eternal death by the mediation of Chriſt; and, for the elect's ſake, who were to ſpring from him, he got a reprieve as to natural death for a time: Yet ſin gave his body the death's wound, of which he died at length.

Q. May we not read much of ſin's evil in that awful threatening?

A. Yes; for ſin is an evil that deprives man of the happineſs of a threefold life, and expoſes him to the miſery of a threefold death.

Q. Was there any place in that covenant for a Mediator or Surety?

A. No; for it required perſonal obedience or ſuffering from every man, for himſelf.

Q. Would it not accept of repentance from ſinners, and ſincere endeavours after obedience, though imperfect?

A. No; for it required obedience abſolutely perfect, and ſentenced the tranſgreſſor to wrath for the leaſt failure, without any hope of mercy to the penitent.

Q. Ought not all believers to bleſs God that they are not under this covenant? A. Yes.

Q. Is not the caſe of unbelievers ſad, who ſtill remain under it? A. Yes.

QUEST. XIII.

Q. Did our firſt parents continue in the eſtate wherein they were created?

A. Our firſt parents, being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God.

Q. What was the eſtate wherein our firſt parents were created?

A. It was a ſtate of innocence, and of great happineſs.

Q. Wherein did their happineſs ly?

A. They were free of all ſin and miſery; they had all earthly felicity in paradiſe, and enjoyed ſweet communion with God.

Q. How did they fall from this happy ſtate?

A. By

A. By ſinning againſt God.

Q. Were they not made upright, after the image of God? and how then could they ſin?

A. Though they were made upright, yet they were not confirmed in that eſtate like the elect angels; but created mutable, being left to the freedom of their own will.

Q. Were they created with any will or inclination to ſin? A. No.

Q. What do you mean by the freedom of will that they were left to?

A. That they were not under conſtraint from any, but had a liberty in their will to chuſe or refuſe either good or evil.

Q. Had they not a ſufficient liberty in their will, and power to have obeyed God in all things, and to have reſiſted all temptations to ſin?

A. Yes, if they had uſed it well, as they might have done: But having their ſtock in their own hand, without any confirming grace from God, they might alſo fall, if they would.

Q. Hath fallen man the ſame freedom of will to what is good, that Adam had at firſt?

A. No: Tho' ſome relicks of that freedom to things naturally or morally good be found in unregenerate men, in ſome more, in ſome leſs; yet they have no freedom of will to things ſpiritually good, being dead in ſins and treſpaſſes, Eph. ii. 1.

Q. Do regenerate perſons attain to Adam's freedom of will to good?

A. Not altogether in this life, though they recover it in a good meaſure; But being only renewed in part, and the image of God imperfect in them while here, their wills are not entirely free to what is good, there being ſtill a ſad mixture in them of inclination to what is evil.

Q. What freedom of will have the ſaints in glory?

A. They have a freedom of will only to what is good, and a perfect freedom too, and, by virtue of confirming grace, they cannot will any thing that is evil.

Q. What do you mean by God's leaving our firſt parents

parents to the freedom of their will?

A. His ſuffering them to make their choice, when both good and evil were in their offer, and not giving them any new ſupplies of grace to prevent their will from yielding to temptations to ſin.

Q. Why did he not give theſe new ſupplies?

A. Becauſe he was not bound to do it, and he had glorious deſigns to bring about by not doing it.

Q. What temptation had our firſt parents to ſin againſt God?

A. *Firſt*, The devil tempted the woman to eat of the forbidden tree; and, *next*, he put her on to tempt Adam to do the ſame.

Q. Could Satan have uſed any violence to cauſe them to ſin?

A. No; all he could do, was to tempt them to it in a ſubtile manner.

Q. What method did he take in doing it?

A. He made uſe of the ſerpent, and ſpake out of it, he ſhewed them the deſireableneſs of the fruit, and perſuaded them that by eating it they ſhould become wiſe as God, and ſhould eſcape the puniſhment threatened; he attacked Eve when ſhe was alone, and then made uſe of her to prevail with her huſband.

Q. Is it not upon this account that Chriſt calls the devil a liar and murderer from the beginning?

A. Yes; for it was by lies and falſhoods that he murdered our firſt parents and their poſterity.

Q. Was it not a dreadful ſin in them to believe the devil more than God?

A. Yes; and it is what Adam's children are much inclined to do ſtill, according to their example.

Q. What would become of the beſt of men now, if God ſhould leave them to themſelves and to Satan's temptations?

A. They would ſurely be ruined, conſidering that we have loſt our ſtrength by the fall. No man here attains to Adam's perfection in grace, there is ſtill a mixture of corruption in the beſt.

Q. Should we not always pray againſt God's leaving us to our free will?

A. Yes; for if perfect holineſs, without new aids and confirming grace from God, be no ſecurity againſt total apoſtacy, as is evident from the example of the angels and our firſt parents; our ruin muſt be inevitable, if God ſhould leave us, who are weak and corrupt, to ourſelves.

Q. Are not believers now ſafe from any ſuch fall?

A. Yes, though that is not owing to themſelves, but to the gracious promiſe of God through Jeſus Chriſt.

Q. What were God's wiſe and gracious ends in permitting Adam's fall?

A. He deſigned to glorify his infinite wiſdom, and likewiſe his juſtice and mercy, in ſaving loſt ſinners of makind by a ſurety of his own providing.

QUEST. XIV.

Q. What is ſin?

A. Sin is any want of conformity unto, or tranſgreſſion of the law of God.

Q. What mean you by the law of God?

A. The commands or precepts which God hath given to man to be his rule to walk by.

Q. Where is this law written?

A. At firſt it was clearly written on Adam's heart, but by the fall this writing became dark, and therefore God has written it moſt plainly to us in his word.

Q. How many kinds of laws hath God written there?

A. Three; the judicial, the ceremonial, and the moral law.

Q. What is the judicial law?

A. That which related to the civil conſtitution, and contained the municipal ſtatutes of the Jewiſh nation; which do not bind other nations any farther than they are founded upon moral equity.

Q. What is the ceremonial law?

A. The ſtatutes relating to the Jewiſh worſhip, their ſacrifices, waſhings, and rites, which were typical of Chriſt and his benefits, and are now fulfilled and abrogated by Chriſt's coming.

Q. What is the moral law?

A. That which is the rule of our manners and practice,

tice, and is perpetually binding upon all men, which we have briefly ſummed up to us by God himſelf in the ten commandments.

Q. Ought all men to ſtudy a conformity to this law?

A. Yes; for every want of it is a ſin.

Q. What do you underſtand by conformity to the law?

A. A ſuitableneſs in us to what it requires.

Q. What ſort of conformity is due by us to God's law?

A. Both an internal conformity of the heart and thoughts, and an external conformity of the words and actions; and, if the firſt be wanting, we are guilty of ſin, be the latter never ſo exact.

Q. What is meant by the tranſgreſſion of the law?

A. It is a going beyond the bounds and limits which God doth ſet to us by his law, or doing that which is contrary to it.

Q. Why are both theſe expreſſions made uſe of to deſcribe ſin, namely, want of conformity to the law, and tranſgreſſion of the law?

A. The *firſt* of theſe is made uſe of to include *Original Sin*, which is a want of conformity of *nature*; and *ſins of omiſſion*, which are a want of conformity of *life* to God's law. The *ſecond* is uſed to comprehend all ſins of *commiſſion*, either in thought, word, or deed.

Q. Muſt not ſin be a great evil, which breaks ſuch a holy, juſt, and good law? A. Yes.

Q. Wherein doth the prodigious greatneſs of this evil appear?

A. In theſe; that ſin ſhakes off the ſovereignty of God, deſpiſeth his power, offends his holineſs, grieves his Spirit, defaceth his image in the ſoul, and brings damnation to it.

Q. What is the glaſs that repreſents the evil of ſin in the moſt lively colours?

A. We ſee much of ſin's evil in the glaſs of God's holy law, and very much of it in the glaſs of hell's torments, but moſt of all in the glaſs of Chriſt's ſufferings and death.

Q. Can we ever repair the injury that ſin doth to God's holy law?

A. No; but Chriſt our Surety hath given full ſatisfaction for all the ſins of thoſe who believe in him.

QUEST. XV.

Q. *What was the ſin whereby our firſt parents fell from the eſtate wherein they were created?*

A. The ſin whereby our firſt parents fell from the eſtate wherein they were created, was their eating the forbidden fruit.

Q. Why did God forbid the eating of this fruit?

A. To ſhew his dominion over man, and to make trial of man's obedience to his Maker's will and authority, in keeping a command for which he ſaw no reaſon but purely the will of God.

Q. Was there no evil in eating this fruit if God had not forbid it? A. No.

Q. Were our firſt parents guilty of no ſin before actual eating of this fruit?

A. Yes; they ſinned in hearkening to the devil, and believing him, before they did eat.

Q. Why is their eating the fruit called then their firſt ſin?

A. Becauſe it was their firſt ſin finiſhed, as expreſſed in James i. 14. 15.

Q. Who was firſt in the tranſgreſſion?

A. The woman.

Q. Was our firſt parents eating of the forbidden fruit a great ſin?

A. In ſeveral reſpects, it was the moſt heinous ſin ever was committed.

Q. How doth that appear?

A. In regard it was a complicated wickedneſs, including many atrocious ſins in it, ſuch as renouncing the authority of their Creator, unthankfulneſs for his great bounty, aſpiring to be equal with God, believing the devil before God, and joining in rebellion with him, murdering themſelves and all their offspring: and all this guilt was attended with the moſt terrible aggravations that ever were heard of.

Q. What are theſe aggravations?

A. They

A. They committed this ſin ſoon after they were made after the image of God, when they had no corruption within to incline them to it, nor temptation from without, but what they could eaſily reſiſt: yea, they were guilty of it in paradiſe, in the preſence of God, and in the place where they had been lately taken into covenant with God: they well knew the glorious advantages of keeping this covenant, and the fearful conſequences of breaking it; nay, they ſinned againſt the cleareſt light and illumination of God's Spirit, that ever any mere man had: So that we ſhould not think of this ſin without horror.

Q. Did it not heighten their ſin, that they durſt offend ſo great a God for ſo ſmall a temptation as a little fruit?

A. Yes, very much.

Q. By what door got ſin acceſs to our firſt parents hearts?

A. By the door of the eyes, Gen. iii. 6. "The fruit was pleaſant to the eye."

Q. Should we not learn from this to ſet a watch upon this door, that ſin may not enter by it? A. Yes.

Q. Have we not the example of ſaints ſet before us who did ſo?

A. Yes; we have the example of Job, who made a covenant with his eyes, and of David, who prayed to turn away his eyes from beholding vanity, Job xxxi. 1. Pſal. cxix. 37.

QUEST. XVI.

Q. Did all mankind fall in Adam's firſt tranſgreſſion?

A. The covenant being made with Adam, not only for himſelf, but for his poſterity, all mankind deſcending from him by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion.

Q. Was the covenant of works made with Adam for himſelf only?

A. No; it was made with him for his poſterity alſo.

Q. What mean you by Adam's poſterity alſo?

A. His children or offſpring that ſhould come after him,

him, to the end of the world.

Q. Are we included in that covenant, who live now near ſix thouſand years ſince it was made?

A. Yes, ſeeing we are of Adam's poſterity.

Q. How could the covenant be made with us who had not then a being?

A. We had a being virtually in Adam's loins; and Adam tranſacted with God, not as a ſingle perſon, but as a common head and repreſentative of all his poſterity; and ſo the covenant was made with Adam in our name.

Q. Is it upon that account we are ſaid to ſin in him and fall with him?

A. Yes, according to Rom. v. 12. 1 Cor. xv. 22.

Q. How came Adam to be our head and repreſentative in this covenant?

A. God appointed him.

Q. How can Adam be held as our repreſentative, ſeeing we never conſented to it?

A. Could we have exiſted, we would have conſented to ſo juſt a choice, Adam being our natural head and affectionate parent, made after God's image, with ſufficient power to obey him. And ſeeing it was God's will, we are bound to conſent to it as a holy and juſt law. Beſides, it is warrantable, in human tranſactions and covenants, for parents to repreſent children unborn; as in making bargains, ſelling lands, contracting debts, &c. And why then was it not juſt for Adam to repreſent us in tranſacting with God?

Q. Is it juſt that parents ſhould make covenants for their children, whereby they may be involved into guilt and miſery, and made to ſuffer for what they never committed?

A. If a man make a covenant for himſelf and his poſterity, in a thing juſt and lawful, men do judge his children bound: As in the caſe of our allegiance to a king: The rebellion of a Father may juſtly affect his poſterity, ſtain their whole blood, and forfeit their inheritance. And, if this be reckoned juſt among men, Why is it not alſo juſt betwixt God and man?

Q. Was it right to put our ſtock into the hands of thoſe who improved it ſo ill?

A. They

A. They might have improven it well if they had pleaſed, and none of their children could have been thought better hands than they were. Neither is there place for us to complain, who approve of their ill management, and apoſtacy from God, by our ſinning daily after the ſimilitude of Adam's tranſgreſſion.

Q. If Adam had ſtood, would we not have been happy with him?

A. Yes; and therefore, ſeeing he fell, it is juſt we ſhould be miſerable with him.

Q. Are we partakers with Adam in all his ſins?

A. No, but in his firſt ſin only.

Q. Why only in his firſt ſin?

A. Becauſe then he repreſented all his poſterity as a federal head; but after he once brake the covenant, he was no more truſted as ſuch, but reckoned to act as a ſingle perſon only for himſelf.

Q. Is it not as juſt to impute Adam's firſt ſin to his poſterity for their condemnation, as it is to impute Chriſt's righteouſneſs to us for our juſtification?

A. Yes, it is equally juſt, becauſe of the covenants their being made both with the firſt and ſecond Adam in our name, Rom. v. 18, 19.

Q. How ſoon is Adam's ſin imputed to his poſterity?

A. As ſoon as they have a being, and ſtand in relation to Adam.

Q. If one ſin hath thus defiled and deſtroyed all mankind, ſhould we not look upon ſin as of a moſt miſchievous nature?

A. Yes, and avoid it more carefully than we would do the plague.

Q. Should not our woful fall by the firſt Adam, ſtir us up to ſeek recovery by Chriſt the ſecond Adam?

A. Yes, we ſhould be reſtleſs till we get it, that, as we have born the image of the heavenly, and be taken to dwell with him at laſt.

Q. Did never any of Adam's poſterity eſcape the imputation of Adam's firſt ſin?

A. None, but Jeſus Chriſt only.

Q. Was Chriſt one of Adam's poſterity? A. Yes.

Q. How doth that appear?

A. In

A. In regard he is the ſeed of the woman, and had the ſubſtance of his fleſh from Mary that deſcended from Adam.

Q. If Chriſt deſcended from Adam, how could he eſcape Adam's ſin?

A. He eſcaped it by deſcending from Adam not by ordinary generation, but in an extraordinary way.

Q. What was that?

A. He was conceived by the power of the Holy Ghoſt, in the womb of a virgin, without any earthly father.

Q. Why was Chriſt conceived in this wonderful manner?

A. That he might be kept free of the guilt and pollution of Adam's ſin.

Q. Was this ſufficient to keep him free of it?

A. Yes, becauſe the Holy Ghoſt, by his infinite power, did ſanctify and keep pure and ſpotleſs ſo much of the virgin's ſubſtance as was needful to form our Saviour's body, Luke i. 35.

Q. Are all the reſt of mankind defiled with Adam's ſin!

A. Yes, and infants as well as others.

Q. Are all men equally guilty and ſinful before God?

A. Yes, they are ſo in reſpect of nature, but not in reſpect of practice.

Q. How comes there to be any difference in reſpect of practice.

A. Becauſe ſome are more left of God, and ſome are more beholden to free grace than others, 1 Cor. iv. 7.

QUEST. XVII.

Q. *Into what eſtate did the fall bring mankind?*

A. The fall brought mankind into an eſtate of ſin and miſery.

Q. Who of Adam's race were brought into a ſtate of ſin by his fall?

A. All mankind, excepting Jeſus Chriſt.

Q. Did the fall bring mankind into a ſtate of ſin only?

A. Into

A. Into a ſtate of miſery alſo.

Q. Can man be in a ſtate of ſin and not in a ſtate of miſery?

A. No; for the one ſtill followeth upon the other: Miſery is the neceſſary conſequence of ſin.

Q. Was there ever ſuch a fall as that of the firſt man?

A. No.

Q. How ſo?

A. Becauſe ſo many men fell with him, and fell from ſuch a height of happineſs, to ſuch a depth of miſery.

Q. Was Adam able to raiſe himſelf to his former ſtate after his fall? A. No.

Q. Why ſo?

A. Becauſe Adam and all his poſterity were ſo bruiſed and diſabled by that woful fall, that they could do nothing to raiſe themſelves up, but muſt lie in their miſerable caſe till divine mercy move for their relief.

Q. Are we not defiled as well as diſabled by the fall?

A. Yes; our fall is like that of a man into a pit among ſtones and mire, which both bruiſes and defiles him at once.

QUEST. XVIII.

Q. Wherein conſiſts the ſinfulneſs of that eſtate whereinto man fell?

A. The ſinfulneſs of that eſtate whereinto man fell, conſiſts in the guilt of Adam's firſt ſin, the want of original righteouſneſs, and the corruption of his whole nature, which is commonly called original ſin, together with all actual tranſgreſſions which proceed from it.

Q. What are theſe two evils mentioned in the anſwer, which make up the ſinfulneſs of our fallen eſtate?

A. They are original and actual ſin.

Q. What are theſe evils which make up original ſin?

A. They are three; to wit, the guilt of Adam's firſt ſin, the want of original righteouſneſs, and the corruption on our whole nature.

Q. What do you mean by the guilt of Adam's firſt ſin?

A. Our liableneſs to wrath or puniſhment by reaſon of that ſin of Adam's.

Q. How doth that guilt become ours?

A. By the imputing of Adam's sin to us; he having been our representative in the covenant of works which he brake.

Q. What is meant by the want of original righteousness, which we now lie under by the fall?

A. It imports, that we are now deprived of that perfect rectitude, purity and holiness, implanted in man's nature at his first creation, which was the image of God upon his soul.

Q. How is it that we have lost that original righteousness, or the image of God in our souls.

A. God is now provoked to withhold it, as a just punishment of Adam's fall.

Q. Doth it make God the author of sin, to say that he withholds original righteousness from us?

A. No; for he is not bound to restore that to us which we have lost through our own fault, but may justly deny it as a punishment of Adam's first sin. We are bound to have it, but God is not bound to give it.

Q. Doth not the want of original righteousness make way for the corruption of our whole nature.

A. Yes.

Q. What do you mean by the corruption of our whole nature?

A. That our whole constitution, both in soul and body, is infected, defiled, and depraved by sin, and that from the very womb.

Q. Wherein doth this corruption of nature appear?

A. In our impotency and enmity to what is good, and in our proneness and inclination to what is evil.

Q. What parts of our nature doth this corruption infect?

A. Our whole nature and constitution, every sense and member of our bodies, and every power and faculty of our souls; to wit, our understandings, will, consciences, memories, affections and thoughts.

Q. How are our senses and members corrupted by original sin?

A. They are now become ready weapons and instruments of unrighteousness, Rom. vi. 13.

Q. How

Q. How is the mind or underſtanding corrupted thereby?

A. It is ſo blinded and darkened, that it cannot diſcern ſpiritual things.

Q. How is the will corrupted?

A. It is turned crooked and perverſe, backward to good, and inclined to evil.

Q. How is the conſcience corrupted?

A. It is become ſleepy, dead, partial, biaſſed, and unfaithful: It doth not perform its office uprightly, by warning, challenging, and ſpeaking for God, as his deputy ought to do; but is either ſilent or faint in God's cauſe.

Q. How is the memory corrupted?

A. It is become weak, deceitful, and falſe: It is apt to forget what is good and neceſſary for us, and to retain what is evil, vain, and unprofitable to us.

Q. How are the affections corrupted?

A. They have gone into ſad diſorder, and are naturally ſet upon improper and wrong objects; We love what we ſhould hate, and hate what we ſhould love; we rejoice in things which are matter of ſorrow, and we ſorrow for things that are ground of joy.

Q. How are the thoughts of the heart corrupted?

A. God is not in our thoughts, but they are apt to run out upon the vanities of the world, or ſinful objects.

Q. How is this corruption of the nature conveyed from Adam to his poſterity? Is it from the Author of our being?

A. It is not from God, who is the Author of all holineſs and purity, but of no ſin or corruption: God juſtly withholds original righteouſneſs from us, but doth not communicate ſin or corruption to any of his creatures: But it is conveyed to us by natural generation, Pſal. li. 5. Job xiv. 4. Job xv. 14.

Q. How is original ſin conveyed by natural generation?

A. By ſinful parents their producing ſinful children like themſelves; as we ſee the parents leproſy infects the child, and treaſon ſtains the blood of poſterity.

Q. Though the body be corrupted by this way, how can

can the ſoul be thus infected, that is not begot by natural generation?

A. By reaſon of the intimate union and cloſe conjunction of the ſoul with the body; the ſoul, being deſtitute of original righteouſneſs when joined with the corrupt body, is alſo tainted with corruption, as liquor is tainted by the veſſel it is put into. Though the manner of propagating original ſin to the ſoul be difficult to explain, yet the certainty of the thing itſelf is moſt evident.

Q. How doth the certainty of this appear?

A. From the word of God, and our woful experience.

Q. How doth it appear from the word of God?

A. From many paſſages in it; ſuch as thoſe which aſſert, that we are conceived and born in ſin; that a clean thing cannot be brought out of an unclean; that what is born of the fleſh is fleſh, that we are dead in ſins and treſpaſſes, and tranſgreſſors from the very womb. And likewiſe it is aſſerted of Adam, who was made after the likeneſs of God, that, after his fall, he begat a ſon in his own likeneſs after his image: For all which ſee the following plain texts, Pſal. li. 5. Job xiv. 4. John iii. 6. Eph. ii. 1. Iſa. xlviii. 8. Gen. v. 3.

Q. How doth the truth of original corruption appear from experience?

A. In regard every man may feel that there is in him a natural antipathy to what is ſpiritually good, and a woful proneneſs to what is evil, beſides many other bitter fruits of it.

Q. What are theſe bitter fruits of original corruption?

A. Such as theſe; our blindneſs of mind, hardneſs of heart, hatred of God and goodneſs, miſplacing of our affections upon wrong objects, and falling into daily ſins.

Q. Doth not this original ſin and corruption make us odious to God, and deſerving of hell, before the commiſſion of actual ſin? A. Yes.

Q. How doth that appear?

A. By theſe two things: 1. The infinite purity of God's nature, that cannot but abhor ſin and corruption, eſpecially ſuch corrupt natures as we have, which contain

tain the seeds and principles of all sorts of sins that ever were or shall be committed in the world. 2. By the miseries, sufferings, and death, which we see inflicted upon infants which never committed actual sin, Rom. v. 14.

Q. Is it not reasonable to think that children procreated by sanctified parents should be free of original corruption?

A. No; for the natures of the best saints are not perfectly sanctified, but remain still corrupt in part. And this corruption is natural to them, whereas grace is supernatural and adventitious.

Q. Cannot gracious parents convey grace to their children?

A. No; for it is freely bestowed by God upon whom he pleaseth.

Q. Are they not bound to pray much for grace to their children?

A. Yes, because they have propagated much corruption to them.

Q. Is there any remedy for this original sin or corruption?

A. Yes; there is the blood and the Spirit of Christ, the one to pardon it, the other to change the nature by a work of regeneration.

Q. Doth the work of regeneration remove it wholly in this life?

A. Not wholly; for we find the best complaining while they are here, Rom. vii. 14, 18, 23. James iii. 2. James iv. 5.

Q. What names doth original sin get in scripture?

A. It is called the Old Man, the Flesh, Lust, and indwelling Sin, Rom. vi. 6. Rom. viii. 5. James i. 15. Rom. vii. 17.

Q. Why is it called Original Sin, seeing this word is not in scripture?

A. To denote three things: 1. That we derive it from Adam, who is the original of all mankind. 2. That it is in us from our original or first having a being. 3. That it is the original of all actual sins or transgressions.

Q. What

Q. What is the difference between original and actual ſin?

A. Original ſin is the ſin inherent to our nature, which we bring into the world with us; but actual ſin is that which we commit after we come to the uſe of reaſon.

Q. What do you mean by an actual ſin or tranſgreſſion?

A. Every breach of the law of God, whether by omitting duty commanded, or committing ſin forbidden by it.

Q. Are there not many different kinds of actual ſin?

A. Yes, very many; ſuch as ſins of omiſſion and of commiſſion; ſins againſt the firſt table, and ſins againſt the ſecond; ſins of the heart, and of the life; of the words, and of the actions; of ignorance, and againſt light; of infirmity, and of preſumption, &c.

Q. Whence do all theſe actual ſins proceed?

A. From original ſin, or the corruption of our natures.

Q. May it not be thought that they proceed more from the evil example ſet before us?

A. No; for we ſee Cain's murdering his brother proceeded out of his heart, and not from any ſuch example; according to Mat. xv. 19.

Q. How do the ſins of life proceed from the evil heart or nature?

A. Even as evil fruit from a corrupt tree, or unclean ſtreams from a polluted fountain, Mat. vii. 17. James iii. 11.

QUEST. XIX.

Q. What is the miſery of that eſtate whereinto man fell?

A. All mankind, by their fall, loſt communion with God, are under his wrath and curſe, and ſo made liable to all the miſeries of this life, to death itſelf, and to the pains of hell for ever.

Q. What are the three heads of man's miſery by the fall pointed at in the anſwer?

A. There is, 1ſt, The happineſs we have loſt by it.

2. The

2dly, The evils we are presently under. 3dly, The miseries we are further liable to.

Q. What are these three more particularly?

A. The happiness we have lost is, communion with God: The evils we are presently under are, God's wrath and curse, and all the afflictions of this life: The miseries we are further liable to, are both the first and second death.

Q. Hath man lost no more happiness than communion with God?

A. He hath also lost the image of God upon his soul; but that was mentioned in the former answer, under the want of original righteousness, which is the same thing with the image of God.

Q. What do you mean by that communion with God which man hath lost by his fall?

A. It is that sweet intimacy, acquaintance and fellowship with God, which man had in the enjoyment of God's gracious presence, and comforts in the garden of Eden.

Q. How doth it appear that man enjoyed such sweet communion with God there before his fall?

A. From this, that there was no sin nor guilt then to stop man's free access to God, or to eclipse the light of God's countenance towards man; and therefore he was under the continual smiles of his Creator. God conversed familiarly with him, conferred high favours upon him, transacted with him by covenant, brought all the living creatures to own their subjection to him, and receive names from him, Gen i. 28, 29, 30. Gen. ii. 15, 16, 19, 22.

Q. How did our first parents lose all that sweet communion with God?

A. By their sinning against God, and breaking his holy laws.

Q. Is not the loss of communion with God a very great misery?

A. Yes; for seeing the happiness of heaven lies in having communion with God, who is the soul's chief good and portion; the want of that communion must be our greatest loss and misery, and therefore it is justly put

put before all the reſt of our miſeries mentioned in the anſwer.

Q. Is not the eternal loſs of communion with God, the chief part of the damned's miſery in hell?

A. Yes; for, depart from me, is the firſt word of the ſentence againſt them.

Q. Did not man firſt forſake God, before God withdrew his gracious preſence from man?

A. Yes; it is evident that man fell from God, before he loſt communion with him.

Q. How doth it appear that our firſt parents were deprived of communion with God after their fall?

A. By their hiding themſelves, and fleeing from God, in whoſe preſence they formerly rejoiced; and by God's frowning upon them, driving them out of paradiſe, and placing a flaming ſword to guard the entry to it, Gen. iii. 8, 17, 23, 24.

Q. How doth it appear that all Adam's poſterity have alſo loſt communion with God by the fall.

A. From this: That we have a natural averſion to God's preſence, and to the means of attaining to it, ſuch as meditation, prayer, and attending upon the word and ſacraments.

Q. Muſt not ſin be a great evil, that deprives us of ſo great a happineſs as communion with God?

A. Yes.

Q. Why cannot ſinful creatures have communion with God?

A. Becauſe he is a holy God, and of purer eyes than to behold iniquity; he cannot look upon ſin where it is harboured or allowed.

Q. Have unregenerate ſinners any deſire after communion with God?

A. No; for the preſence of God is both hateful and frightful to them: And hence it is, they ſay unto God, "depart from us," Job. xxi. 14.

Q. Why do they hate God's preſence and communion with him?

A. Becauſe, being unregenerate and ſenſual, their carnal mind is enmity againſt God; and, being guilty criminals, they dread the preſence of their judge, who has power to condemn them.

Q. Is

Q. Is the loſs of communion with God by Adam's fall, an irrecoverable loſs to us?

A. No; for God hath found out a way for recovering loſt ſinners to a ſtate of communion with himſelf again.

Q. What is that way?

A. By appointing Jeſus Chriſt to be our Redeemer; for taking away our guilt, and purchaſing communion with God for us, by his blood; that ſo believers may have free acceſs to his throne of grace here, and to his throne of glory hereafter.

Q. Will not the believer's communion with God in heaven, be far more ſweet than Adam's was in Paradiſe?

A. Yes; for the believer will have greater diſcoveries of the love of God, than Adam had; he will have God dwelling with him in his own nature, and be immutably fixed in a ſtate of bliſs for ever, Eph. ii. 5. 6.

Q. Are we not infinitely bound to Chriſt for recovering to us what Adam loſt? A. Yes.

Q. Where is communion with God to be enjoyed here?

A. In the uſe of theſe ordinances which God hath appointed; to wit, the word, ſacraments, prayer and praiſes.

Q. When is it that we have communion with God in his ordinances?

A. When he allows us the gracious influences of his Spirit upon our ſouls: That is, when we have the communications of light, life, ſtrength, or comfort from God; and when our graces of faith, love, repentance, or ſpiritual deſires, are drawn forth to a lively exerciſe.

Q. Beſides loſs of communion with God, are we not likewiſe brought under his wrath and curſe by the fall?

A. Yes; we are all by nature children of wrath, and under God's curſe; according to theſe plain texts, Eph. ii. 3. Gal. iii. 10.

Q. What is meant by the wrath of God?

A. God's anger, or ſin-revenging juſtice, which burns fiercely againſt ſin, and is ſtill ready to break forth in terrible judgments againſt ſinners.

Q. What is meant by the curſe of God?

A. The ſentence of God's law, denouncing wrath and judgments upon the tranſgreſſors of it.

Q. Do the wrath and curſe of God ly upon all men whatſomever?

A. Yes, as long as they are in the ſtate of unbelief: but by Jeſus Chriſt all true believers are delivered from God's wrath and curſe, and inherit his favour and bleſſing, 1 Theſſ. i. 10. Gal. iii. 9.

Q. Are not thoſe, who are under the wrath and curſe of God, liable to all ſorts of miſeries?

A. Yes, and particularly to theſe named in the anſwer; to wit, all the miſeries of this life, death itſelf, and the pains of hell for ever.

Q. What are the miſeries of this life which the fall makes us liable to?

A. They are very many, both in ſoul and body.

Q. What are the ſoul-miſeries which we are liable to?

A. Such as unbelief, blindneſs of mind, ſtrong deluſions, hardneſs of heart, weakneſs of memory, the bondage of ſin and ſatan, evil imaginations and vile affections, ſtupidity and ſearedneſs of conſcience, or elſe horror and deſpair, Rom. xi. 8. Eph. iv. 18, 19. 2 Theſſ. ii. 11. Rom. ii. 5. Rom. i. 26. 28. 2 Tim. ii. 26. Gen. vi. 5. 1 Tim. iv. 2. Iſa. xxxiii. 14. Heb. x. 7.

Q. What are the bodily or external miſeries we are liable to by the fall in this life?

A. Both private afflictions and public calamities, ſuch as diſeaſes in our bodies, reproach in our names, decay in our eſtates, loſs of relations, poverty, croſſes, diſappointments, ſore toil and labour; as alſo, famine, ſword, peſtilence, captivity, exile, perſecution, and the like, Deut. xxviii. 15, 16, 17, 18, 22, 30, 37. Gen. iii. 17. Ezek. v. 17.

Q. Should a living man complain of theſe his miſeries?

A. No; for they are juſtly inflicted, and his ſins deſerve worſe, Lam. iii. 39.

Q. What worſe miſeries are we liable to by ſin?

A. Death and hell.

Q. What is meant by death in the anſwer?

A. The

A. The ſeparation of ſoul and body, at the end of this life.

Q. Hath the fall brought death upon all men that ever lived in the world?

A. By the fall it is appointed for all men once to die; and never were any exempted from that ſentence, ſave Enoch and Elijah, who were tranſlated into heaven without taſting of death.

Q. Is death the ſame thing both to the wicked and the godly?

A. No; for it is a puniſhment to the one, and a purgation to the other.

Q. What kind of puniſhment is death to the wicked?

A. It is the king of terrors, or beginning of hell to them: it is a ſerpent with a fearful ſting, or a meſſenger ſent to ſeize and carry them to everlaſting torments.

Q. Is not death a puniſhment to the godly alſo?

A. Not properly: for though it be the conſequent of ſin, yet to believers, through Chriſt, its nature is changed, and its ſting and terror removed; yea, it becomes a friend and ſervant to them, to pluck up ſin by the roots, and carry them home to their Father's houſe.

Q. Doth not death put an end to the miſeries of all men?

A. No; for though it put an end to all the godly's miſery, yet in ſome reſpect it only begins the miſeries of the wicked.

Q. What miſeries are they liable to after this life?

A. To the pains of hell for ever.

Q. What do ye mean by hell?

A. A place of torment, which God hath prepared for devils and wicked men; where they ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, 2 Theſſ. i. 19.

Q. Wherein do the pains of hell conſiſt?

A. In the pain of loſs, and the pain of ſenſe.

Q. What is it you call the pain of loſs in hell?

A. The loſs of heaven, with God's glorious preſence and the ſociety of ſaints and angels there for ever, Mat. xxv. 41. Pſal. xvi. 11. Luke xiii. 28.

Q. What do you call the pain of ſenſe of hell?

A. The dreadful pains and torments which the damned will ſuffer there, both in their bodies and ſouls.

Q. What will be the torments of their bodies in hell?

A. They will be caſt into a lake burning with fire and brimſtone, where there ſhall be weeping, wailing, and gnaſhing of teeth, Matt. xiii. 42. Rev. xxi. 8.

Q. Why are theſe torments called the ſecond death? Rev. xxi. 8.

A. Becauſe the damned there will ſtill be, as it were, in the agonies of death; but that death will differ from the firſt in this, that they will be ever dying, but never able to die.

Q. What will be the torments of the ſoul in hell?

A. The ſouls of the wicked there will be immediately liable to the ſtrokes and laſhes of God's wrath, and the worm that never dieth, which will fill them with eternal anguiſh and horror, Heb. x. 31. Mark ix. 44.

Q. What is meant by the worm that dieth not?

A. An awakened conſcience, that will gnaw, bite, and ſting them for ever.

Q. How will it do that?

A. By upbraiding them for their bypaſt ſins, and for ſlighting the remedy offered to them: by throwing up to them the happineſs they have loſt, and the miſeries brought upon them by their folly; and ever telling them what more is acoming. God's wrath in hell will be ſtill "wrath to come." All which reflections, improven by a deſpairing conſcience, cannot but diſtreſs the guilty ſoul with ſuch cutting thoughts, bitter anguiſh, and tormenting ſtings, as cannot now be imagined, Luke xvi 25. Heb. x. 26, 27, 29.

Q. What ſort of wrath is the wrath of God, which will be poured out upon the wicked in hell?

A. It is called in ſcripture, *great wrath, anger, fury*, and *vengeance*, which will be fierce, powerful, irreſiſtible, inſufferable, unmixed, eternal and unquenchable; and is oft expreſt by fire, which is the moſt terrible element, Zech. vii. 12. Rev. vi. 17. 2 Kings xxiii. 26. Neh. i. 9. Pſal. xc. 11. Pſal. lxxvi. 7. Ezek. xxii. 14. Iſa. xxxiii. 14. Rev. xiv. 10. Mark ix. 43, 44, 45, &c. Heb. x. 30, 31.

Q. How

Q. How doth it appear that the wrath poured out on the damned is ſo great and terrible?

A. In regard it is poured out upon every power and faculty of the ſoul, and upon every ſenſe and member of the body; and both their ſouls and bodies are made capacious and ſtrong to receive and underly much of it; And hence they are called "veſſels of wrath fitted for deſtruction," Rom ix. 22.

Q. Why is it called unmixed wrath?

A. Becauſe it is without any mixture of mercy. They have no ſympathy or pity from any hand, no drop of comfort to relieve them, no ground of hope to ſupport them, no interval of reſt under it day nor night; but "the ſmoke of their torment aſcendeth up for ever and ever," Rev. xiv. 10, 11. Mark ix. 44. Luke xvi. 24. 25. John iii. 36.

Q. How is it agreeable to juſtice to puniſh the wicked with eternal ſufferings for temporary ſinning?

A. It is juſt, becauſe they provoke an eternal God, and deſpiſe an infinite good, for which finite or temporary ſufferings can never ſatisfy. It is juſt for God to puniſh the wicked as long as he can, ſeeing they ſin as long as they can; and, when they can ſin no longer here, they carry their ſins to hell with them, and continue ſinning there for ever, whereby they ſtill add oil to the flame, and keep it burning for ever.

Q. Is not this wrath ſo terrible, that the very devils are afraid of it?

A. Yes; for the dread they have of it makes them to tremble and cry out at the approach of their judge, James ii. 19. Mat. viii. 29.

Q. Did the Man Chriſt Jeſus ſuffer this terrible wrath in the room of an elect world? A. Yes.

Q. How was he able to bear all that was due to them?

A. His Godhead ſupported the human nature under it.

Q. Had it not terrible effects upon him while he was ſuffering it?

A. Yes; it caſt him into dreadful agonies, cauſed him to ſweat forth blood in great drops, and make that fearful outcry, "My God, my God, why haſt thou forſaken me?"

Q. Will not one ſpark of this wrath let fly into the conſcience

conſcience drive a ſinner to deſpair amidſt all the world's comforts?

A. Yes; as hath been verified in the inſtances of Cain, Judas, Spira, and many others.

Q. Do all the wicked in hell ſuffer equal puniſhment there?

A. No; ſome have hotter places in hell than others, according to the different meaſures of their guilt, Mat. xxiv. 51. Luke xii. 47, 48.

Q. Muſt not there be an unſpeakable evil in ſin, that expoſeth men to all this wrath and miſery?

A. Yes; we may ſee much of ſin's evil in the glaſs of hell's torments.

Q. What ought we to learn from the ſcripture-doctrine concerning the wrath to come?

A. To bleſs God for contriving a way, and providing a Saviour, to redeem us both from ſin and hell; and highly to eſteem and love Jeſus Chriſt, that willingly undertook and came to bear our ſins, and ſuffer all this wrath for us, 2 Cor. ix. 15. 1 Theſſ. i. 10. 1 Pet. ii. 7, 24. John i. 29.

QUEST. XX.

Q. *Did God leave all mankind to periſh in the eſtate of ſin and miſery?*

A. God having, out of his mere good pleaſure, from all eternity, elected ſome to everlaſting life, did enter into a covenant of grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer.

Q. Are all men left to periſh in their fallen eſtate?

A. No: bleſſed be God, who hath provided a remedy for us.

Q. Doth God deliver all men from periſhing in their fallen eſtate?

A. No, but only ſome.

Q. Who are theſe? A. The elect.

Q. Who are theſe you call the elect?

A. Theſe whom God hath choſen out of Adam's fallen race.

Q. What

Q. What hath God elected them to?

A. To everlasting life.

Q. When did God make this choice of these persons?

A. From all eternity.

Q. What was the cause of God's chusing some, and passing by others?

A. God's own mere good pleasure, Luke xii. 32.

Q. Did God elect any to eternal life, because of their foreseen faith or holiness?

A. No: these are not the cause, but fruits, of election: for God hath chosen all his people to faith and holiness as the necessary means of salvation, Eph. i 4, 5, 6.

Q. Ought we not to try and examine our election by such fruits as these of faith and holiness?

A. Yes, 2 Pet i. 10. 2 Thess. ii. 13.

Q. By what other plain evidences may we know whether God hath chosen us to eternal life?

A. If we have chosen God to be our God and portion, and given ourselves away to him, we may conclude that he hath first chosen us; for, if we love him, it is "because he first loved us," 1 John iv. 19.

Q. In what way and method doth God bring his elect into an estate of salvation?

A. In the way of a covenant, and by a Redeemer.

Q. Is it in the way of a covenant of works that he saves them?

A. No; but in the way of a covenant of grace.

Q. What is meant by the covenant of grace in the answer?

A. It may either point at, 1. The covenant of grace as made from eternity with Christ in name of the elect, called frequently the covenant of redemption: Or, 2. The covenant of grace, as made in time with the elect themselves upon their believing in Christ.

Q. What is that covenant of grace or redemption, which was made with Christ from eternity?

A. It is a gracious agreement made between the Father and Christ as the second Adam and representative of the elect; wherein God promised to him, that, upon condition of his mediatorial obedience and satisfaction in their stead, he should be gloriously assisted and rewarded

warded himſelf, and have grace and glory to all his ſeed. And all this Chriſt accepted of, Iſa. liii. 10, 11. Pſal. lxxxix. 3, 4, 19, 20, &c. Heb. x. 5, 6, 7, &c.

Q. How can that covenant made with Chriſt be called a covenant of grace, ſeeing it required perfect obedience to the law?

A. It was a covenant of grace with reſpect to the elect whom Chriſt did repreſent, ſeeing in it God paſſeth from their perſonal obedience, and accepteth obedience from their ſurety in their ſtead. Likewiſe it contains all the bleſſings and good things which are freely and gratuitouſly beſtowed upon the elect, theſe being firſt promiſed in that covenant to Chriſt as their head and repreſentative, 2 Tim. i. 19. Tit. i. 2. Gal. iii. 16.

Q. What is the covenant of grace, as made in time with the elect themſelves?

A. It is the execution or application of the covenant made with Chriſt, as to what immediately concerns the elect themſelves; and may be defined, God's gracious paction with elect ſinners in Chriſt, wherein he offereth and promiſeth pardon and ſalvation to them, and to all who hear the goſpel, upon their believing in his Son Jeſus Chriſt, John iii. 36. Acts xvi. 31.

Q. When was this covenant firſt tendered to fallen ſinners?

A. Immediately after the fall to our firſt parents in that great goſpel-promiſe, "The ſeed of the woman ſhall bruiſe the head of the ſerpent," Gen. iii. 15.

Q. Can you ſhew what is meant by that promiſe?

A. By the ſeed of the woman is meant Chriſt, that was to be born of a virgin. By the ſerpent is meant the devil, called ſo for his ſubtlety. By breaking his head, is meant Chriſt's diſappointing his counſels, and deſtroying his works.

Q. What are the bleſſings promiſed to us in this covenant?

A. All the bleſſings of Chriſt's purchaſe, ſuch as, illumination, pardon of ſin, peace with God, freedom from the law's curſes, ſanctification, acceſs to God, the conduct of the ſpirit, victory over death, reſurrection to life, and eternal glory, Ezek. xxxvi. 25, &c. Heb.

viii.

iii. 10, &c. John. iii. 18, 36. Pſal. lxxxiv. 11. 1 Cor. v. 22, 37.

Q. What is the condition required of us to intereſt s in theſe promiſed bleſſings?

A. Faith in Jeſus Chriſt, Acts xvi. 51.*

Q. Can we fulfil this condition, or believe of our-ſelves?

A. No; but Jeſus Chriſt hath both purchaſed faith or us, and promiſed it to us in this covenant, John iv. 7. Phil. i. 29. Eph. ii. 7, 8. Rom. viii. 32.

Q. How then is it a condition required of us?

A. Though faith be both purchaſed and promiſed, et God doth ſtill require it of us as a duty, and that to humble

* The Weſtminiſter Aſſembly, and our Aſſembly 1648 1 Lar. Cat. 32. Queſt do alſo aſſert this, in expreſs words, that God requireth faith as the condition to intereſt ſinners in Chriſt, proving it from John i. 12. and iii. 16. Now, our Larger Catechiſm, that hath theſe words, was approven by the Weſtminiſter Aſſembly and the Aſſembly 1648, after the moſt exact trial and examination, both by themſelves, and by the reſpective preſbyteries of this church: as appears from the Act of Aſſembly 1648 ſeſſ. 10. If theſe noble reforming Aſſemblies had not thought fit to uſe the word *condition* to guard againſt the Antinomians, who ſay, the elect are juſtified before they believe; probably I might have dropt it, as being abuſed by ſome. But I continue to uſe it, in order to explain the words of our ſtandards, to prevent miſtakes, and to ſhow in what ſenſe the word *condition* may be ſafely uſed, when applied to Faith, as our Reformers underſtood it, viz. that it is nowiſe a meritorious or pleadable condition, but only an inſtrumental or applying condition, mean, or qualification (theſe being all one and the ſame) required in us, in order to our getting an actual intereſt in Chriſt, and the poſſeſſion of the other benefits of his purchaſe (for faith is alſo his purchaſe, though required of us;) and that Chriſt's righteouſneſs and ſatisfaction alone, is the meritorious and pleadable condition of a ſinner's juſtification before God, and of his eternal ſalvation, and nothing elſe.

humble us, and to put us on the uſe of means; to make unbelievers inexcuſable, and to teach us the order and connection in which he will beſtow the bleſſings of this covenant.

Q. Hath faith the ſame place in the covenant of grace, that obedience had in the covenant of works?

A. No: for Adam's obedience, had he performed it, was a condition in a proper ſenſe, which gave him a right to life, and was pleadable before God for that effect; which cannot be ſaid of faith, ſeeing it is not our faith, but Chriſt's ſurety-righteouſneſs, that gives us a right to eternal life. This, and this only, is the ground of juſtification, that a ſinner can plead before God.

Q. Can faith then be called the condition of the covenant of grace in a ſtrict and proper ſenſe?

A. No, but in a more general ſenſe, as it is the only mean or inſtrument for applying the righteouſneſs of Chriſt to us, and without which Chriſt and his benefits cannot be ours. The righteouſneſs by which we are juſtified, is oft called the righteouſneſs of faith, or by faith; to teach us, that as the righteouſneſs of Chriſt is the only meritorious and pleadable condition of our juſtification, ſo faith is the inſtrumental and applying condition of it, Heb. xi. 6, 7. Rom. iv. 13, 16. Rom. iii. 22, 24, 26, &c. Rom. xi. 30, 32. Rom. x. 4. 6.

Q. What is the difference betwixt the covenant of works and the covenant of grace?

A. The firſt covenant makes the ground or condition of a man's juſtification before God to be the righteouſneſs performed by the man himſelf; but the ſecond makes it to be the righteouſneſs performed by Chriſt the ſurety, apprehended by our faith: The firſt covenant had no ſurety to anſwer for Adam's performing what was required of him; but the ſecond hath Chriſt engaged for what is required of us.

Q. Doth not the covenant of grace require obedience to God's law, as well as the covenant of works?

A. Yes, but not for the ſame ends, or in the ſame manner: For the firſt covenant required our obedience as the proper condition of life; but the ſecond requires it

it as the evidence of our faith, and of our conformity to Christ: The first, for the justifying of our persons: The second, for testifying our thankfulness for redeeming love: The first required perfect obedience in our own strength; but the second accepts of sincere aims to obey in Christ's strength, and imputes his perfect obedience to us, to cover our defects, to atone for our guilt, and to obtain grace and glory for us.

Q. May not repentance, love, self-denial, and holiness, be called conditions of the covenant of grace, as much as faith, seeing these are also required of us in it?

A. Though they be required, yet they have not the same conditionality with faith; in regard that among all the graces, faith hath a peculiar aptitude and fitness, for taking hold of and applying Christ and his righteousness, and also for emptying the creature of self, and exalting of God's free grace: Therefore God puts honour upon faith above all the rest of the graces, by ascribing our justification and salvation so frequently to it, Rom iii. 26, 27 John iii. 16, 18, 36. Rom. v. 1. Eph. ii. 8, 9. John vi. 40. Rom. iv. 16. Phil. iii. 9. Luke vii. 50. 1 Pet. i 5.

Q. What names doth the covenant of grace get in scripture?

A. It is called a testament, a covenant of peace, a covenant of promise, a new covenant, a holy covenant, an everlasting, well-ordered, and sure covenant, Heb. ix. 15. Isa. liv. 10. Eph. ii. 12. Heb. xii. 24. Luke i. 27. 2 Sam. xxiii. 5.

Q. Is the *covenant of grace* a scripture-term?

A. Though we find it not in the express words, yet we oft have it in words of the same import: And, it being a most significant term, it is fitly appropriated to this covenant.

Q. Why is it called the *covenant of grace?*

A. To shew that free grace only, or the undeserved mercy and goodness of God, moved him to contrive it; that free grace only determines the elect to take hold of it; and that the exalting of free grace is the great end of it. Likewise it is termed the covenant of grace, because even faith itself, which is called the condition of it, is God's gracious and free gift to us, as well as

all the reſt of the bleſſings and benefits promiſed in it, Eph. ii. 7, 8, 9. Tit. iii. 5, 6, 7. Eph. i. 4, 6, 7. Rom. xi. 5, 6. 2 Tim. i. 9, 10. Phil. i. 29.

Q. Why is this covenant called a Teſtament?

A. Becauſe all the bleſſings and good things promiſed in it are freely bequeathed and made over to the elect, as legacies left and made ſure to them by the death of Chriſt the teſtator; and in it he hath left them grace to enable them to perform every duty required of them.

Q. What is the greateſt promiſe in the covenant of grace?

A. The whole covenant of grace, with all the bleſſings in it, is ſummed up in that great and comprehenſive promiſe, "I will be your God, and ye ſhall be my people," Jer. xxxi. 33. Heb. viii. 10. "I will be your God," hath more in it than giving us the poſſeſſion of both heaven and earth.

Q. How may we know whether we be included in this promiſe?

A. If we have been enabled to take God to be our God, and to ſurrender and give up ourſelves unto him, we may claim an intereſt in it; according to Zech. xiii. 9. 2 Cor. viii. 5.

Q. Is the covenant of grace made with all mankind as the covenant of works was?

A. No; for though it be tendered and offered to all who hear the goſpel, yet it is really made with none but thoſe who take hold of it.

Q. Have not all ſinners, even the worſt of them, a call and warrant to come and take hold of this covenant?

A. Yes; as appears from Iſa. lvi. 3, 4, 5, 6, &c. Mark xvi. 15 16. Rev. xxii. 17.

Q. Was ever any man ſaved another way than by the covenant of grace?

A. No; Acts iv. 12. Gal. ii. 16.

Q. Were all the faithful under the Old Teſtament ſaved by this covenant?

A. Yes; for they had it diſcovered and tendered to them, though not ſo clearly as we have.

Q. Was the covenant which God made with the Iſraelites, when he brought them out of Egypt, a covenant

nant of works, or of grace?

A. Though that covenant was delivered in a legal form, and intermixed with terror, for humbling of that people; yet it was the same covenant of grace in substance with that proposed to us in the gospel: for they had the same Mediator and Surety with us, typified to them by Moses and the sacrifices; they had the same promises of remission, and of grace and glory, through the blood of the Messiah, to which they were required to look by faith, through the types and sacrifices, for their justification and salvation, Psal. ii. 12. Isa. xlv. 22. Isa. xlii. 1, 3, 6, 7. Ezek. xi. 19, 20. Ezek. xxxvi. 25, 26, 27. Exod. xii. 22. 23. Num. xxi. 7, 8. Lev. i. 4. Exod. xxiv. 7, 8. Heb. iv. 2.

Q. Ought we not to praise the Lord with our souls, that we have a far more spiritual, plain, and clear dispensation of the covenant of grace than the Old Testament believers had? A. Yes.

Q. What is the estate out of which God delivers his elect by the covenant of grace?

A. Out of an estate of sin and misery.

Q. Do the elect ly in a state of sin and misery, as well as others, till God is mercifully pleased to take them into the bond of his covenant?

A. Yes; for we are told, that at the time when God looks upon them with an eye of pity, and enters into covenant with them, he finds them in a loathsome state, wallowing in their blood and pollution, and by nature children of wrath, even as others, Ezek. xvi. 5, 6, 8. Eph. ii. 1, 2, 3.

Q. What is the estate that God brings them into by this covenant?

A. Into an estate of salvation.

Q. What estate is that?

A. It is an estate of safety and growing felicity, wherein they shall persevere, till in due time they arrive at full and perfect happiness.

Q. By whom doth he bring them into this estate of salvation? A. By a Redeemer.

QUEST. XXI.

Q. *Who is the Redeemer of God's elect?*

A. The

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man; and so was and continued to be God and man, in two distinct natures, and one Person, for ever.

Q. What do ye mean by a Redeemer?

A. A Ransomer, or a person that delivers others out of captivity or bondage, as Christ doth elect sinners.

Q. How doth it appear that Christ is such a Redeemer:

A. Because he is frequently so called in scripture, and is said to give his life a ransom for many, Job xix. 25. Isa liv. 5. Isa. lx. 16. Jer. l. 34. Matt. xx. 28.

Q. Are God's own elect in bondage by nature?

A. Yes.

Q. What sort of bondage is it they are in?

A. It is a spiritual bondage: they are prisoners in the hands of justice, condemned to the prison of hell; they are also captives and bondmen to sin and satan.

Q. How doth Christ redeem his people from their bondage?

A. Partly by price or purchase, and partly by power or conquest.

Q. How doth Christ redeem them out of the hands of God's justice?

A. Not by silver or gold, but by his precious blood, 1 Pet. i. 18, 19.

Q. How doth Christ redeem his elect from the captivity of satan and sin?

A. By his mighty power, conquering their enemies, and subduing their hearts to himself, Eph. iv. 8. Col. ii. 15. Psal. cx. 3.

Q. Is not Christ the stronger man that overcomes the strong man, and spoils him of his goods?

A. Yes, Luke xi. 21, 22.

Q. Is it not Christ that recovers his people out of the snare of the devil, who before had taken and led them captive at his will? A. Yes, 2 Tim. ii. 26.

Q. How were the elect redeemed from sin and hell who died before Christ shed his blood?

A. By virtue of the compact between the Father and the

the Son from all eternity; the virtue of Chriſt's blood did reach back to believers from the beginning of the world, as well as it doth extend forward to believers to the end of the world; even as a cautioner by his bond will deliver a man from priſon, long before he actually pay the debt.

Q. Could either angels or men have provided ſuch a Redeemer for us.

A. No; none could do it but the infinitely wiſe God, it was his own arm that brought about this ſalvation, Iſa. lix. 16.

Q. What is our Redeemer's name?

A. The LORD JESUS CHRIST.

Q. Why is he called the LORD?

A. Becauſe he is JEHOVAH, as he is God. And as Mediator, he hath by his death acquired an univerſal lordſhip and dominion over all things in heaven and earth, Mat. xxviii. 18. Phil. ii. 8, 9, 10.

Q. Why is he called JESUS?

A. Becauſe he ſaves his people from their ſins, Mat. i. 21. The word ſignifies a Saviour, being the name given him by the angel that foretold his birth.

Q. What is in ſin, that this glorious Jeſus ſaves his people from?

A. He ſaves them from the pollution and power of their ſins from the guilt and puniſhment of them, and at laſt from the very inbeing of ſin.

Q. Why is he called CHRIST?

A. Becauſe he is the anointed of God. The Greek word Chriſt is the ſame with the Hebrew word Meſſiah, both ſignifying anointed.

Q. Wherefore gets he that name?

A. Becauſe he was conſecrated to a threefold office as Mediator, viz. the office of a Prophet, of a Prieſt, and of a King; to which offices men under the law were ſolemnly ſet apart and anointed with oil.

Q. Was Chriſt anointed with oil to theſe offices?

A. No; but with the Holy Ghoſt above meaſure, whereby he was ſet apart, authoriſed, and fully furniſhed to diſcharge theſe three offices to the church, Pſal. xlv. 7. John iii. 34.

Q. Is

Q. Is there no other Redeemer of ſouls beſides the Lord Jeſus Chriſt?

A. No, he is the only Redeemer.

Q. But though he be the only mediator for redemption, may there not be other Mediators for interceſſion?

A. The Papiſts have coined this diſtinction, to bring in angels and ſaints to ſhare of Chriſt's glory, if not in that of redemption, yet in that of interceſſion. But as he is the only Redeemer, ſo he is the only Advocate with the Father; for his infinite blood is neceſſary to be the foundation of the one as well as the other.

Q. Whoſe Son is Chriſt?

A. The Son of God.

Q. Are there not others called the Sons of God in ſcripture beſides Chriſt?

A. Yes; we find angels, Adam, and believers, ſo called, Job xxxviii. 7. Luke iii. 38. 1 John iii. 1. and that either in reſpect of their immediate creation by God, or their into his family.

Q. How then is Chriſt the Son of God, as no other is ſo?

A. Chriſt is the Son of God by nature, and from all eternity, and ſo called the eternal Son of God.

Q. Why would God have no leſs a perſon to be our Redeemer?

A. That the glory of his juſtice might be diſplayed, and our redemption made effectual. Infinite juſtice could not have been glorified by a finite ranſom: Therefore it is ſaid, that Chriſt's blood was ſhed to declare God's righteouſneſs, Rom. iii. 25.

Q. How many natures hath Chriſt?

A. Two; to wit, his divine nature and his human nature.

Q. How many perſons hath he?

A. But one.

Q. Are theſe two natures in Chriſt mixed or confounded together?

A. No; they are diſtinct, without any mixture or confuſion, as ſome ancient heretics aſſerted.

Q. What are the ancient hereſies about Chriſt's natures and perſon, which are obviated in the anſwer?

A. There

A. There are four hereſies which were condemned by four general councils. 1. Arius and his followers denied the eternity of Chriſt's Godhead: And therefore it is aſſerted he is God, and that from all eternity. 2. Marcian and his followers denied the verity of Chriſt's human nature, ſaying he was only man in appearance: But the anſwer aſſerts, He became Man, and real Man. 3. Eutyches and his followers would have the two natures mixed and confounded, ſo as to make but one: Therefore it is aſſerted, That he hath two diſtinct natures. 4. Neſtorius and his followers divided the two natures of Chriſt, ſo as to make him two perſons: Therefore it is aſſerted, That theſe two natures are ſo united as to make him but one perſon.

Q. Is Chriſt true God, co-eſſential, co-eternal, and co-equal with the Father?

A. Yes; as is evident from the ſcriptures, John x. 30. Phil. ii. 6. See this fully proven before, in the explication of the 6th Queſt. pages 385, 386, 387, 388, 389.

Q. How do you prove that Chriſt is true man as well as true God?

A. He hath the eſſential conſtituent parts of a man, a true body, and a rational ſoul: He was hungry; he ate, drank, ſlept, ſwate, ſuffered, bled, and died.

Q. Was he man from all eternity?

A. No; Heb. ii. 14.

Q. When became he Man?

A. In the fulneſs of time, when the ſceptre was departed from Judah. Then a body was prepared for him; being conceived in the womb of the Virgin Mary, and born of her, in an extraordinary way, Gal. iv. 4. Heb. x. 5 Luke ii. 1, 2, &c.

Q. How long time was there between Chriſt's coming in the fleſh, and the firſt promiſe made thereof to our firſt Parents?

A. About four thouſand years.

Q. Why did he delay the accompliſhing of this promiſe ſo long?

A. To convince fallen ſinners of God's indignation againſt ſin, and of the wretched ſtate ſin had plunged them into, and that their deliverance could never ariſe

from themſelves: And alſo to teach us to wait patiently for the fulfilment of others of God's promiſes to his church.

Q. How many years is it ſince Chriſt came into the world?

A. We may know that from the preſent year of God, which is 1798 years; for that is the reckoning of years among Chriſtians, ſince God became Man.

Q. Why was it neceſſary that our Redeemer ſhould be true Man?

A. That he might be our near kinſman, and have the right of redemption lodged in him; And that he might be capable to ſhed blood and ſuffer death in our room; for without the ſhedding of blood there was no remiſſion, Ruth iv. 3, 4. Heb ix. 22.

Q. Why was it neceſſary that our Redeemer ſhould be God?

A. To ſupport the human nature, and keep it from ſinking under the wrath of God and power of death; and to give ſufficient value and efficacy to his blood and ſufferings, for ſatisfying juſtice, and purchaſing life for us.

Q. Do theſe two natures in Chriſt make two perſons? A. No.

Q. How can he be but one perſon, ſeeing he is both God and man?

A. By the human nature its ſubſiſting in union with the ſecond Perſon of the glorious Trinity.

Q. Why was it neceſſary that the ſecond Perſon ſhould have taken the human nature to ſubſiſt in his own perſonality, ſo that our Redeemer ſhould be but one Perſon?

A. That his ſufferings, though only in his human nature, might be reckoned the ſufferings of one that was truly God, and ſo be of infinite value to redeem a loſt world.

Q. How is this union called?

A. A hypoſtatical or perſonal union; but it is ſuch a myſtery as neither men nor angels can comprehend, 1 Tim. iii. 16. 1 Pet. i. 12.

Q. How long will this union laſt?

A. For

A. For ever.

Q. Doth Chriſt continue to be God and Man ſtill in heaven? A. Yes.

Q. Is not the human nature highly exalted by this hypoſtatical union? A. Yes.

Q. Have we not ground to ſay, with wonder, "Lord, what is man, that thou are mindful of him" in ſuch a manner?

A. Yes; for it is moſt amazing conduct to ſhew ſuch reſpect to fallen men, when fallen angels are paſt by.

Q. Is it not a ſtrong argument to avoid brutiſh luſts and ſenſual pleaſures, that theſe would debaſe the human nature which Chriſt hath ſo highly advanced?

A. Yes.

Q. Ought we not cheerfully to act, ſuffer, and be abaſed for Chriſt, that ſtooped ſo low as to become man for us? A. Yes.

QUEST. XXII.

Q. How did Chriſt, being the Son of God, become Man?

A. Chriſt the Son of God became Man, by taking to himſelf a true body and a reaſonable ſoul; being conceived by the power of the Holy Ghoſt, in the womb of the Virgin Mary, and born of her, yet without ſin.

Q. Did Chriſt, in aſſuming our nature, take all the neceſſary eſſential parts of a man?

A. Yes, he took a true body, and a reaſonable ſoul.

Q. Why is it called a true body?

A. To ſhew that it was not a phantaſtic body, or only the ſhade and appearance of a body, as ſome old heretics maintained; but that he took a real body of fleſh and blood, as we have, Luke xxiv. 39. Heb. ii. 14.

Q. Did Chriſt's divine nature ſupply the place of a ſoul to him?

A. No; though ſome heretics taught ſo. He took a reaſonable ſoul, as well as a true body, Iſa. liii. 10. Mat. xxvi. 38.

Q. Did Chriſt bring his body or fleſh from heaven?

A. No; he was the ſeed of the woman, Gen. iii. 15.

Q. Was

Q. Was Chriſt's birth like that of other men?

A. No; for he was born of a virgin, without any earthly father, Iſa. vii. 14. Mat. i. 24, 25.

Q. How could that be?

A. He was miraculouſly conceived by the power of the Holy Ghoſt, in the womb of the virgin Mary, Luke i. 34, 35.

Q. Of what nation, tribe, or family, did Chriſt deſcend as he was a man?

A. By his mother Mary he came of the nation of the Jews, of the tribe of Judah, and of the family of David, Luke i. 69.

Q. If Chriſt had a mother, how is Melchizedec a type of him, as being recorded "without father, and without mother?" Heb. vii. 3.

A. In regard Chriſt is without any human Father as man, and without mother as God.

Q. Why was he conceived and born of a virgin?

A. To fulfil ſcripture-prophecies concerning him, and to keep him pure from original ſin, which is conveyed to all Adam's poſterity by natural generation.

Q. How could he be free of ſin, ſeeing he was born of a ſinful woman?

A. The Holy Ghoſt did miraculouſly ſanctify ſo much of the virgin's ſubſtance as formed Chriſt's body, which therefore is called "that Holy Thing," which ſhall be born of her, Luke i. 35.

Q. Why was it neceſſary that Chriſt ſhould be conceived and born without ſin?

A. If he had not been without all ſpot or blemiſh, he could not have been a ſacrifice for ſin acceptable to God: Neither could his righteouſneſs, which was to be imputed to all believers, have been infinitely perfect, as was neceſſary for our redemption, Lev. iii. 1, 6. Jer. xxiii. 6. 2 Cor. v. 21. Heb. vii. 26, 27. Num. xxviii. 3. 1 Pet. i. 19.

Q. Do not we read that Chriſt was ſent in the likeneſs of ſinful fleſh? Rom. viii. 3.

A. That doth not import he was really tainted with ſin, but only that he had the likeneſs or appearance of ſinful fleſh, in partaking of theſe infirmities of our nature,

ture, which were the conſequents of ſin, though they were ſinleſs in themſelves.

Q. What were theſe ſinleſs infirmities?

A. Such as wearineſs, ſleeping, weeping, ſorrowing, ſuffering, bleeding, ſweating, and dying.

Q. Did not Chriſt ſuffer for ſin?

A. Yes, but not for any ſin of his own; for "he was wounded for our tranſgreſſions, and bruiſed for our iniquities," Iſa. liii. 5.

Q. Should we not all deſire to be like our head, and, as much as poſſible, to be without ſin?

A. Yes, 1 Pet. ii. 21, 22, 23, 24.

QUEST. XXIII.

Q. What offices doth Chriſt execute as our Redeemer?

A. Chriſt, as our Redeemer, executeth the office of a Prophet, of a Prieſt, and of a King, both in his eſtate of humiliation and exaltation.

Q. Are not theſe three offices called Chriſt's mediatory offices?

A. Yes; or they are three branches of Chriſt's mediatory office, in each of which Chriſt doth perform what he undertook, by mediating and acting, either for God, with us, or for us with God.

Q. Why is Chriſt's mediatory office threefold?

A. To anſwer his people's threefold miſery, ignorance, guilt, and bondage: For, as our Prophet, he cures our ignorance by his divine teaching; as a Prieſt, he atones for our guilt by his ſacrifice; as a King, he reſcues us from bondage by his power, and ſettles us under a good government.

Q. What mean you by Chriſt's executing of his offices?

A. His doing or performing theſe things which properly belong to ſuch office or charge.

Q. Did Chriſt take upon him thoſe offices without a a call?

A. No; he was lawfully called to every one of them by the Father, who hath put all power and judgment in his hand. And therefore he is called the LORD'S Chriſt, Mat. xxviii. 18. Luke ii. 26. John v. 27.

Q. How

Q. How doth it appear from ſcripture, that Chriſt is called and appointed by the Father to his threefold office of Prophet, Prieſt, and King?

A. It appears from theſe three following plain texts, Acts iii. 22. Heb. v. 6. Pſal. ii. 6.

Q. Was ever any man honoured with all the three offices of Prophet, Prieſt, and King, but the man Chriſt?

A. No; for, though Melchizedec was a king and a prieſt, yet he was not a prophet; David was a king and a prophet, yet he was not a prieſt; Samuel was a prieſt and a prophet, yet he was not a king. Which ſhews us how far ſhort the types and ſhadows came of the ſubſtance.

Q. Do not all the promiſes of the new covenant flow from Chriſt's ſeveral offices as their proper fountain?

A. Yes; the promiſes of inſtruction, illumination, and conduct, flow from his Prophetical office; the promiſes of pardon, peace and healing, from his Prieſtly office; and the promiſe of deliverance, protection, grace and glory, flow from his Kingly office.

Q. Do not theſe three offices of Chriſt render him a moſt ſuitable help and complete remedy for all the grievances and neceſſities of his people? A. Yes.

Q. Can a man cloſe with Chriſt in one of theſe offices, and not in another?

A. No; they are but hypocrites who would divide his offices, and receive him partially; for whoever would reap benefit by one office, muſt receive Chriſt in all.

Q. In which of Chriſt's eſtates doth he execute his three offices?

A. In both of his eſtates; to wit, of humiliation and exaltation.

Q. What do you mean by theſe two eſtates of Chriſt?

A. By his eſtate of humiliation, I underſtand that low and afflicted condition Chriſt was in here upon earth; and by his eſtate of exaltation, that raiſed, high and glorious condition he is in now in heaven.

Q. How did Chriſt execute all his three offices in his eſtate of humiliation?

1. 1. He executed his office as a Prophet, by his perſonal

ſonal miniſtry upon earth, and ſending out his diſciples to inſtruct the world in the way of ſalvation. 2. He executed his Prieſtly office, by offering up himſelf a ſacrifice on the croſs, and praying for his people. 3. He executed his Kingly office, in promulgating and explaining laws to the world, purging the temple, and riding in triumph to Jeruſalem.

Q. How doth Chriſt execute theſe three offices now in his eſtate of exaltation?

A. 1. He executes that of a Prophet, by furniſhing and ſending forth his miniſters to teach the world. 2. That of a Prieſt, by making interceſſion for his people. 3. That of a King, by proclaiming his laws, ſubduing his enemies, and governing his church

Q. Did Chriſt execute none of theſe offices before either his ſtate of humiliation or exaltation?

A. Chriſt being inſtalled in all theſe three offices by virtue of the covenant of redemption, he entered upon the execution of them immediately after the fall, and did execute them ſo far as his work did not neceſſarily require his incarnation.

QUEST. XXIV.

Q. *How doth Chriſt execute the office of a Prophet?*

A. Chriſt executeth the office of a Prophet in revealing to us, by his word and Spirit, the will of God for our ſalvation.

Q. What do you mean by a Prophet, or his office?

A. One whoſe employment it is, either to foretel things to come, or to teach ſinners the will of God, and expound his word to them.

Q. Is Chriſt a Prophet in all theſe reſpects? A. Yes.

Q. What do we read of his propheſying or foretelling things to come?

A. He foretold Judas his betraying him, Peter's denying him, all the diſciples their forſaking him, the manner of his death and ſufferings, his riſing on the third day, the deſtruction of the city and temple of Jeruſalem, the perſecution of his diſciples, the calling of the

the Gentiles, &c. Mat. xxvi. 23, 31, 34. Mat. xx. 18, 19. Luke xix. 44. Mat. xxiv. 2. John xvi. 2. Mat. xxi. 43.

Q. By what other way did Chriſt execute his prophetical office?

A. He did it by his perſonal miniſtry, and teaching ſinners the will of God, while he was on earth; and by ſending forth his apoſtles and their ſucceſſors to teach them: and by illuminating the minds of goſpel-hearers by his Spirit, to underſtand and reliſh divine truths.

Q. What was the need of ſuch an extraordinary prophet as Jeſus Chriſt to teach us the will of God?

A. Becauſe of the groſs darkneſs and blindneſs which came upon us by the fall; and becauſe none but he, that was in the boſom of the Father from eternity, was capable to make known to us the hid myſteries of the goſpel, John i. 18. Acts xxvi. 18.

Q. Did Chriſt execute his prophetical office under the Old Teſtament as well as the New?

A. Yes; for he exiſted before he became man, and taught his church of old.

Q. How doth that appear?

A. By the holy ſcripture, which tells us, that Chriſt was in the Old Teſtament prophets by his Spirit; that he preached, in the days of Noah, to thoſe who are now in priſon; that he ſpoke with Moſes and the Iſraelites in the wilderneſs, and was tempted by them there. See 1 Pet. i. 11. 1 Pet. iii. 19. Acts vii. 38, 39. 1 Cor. x. 9.

Q. Wherein doth Chriſt excell all other prophets?

A. In regard Chriſt authoriſes them all, and teacheth the heart as well as the ear. No prophet ever taught with ſuch authority, power, wiſdom, diligence, faithfulneſs, zeal and compaſſion, as Chriſt did; nor ever confirmed his doctrine with ſuch miracles and holineſs of life as Chriſt did his, Mat. xxii. 16, 22, 34, 46. Luke iv. 22. Mat. vii. 28, 29. John vii. 46. Luke xxiv. 32, 45. John xv. 24. John viii. 46.

Q. By what means doth Chriſt reveal to us the will of God?

A. He doth it outwardly by his word, and inwardly by his Spirit.

Q. Why

Q. Why are the Scriptures called the word of Chriſt? Col iii. 16.

A. Though they be alſo the word of the Father and of the Holy Ghoſt, yet they are Chriſt's word in a peculiar manner, becauſe by them he ſpeaks as Mediator in the name of God, and executes the prophetical office for teaching the church.

Q. Is it only by the word read that Chriſt teacheth his church?

A. He teacheth alſo by preaching and hearing of the word; and therefore he hath appointed paſtors for opening up the ſcriptures, and teaching his church thereby to the end of the world, Mat. xxviii. 19. 20. Neh. viii. 8. Rom. x. 14, 15, 16, 17. Prov. viii. 34.

Q. Is the word ſufficient to teach us the will of God without the Spirit?

A. No; for though the ſcriptures are in themſelves a ſufficient rule to direct, yet ſuch is the darkneſs of our minds, that we cannot ſavingly diſcern and receive divine truths without the Spirit's illumination, 1 Cor. ii. 14.

Q. How is it that the Spirit teacheth us the will of God?

A. He teacheth us in and by his word, giving inward light, writing his laws in our hearts, and ſetting home ſpiritual truths upon the conſcience.

Q. What are theſe ſpecial leſſons which our great Prophet teacheth ſinners by his Spirit?

A. Such as theſe; the great evil in ſin, the woful corruption of our natures, the dreadful wrath we deſerve, our inſufficiency to ſave ourſelves, the fulneſs of ſaving power that is in Chriſt, the excellency of the new covenant, and a ſurety-righteouſneſs, the neceſſity of the Spirit's work in the ſoul, and of faith and holineſs.

Q. Is not the Spirit ſufficient to teach us theſe things without the word?

A. No doubt he could have taught us by the Spirit alone, without the word, if he had ſo pleaſed; but he hath inſtituted the word as the means he will make uſe of in teaching his church, Iſa. viii. 20. Rom. xv. 4.

Q. What caſe are thoſe in, who have not the ſcriptures to reveal the will of God to them?

A. They muſt be in a periſhing condition, Prov. xxix. 18.

Q. Cannot the light of reaſon, or the ſun, moon and ſtars, make known the will of God to us?

A. No; for though they may teach us ſome general things concerning God, yet they cannot ſhew us the way of ſalvation through Jeſus Chriſt

Q. Who are thoſe that are taught the will of God by his word and ſpirit?

A. All true believers are ſo taught.

Q. Do not others know the will of God beſides them?

A. Tho' natural men may have much literal knowledge, and ſome common illuminations; yet none but believers attain to the ſaving knowledge of God's will.

Q. How may we know if our knowledge of God will be ſaving?

A. We may conclude it is ſo, if it tend to humble us and exalt Chriſt; if it warm our hearts, transform our ſouls, and reform our lives; and if we ſtudy to live up to our light in all reſpects. Phil. iii. 8, 9. John xiii. 17. 2 Cor. iii. 18.

Q. What ſhall become of thoſe who are ignorant of God and his will, and ſlight the means of knowledge which God hath appointed?

A. He that made them will not have mercy on them; but will come with flaming fire, to take vengeance on them that know not God, and obey not the goſpel, Iſa. xxvii 11. 1 Theſſ. i. 8.

Q. What ſhall ignorant perſons do for knowledge?

A. They muſt read and hear the word, and go to Chriſt the great Prophet and Teacher of his church, and cry, 'Lord, open thou mine eyes, that I may behold wonderous things out of thy law,' Pſal. cxix. 18.

QUEST. XXV.

Q. *How doth Chriſt execute the office of a Prieſt?*

A. Chriſt executeth the office of a Prieſt in his once offering up of himſelf a ſacrifice to ſatisfy divine juſtice, and reconcile us to God: and in making continual interceſſion for us.

Q. What are the two parts of Chriſt's Prieſtly office in the anſwer?

A. They

A. They are his offering ſacrifice, and making interceſſion for us.

Q. What do you mean by a ſacrifice?

A. In the ſcripture ſenſe, it is a living creature ſlain, and offered to God to make atonement for ſin.

Q. What is it to make atonement for ſin?

A. It is to ſatisfy God's juſtice for ſin, and pacify his wrath.

Q. What was the ſacrifice which Chriſt our Prieſt offered up to God for us?

A. It was himſelf.

Q. What mean you by himſelf? Was it his body or his ſoul that he offered?

A. He offered up both his body and ſoul for us, according to Heb. x. 10. Iſa. liii. 10.

Q. What is meant by his offering up himſelf a ſacrifice for us?

A. His repreſenting his death and ſufferings to God for his acceptance, as an equivalent for the ſins of an elect world.

Q. How often did Chriſt offer up himſelf for us?

A. Once, and no more; though yet the Papiſts moſt abſurdly pretend to offer him up frequently in their unbloody ſacrifice of the maſs, and ſo ſet every maſs-prieſt upon a level with Chriſt.

Q. Why may not Chriſt be offered oftener than once?

A. Becauſe his once offering up of himſelf did ſufficiently ſatisfy juſtice: And none elſe can offer up Chriſt but himſelf; nor can he be offered without new ſuffering, which is inconſiſtent with his exalted ſtate. See Heb. ix. 25, 26, 28.

Q. For what ends did Chriſt offer up himſelf as a ſacrifice?

A. We are told in the anſwer, that he did it, to ſatisfy divine juſtice for our ſins, and to reconcile us unto God.

Q. Could neither men nor angels offer a ſacrifice ſufficient to ſatisfy the juſtice of God for our ſins?

A. No.

Q. Why ſo?

A. Becauſe no ſatisfaction of theirs could be of infinite value.

Q. Was

Q. Was divine juſtice fully ſatisfied by Chriſt's ſacrifice? A. Yes.

Q. How doth that appear?

A. By the infinite dignity of the perſon that offered it; by the Father's voice from heaven, declaring he was well pleaſed in him; by Chriſt himſelf ſaying on the croſs, "It is finiſhed;" and by the glorious mark of reſpect God put upon him after his ſufferings, in raiſing him from the dead, in receiving him up to heaven, and ſetting him down on his right-hand.

Q. But why might not God have pardoned our ſins without any ſuch ſacrifice?

A. Becauſe he behoved to ſee his juſt threatening in the covenant of works fulfilled in the puniſhing of ſin; and the glory of his juſtice diſplayed, as well as that of his mercy.

Q. What is the happy conſequent to us of Chriſt's ſatisfying divine juſtice?

A. Our reconciliation to God.

Q. What is it to be reconciled to God?

A. It is to make God and men friends, who were enemies before.

Q. How is this reconciliation brought about?

A. By Chriſt's ſhedding his blood as a price to purchaſe our peace and friendſhip with God, of which we are to ſhare upon our receiving Chriſt by faith.

Q. What are the benefits which Chriſt purchaſed by his ſacrifice for his people?

A. All needful bleſſings, whether temporal, ſpiritual, or eternal; ſo that faith, repentance, converſion, juſtification, holineſs, with all the graces of the Spirit, daily bread, communion with God, and eternal life, are all the purchaſe of Chriſt to his people.

Q. Whence had the ſacrifice of Chriſt ſo much efficacy?

A. From his divine nature, to which his ſoul and body were cloſely united; and hence his blood is called the "blood of God," Acts xx. 28.

Q. How could the ſufferings of one man ſatisfy for the ſins of others?

A. By his having the ſins of theſe others laid upon him and imputed to him.

Q. How

Q. How could the ſins and crimes of men be imputed to Chriſt, an innocent perſon, who had no hand in them?

A. By Chriſt's becoming Surety for ſinners, ſubſtituting himſelf in their place, and voluntarily taking their guilt upon him.

Q. What view doth this ſacrifice give us of ſin?

A. It ſhews us the malignity and heinous nature of ſin, that no leſs could expiate or wipe it away than the blood of Chriſt's ſacrifice on the croſs.

Q. Doth Chriſt's ſacrifice ſo completely ſatisfy juſtice for ſin, as to exclude all further ſatisfaction from us?

A. Yes; and hence all Popiſh ſatisfaction for ſin, by penances, pilgrimages, prayers, alms-deeds, and purgatory, are vain and preſumptuous.

Q. Why then are good works, prayers, confeſſions, tears, afflictions and ſufferings, required of, and appointed to, believers here below?

A. Not to ſatisfy or atone for their ſins, but to glorify God, and promote their ſanctification and meetneſs for a better world.

Q. For whom did Chriſt offer up his ſacrifice?

A. For the elect, and thoſe who believe on him, Iſa. liii. 11. Mat. xxvi. 28. John x. 15, 16. John xvii. 9, 19, 20. Acts xx. 28.

Q. Do we not read alſo of Chriſt's dying for all, of his reconciling the world to God, and of his being a propitiation for the ſins of the whole world, 1 Cor. v. 15, 19. 1 John ii. 2.

A. Yes, but theſe texts are to be underſtood only of the elect world; it being abſurd to ſay, that Chriſt did ſhed his blood for thoſe for whom he would not pray; that he ſatisfied juſtice for great numbers, who were actually in hell before he ſuffered.

Q. How could Chriſt's ſacrifice ſatisfy for the Old Teſtament ſaints, who died before it was offered?

A. See the anſwer before, page 438.

Of CHRIST'S *Interceſſion.*

Q. What is the ſecond part of Chriſt's prieſtly office?

A. His making continual interceſſion for us.

Q. Doth

Q. Doth this office properly belong to Chriſt's prieſthood?

Q. Yes; for under the law the prieſts made interceſſion for the people, and for that end carried the blood of the ſacrifices into the moſt holy place, and ſprinkled the mercy ſeat with it.

Q. What is the need of Chriſt's interceſſion?

A. Becauſe there are many to accuſe us, and plead againſt us; and of ourſelves we are vile and unworthy of acceſs to God.

Q. How is it that Chriſt makes interceſſion for us?

A. When he was on earth, he did it by humble prayers and ſupplications to God; but now in heaven he doth it by his glorious appearing as a public perſon in our name, and preſenting before the throne of glory his all-ſufficient merits, willing his Father to accept of his blood in behalf of the elect, that all and every one of them may, in due time, enjoy the benefits of his purchaſe, John xvii. 11, 17, 24 Heb. ix. 12, 24 and xii. 24.

Q. Is this the way that the blood of Chriſt is ſaid to ſpeak? A. Yes.

Q. Is it upon the account of Chriſt's interceſſion that our duties and ſervices are now accepted of God?

A. Yes, John xiv. 13.

Q. Is not the Holy Ghoſt ſaid to make interceſſion for us, Rom. viii. 26. How is that conſiſtent with Chriſt's office?

A. It is Chriſt's office to intercede without us, by preſenting his blood and ſufferings for us: It is the Spirit's work to intercede within us, by exciting our deſires, and ſuggeſting arguments in prayer to God.

Q. Did not Chriſt finiſh his prieſtly work, when he was upon the croſs?

A. Yes; with reſpect to his ſatisfaction, but not his interceſſion; the one was then perfected, the other ſtill continues.

Q. Is not his ſatisfaction the foundation of his interceſſion? A. Yes.

Q. How long will Chriſt's interceſſion continue?

A. For ever, Pſal. cx. 4. Heb vii. 25.

Q. Will there be any need for the interceſſion of Chriſt

Chriſt after the laſt day, when all the elect will be gathered home?

A. Yes, in order to preſerve them for ever in the poſſeſſion of that happineſs to which they are come.

Q. Doth Chriſt intercede only for actual believers?

A. No; he intercedes for all the elect; both thoſe who have believed, and thoſe who are yet to believe, John xvii. 20.

Q. What are the reſpective bleſſings which he pleads for to them?

A. To the unconverted, he pleads for converting grace, faith, repentance, &c. To them who believe, for more grace and holineſs, for renewed pardons, preſervation from the evil of the world, perſeverance in grace, unity among themſelves, and accompliſhment of all the promiſes and good things purchaſed to them, both here and hereafter.

Q. When Chriſt pleads for his people, that they may be kept from the evil in the world, John xvii. doth he mean to keep them from all afflictions? A. No.

Q. Are not ſanctified afflictions a part of Chriſt's purchaſe to them?

A. Yes; and in that reſpect they are not evil to them, but good.

Q. What evil is it then that Chriſt ſpeaks of?

A. The evil of ſin, and the evil of wrath.

Q. Is Chriſt's interceſſion ſtill prevalent and ſucceſsful?

A. Yes; for him the Father heareth always, John xi. 42.

Q. What are the grounds of Chriſt's prevalency?

A. The dignity of his perſon and of his ſacrifice, and becauſe he pleads for nothing but what is agreeable to the divine will, and for thoſe whom the Father loves as well as he.

Q. Doth not Chriſt infinitely excell all other advocates in the world?

A. Yes; for there is none ſo ſkilful, ſo prevalent, ſo diligent, ſo cheap, or ſo ready as he is.

Q. May we employ any other Advocate or Mediator beſides Chriſt?

A. No; for the ſcripture tells us, "There is but Jeſus,"

one Mediator between God and men, the Man Chriſt Jeſus," 1 Tim. ii. 5. Chriſt is the ſole Mediator of interceſſion, as well as of redemption.

Q. Why cannot ſaints or angels be our mediators with God?

A. Becauſe they have no merit to plead upon, neither do they know us, nor our caſes and wants, Iſa. lxiii. 16.

Q. Wherein doth the prieſthood of Chriſt excel that of the Levitical prieſts?

A. All theſe were but types and ſhadows of Chriſt, he is the ſubſtance: Theſe offered many ſacrifices, and the blood of beaſts, which could not ſatisfy juſtice for ſin: but Chriſt offered only one ſacrifice, even his own blood, which gave full ſatisfaction: In the Levitical prieſthood, there was ſtill a difference between the prieſt, the ſacrifice, and the altar; but Chriſt is all the three in one.

Q. How is it that Chriſt is all the three, the prieſt, the ſacrifice, and the altar?

A. Chriſt in his own perſon was the prieſt which made the offering that atoned for ſin; his human nature was the ſacrifice, and his divine nature was the altar.

Q. Was not the croſs the altar on which the ſacrifice was offered?

A. The croſs may be called ſo improperly, or in a large ſenſe, as being the material part to which the ſacrifice was affixed: but it was by no means the altar which ſanctified the gift, and made it acceptable for the great ends it was offered for: this only was Chriſt's Godhead.

Q. How is Chriſt ſaid to be a prieſt after the order of Melchiſedec, rather than after the order of Aaron?

A. Becauſe, though both of them typified Chriſt, yet Melchiſedec was a more exact and lively type and repreſentation of Chriſt as a prieſt than Aaron was; ſeeing he is ſet forth as ſuperior to Abraham, and was a King as well as a Prieſt, having neither predeceſſors nor ſucceſſors in his office, and his genealogy and deſcent wholly concealed; thereby prefiguring Chriſt's eternal generation and duration.

Q. What

Q. What shall we do to secure an interest in the sacrifice and intercession of this glorious High Priest?

A. 1. Let us seek to be duly affected with our misery while without it, as being every moment exposed to the stroke of unsatisfied justice. 2. Let us be persuaded, that no sacrifice will satisfy, no blood will protect, but that which Christ hath offered 3. Let us renounce all confidence in our own righteousness and duties. 4. We must heartily approve of the glorious device of saving penitents by the merits and intercession of our High Priest. 5. We must receive this bleeding High Priest into faith's arms, as one freely offered to us, and entirely trust him with our salvation. 6. Accept of him as a Priest upon his throne, and give up ourselves unto his government.

QUEST. XXVI.

Q. *How doth Christ execute the office of a King?*

A. Christ executeth the office of a King in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. What sort of a kingdom is it which Christ hath?

A. Besides his essential kingdom, which he hath as God equal with the Father over all the world; he hath also a Mediatorial kingdom, given him as Immanuel, in which he acts as the Father's viceroy, Psal. ii. 6. Acts ii. 36.

Q. What is Christ's Mediatorial kingdom?

A. It is the great dominion and power which is given to him as a Mediator; and this is twofold, 1. Christ's spiritual kingdom in and over the church. 2. His providential kingdom over all things for the good of the church.

Q. What do you mean by Christ's spiritual kingdom?

A. Both his kingdom of grace, and his kingdom of glory; or, in other words, the church militant on earth, and the church triumphant in heaven; which are not two different kingdoms, but two provinces of one and the same kingdom; they both being but one body united together under one head, in and over which Christ

doth reign and rule both in a gracious and glorious manner.

Q. What do you mean by Chriſt's providential kingdom?

A. The adminiſtration of the kingdom of providence, or the power which is given to Chriſt over all things, whether in heaven, earth, or hell, to be managed for the good of the church; by which he is made the King of kings, and King of nations, as well as the King of ſaints, Mat. xxviii. 18. Eph. i. 22. Prov. viii. 15, 16. Rev. xv. 3, 4. and xix. 15, 16.

Q. Over whom doth Chriſt exerciſe his kingly power?

A. Both over his own people, and over his enemies.

Q. Doth he govern them both alike?

A. No; for he puts forth and executes different acts of his power concerning them.

Q. What are theſe different acts?

A. With reſpect to his people, he ſubdues them to himſelf, he rules them, and defends them. With reſpect to his enemies, he reſtrains them, and conquers them.

Q. In what eſtate doth the King of Zion find his own people and ſubjects at firſt?

A. In a ſtate of enmity and rebellion to him.

Q. Do they ſubmit to him of their own accord?

A. No; he muſt ſubdue them to himſelf.

Q. What is that to ſubdue them?

A. It is to conquer their wills, and to make them, who were children of diſobedience, willing and obedient in the day of his power.

Q. How ſhall we know if a day of Chriſt's power hath paſſed upon us, to make us his willing people?

A. It is a good ſign, if our love to ſin be changed into a hatred of it, and if we ſincerely deſire to do the things that pleaſe God, and that not only in duties which are outward and public, but in thoſe which are inward and ſecret.

Q. Doth Chriſt leave his church and people to their own care and conduct, after he hath ſubdued them?

A. No; but like a good king, brings them under a good government, and continues to rule them in a gracious manner.

Q. How

Q. How is it that Christ doth rule his subjects?

A. 1. He rules them outwardly, by giving them good laws, with promises and threatenings annexed thereto, and appointing church-officers and discipline for applying the same. 2. He rules them inwardly by his Spirit, writing his laws in their hearts, and disposing them to yield obedience to what he requires of them; thus he sets up his throne in the hearts of his subjects, and makes all the faculties of their souls to submit unto him.

Q. What further doth Zion's King for his subjects besides ruling them?

A. He defends them also.

Q. From what doth he defend them?

A. From whatever may hurt their souls; and, so far as it is for his glory, he defends their bodies from enemies also.

Q. How doth Christ defend his people?

A. He sets a hedge about them, he hides them under his wings, he intercedes for them; he gives strength to his people, he upholds them in the state of grace; he restrains and conquers their enemies.

Q. Have Christ and his subjects always the same enemies? A. Yes.

Q. How comes that?

A. Because of the near relation between them; he being the head, and they the members: So, whatever injures the one, the other feels it.

Q. Who are the enemies of Christ and his people?

A. Sin, satan, wicked men, and death, which is called *the last enemy*.

Q. How doth Christ restrain his and his peoples enemies?

A. By setting bounds to their rage, disappointing or over-ruling their evil designs, and making their wrath to praise him, Rev. ii. 10 Psal. lxxvi. 10.

Q. Will Christ suffer these enemies to prevail at last?

A. No; for he will at length conquer them all.

Q. When doth he conquer them?

A. He did it partly at his death and ascension, when he triumphed over them, and led captivity captive; for then he divested them of that legal power they held

over the elect, as executioners of divine juſtice. He ruins many of them by particular judgments within time; and he will bring final deſtruction upon them all at his ſecond coming.

Q. Is there not a great difference betwixt Chriſt's ſubduing of his people, and his conquering of his enemies?

A. Yes; for he makes the one ſweetly bow to his golden ſceptre, the other he breaks with his rod of iron.

Q. Are not devils and wicked men ſubject to Chriſt, as well as his people?

A. Yes; but the one are ſubject to him by conſtraint, and againſt their will, and the other are ſubject by free choice and conſent.

Q. Have we not many things to engage us to become Chriſt's willing ſubjects?

A. Yes; for he it is that hath beſt right to us, and there is none ſo good a maſter; his yoke is eaſy, and his rewards are glorious.

Q. Can any truſt to Chriſt as their Prieſt, who do not ſubmit to him as their King?

A. No; for they who will not be governed by his laws cannot expect to be ſaved by his blood.

Q. Will not Chriſt look on them as his enemies, who refuſe to ſubmit to his government? A. Yes.

Q. What will the King ſay to them at laſt?

A. Thoſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay them before me, Luke xix. 27.

QUEST. XXVII.

Q. Wherein did Chriſt's humiliation conſiſt?

A. Chriſt's humiliation conſiſted in his being born, and that in a low condition, made under the law, undergoing the miſeries of this life, the wrath of God, and the curſed death of the croſs; in being buried, and continuing under the power of death for a time.

Q. What do you mean by Chriſt's humiliation?

A. His coming from a high condition to a low one.

Q. What was the neceſſity of his doing ſo?

A. That

A. That he, as our Surety and Cautioner, might ſuffer the puniſhment due unto us.

Q. What are the ſeveral ſteps of Chriſt's humiliation mentioned in the anſwer?

A. They are chiefly three; namely, with reſpect to, 1, His birth. 2. His life. 3. His death.

Q. How did Chriſt humble himſelf in his birth?

A. 1. In that ſuch a glorious Perſon ſhould be willing to reſide in fleſh, and be born of a woman. 2. In his being born in ſuch a low condition as he ſubmitted to.

Q. Was it not a low ſtep of humiliation in Chriſt to be incarnate, or to become man?

A. Yes; this was a much lower ſtep for the eternal Son of God, than for the ſun in the heavens to become a clod of duſt, or an angel a worm.

Q. What was the low condition that Chriſt ſubmitted to be born in?

A. He was born of a mean woman, in a mean city, and that in the ſtable of an inn, having the beaſts manger for his cradle.

Q. How did Chriſt humble himſelf in his life?

A. There are three things relative thereto, mentioned in the anſwer: 1. His being made under the law. 2. His undergoing the miſeries of this life. And, 3. Suffering the wrath of God.

Q. What is meant by Chriſt's being made under the law? Gal. iv 4.

A. That, according to his engagement as our Surety, he ſubjected himſelf to the law, both ceremonial and moral, and did exactly fulfil and obey the ſame.

Q. How did Chriſt ſubject himſelf to the ceremonial law?

A. In ſubmitting to circumciſion, making the offerings, and attending the ordinances therein required; and, in order to fulfil it at once, he offered himſelf a ſacrifice upon the croſs.

Q. How did Chriſt ſubject himſelf to the moral law?

A. He did it as our Surety, fulfilling the preceptive part of it by the perfect obedience of his holy life, and ſatisfying the minatory part, by bearing the curſe and penalties

penalties of the law, which we incurred for breaking it.

Q. Was it not a piece of amazing humiliation for the eternal lawgiver to be thus ſubjected to his own law? A. Yes.

Q. What is meant by the miſeries of this life, which Chriſt did undergo for us?

A. Theſe are manifold, and do include, 1. The common ſinleſs infirmities of the human nature which Chriſt took upon him; as hunger, thirſt, wearineſs, pain, ſleeping, weeping, and the like. 2. The aſſaults and temptations of the devil, which he endured. 3. Outward poverty and want. 4. The contradictions, reproaches, and perſecutions of a wicked world.

Q. Why did he take all theſe miſeries upon him?

A. That he might bear what we deſerved, and be the more ſympathizing with us in our troubles.

Q. Why became he ſo poor, that was Lord of all?

A. That through his poverty we might be made rich, and to teach us contentment in a low condition.

Q. Did Chriſt undergo no more trouble in this world than what he endured from devils and wicked men?

A. Yes, he underwent the wrath of God alſo; as in the anſwer.

Q. What is to be meant by that?

A. That Chriſt became the butt of God's wrath and anger for our ſins, and felt the direful effects of it in his ſoul as well as his body.

Q. Was God really angry with Chriſt, who was perfectly innocent, and his dearly beloved Son?

A. Chriſt in himſelf conſidered, was always the Father's delight; but as he became our Surety, and took on him our ſins the object of God's indignation, and which had a burden of wrath neceſſarily annexed thereto, he behoved to feel the ſenſe and preſſure of that inſupportable load in a very extraordinary manner.

Q. How did his feeling of it appear?

A. By expreſſing his ſoul-trouble and non-pluſſing ſtrait at the diſtant proſpect of it; by the ſhrinking of his human nature at taſting of the bitter cup, and praying it might paſs from him if poſſible; by his wreſtling in an agony, and ſweating great drops of blood, that fell

fell to the ground about him; by his crying out of his ſoul its being exceeding ſorrowful even unto death, and complaining of God's forſaking of him, John xii. 27. Mat. xxvi. 38, 39. Luke xxii. 44. Mat. xxvii. 46.

Q. Is it not upon this account alſo, that Chriſt is ſaid to be made a curſe for us, and a man of ſorrows?

A. Yes.

Q. Could any mere creature have borne the load of the Almighty's wrath?

A. No; and Chriſt's human nature could not have borne it, had it not been united to, and ſupported by his Godhead.

Q. Was it not poſſible this bitter cup could paſs from our Surety Chriſt?

A. No; for the juſtice of God could not be otherwiſe ſatisfied it?

Q. Was not Chriſt heard in that prayer he made concerning it?

A. Yes; for we are told, "He was heard in that he feared," Heb. v. 7.

Q. How was he heard, when the cup did not paſs from him?

A. In the extraordinary ſupplies granted to his human nature for enabling him to drink it.

Q. Was it neceſſary that Chriſt ſhould ſuffer death after all his other ſufferings?

A. Yes; that he might fully anſwer the threatening of the firſt covenant, ſatisfy juſtice, and confirm the truth by his reſurrection.

Q. Was our Lord greatly humbled in his death?

A. Yes.

Q. In what reſpects?

A. In reſpect of the previous circumſtances of his death, the kind and manner of it, and the things following upon it.

Q. How was he humbled in the previous circumſtances of his death?

A. 1. In being betrayed by his own diſciple Judas. 2. In being ſold for a ſmall price. 3. In being taken and bound like a thief. 4. In being forſaken by all his diſciples. 5. In being denied by Peter in his own hearing.

hearing. 6. In being accuſed by the Jews of crimes he was wholly innocent of. 7. In being buffeted, ſpit on, cruelly mocked, arrayed and crowned with thorns, by the ſoldiers and Herod. 8. In being ſcourged and condemned by Pilate as a notorious criminal. 9. In being put to carry his own croſs to the place of execution.

Q. How was Chriſt humbled in the kind and manner of his death?

A. In being crucified, or put to ſuffer the death of the croſs, which was a curſed, painful, lingering, and ſhameful death.

Q. What manner of death was the death of the croſs?

A. A death uſed among the Romans for the greateſt of malefactors, in which the man was ſo racked that they might tell his bones, his feet being nailed to the lower part of a tree, and his hands to a croſs tree above, where he hang alive for ſeveral hours; the wounds ſtill widening by his own weight, and the blood guſhing out, till he died in extreme pain.

Q. Why is it called a curſed death?

A. Becauſe God had ſaid, Deut. xxi. "Curſed is every one that hangeth on a tree:" That is, he is expoſed to the higheſt diſgrace and reproach that can be done to a man, which proclaims him as much under the curſe of God as any external puniſhment can do it.

Q. Why is it called a ſhameful death?

A. Becauſe the perſon ſuffering it was expoſed naked, and accounted one of the vileſt criminals; and our bleſſed Lord was placed between two of them, as if he had been the greateſt of the three.

Q. What love was this, that made him to endure the croſs, and deſpiſe the ſhame?

A. Love that cannot be comprehended, for it paſſeth knowledge, Eph. iii. 18, 19.

Q. What was the moſt afflicting and humbling ingredient of all in Chriſt's death?

A. His being deſerted and forſaken of God at the time of it; as appears by that amazing outcry on the croſs. *Eli, Eli, lama ſabachthani.*

Q. Why was Chriſt thus forſaken?

A. To

A. To testify God's displeasure against sin, and to bear the punishment of desertion which was due to us for ever.

Q. In that dark hour of Christ's death, did nothing fall out to give testimony to Christ?

A. Yes; the sun was eclipsed, the earth quaked, the rocks rent together with the vail of the temple, and many graves were opened; so that the centurion with his guard, that attended Christ, were forced to own, that truly he was the Son of God, Mat. xxvii. 51, 52, 53, 54.

Q. Doth not the death of Christ afford the strongest arguments to cause us hate and forsake sin?

A. Yes; for in it we see the infinite mercy of God towards us in providing such a Surety for us; we see God's indignation against sin as the most cursed evil in the world; and the dreadful storm of wrath which he will bring upon the workers of iniquity.

Q. What humbling things followed upon Christ's death?

A. There are two things mentioned in the answer: 1. He was buried. 2. He continued under the power of death for a time.

A. Was it a piece of great humiliation for Christ to be laid in the grave?

A. Yes, certainly; for it is humbling to any man to be sent there, where he must call the worms his brethren and sisters: But much more was it so for him, who hath the keys of hell and death, to be himself locked up in the grave.

Q. Was not Christ's burying attended with several humbling circumstances? A. Yes.

Q. What are they?

A. 1. It was done in great haste, with few attending it. 2. These few were not his relations, but strangers. 3. His body was not carried from his own house, nor from any house, but from the ignominious cross. 4. It was not laid in his own, but in another man's sepulchre.

Q. What is meant by Christ's continuing under the power of death.

A. His remaining in the state of the dead, and being death's prisoner for a time.

Q. What gives death a power over any man?

A. Sin.

Q. How could ſin have any power over Chriſt, who had no ſin?

A. Though he had no ſin of his own, yet "he was made ſin for us;" and ſo death ſeized him as his priſoner in our ſtead.

Q. How then ſhould death have any more power over believers?

A. Death cannot ſeize them as priſoners for puniſhment, but is only continued as a mean to purge away the remainder of ſin perfectly from them.

Q. Was it not a great humiliation for him, who is the Lord of life, to be laid under the power of death for a time? Yes.

Q. How long was the time he was in this ſtate?

A. To the third day after his death.

Q. What type have we in ſcripture of his continuing ſo long in the grave?

A. Jonah, his being three days in the whale's belly, Mat. xii. 40.

Q. Why did Chriſt continue ſo long?

A. To ſhew that he was really dead.

Q. Why could not death hold him under its power any longer?

A. Becauſe he had given full ſatisfaction to divine juſtice for his people's ſins, and could not ſee any corruption in the grave.

Q. Why could he not ſee any corruption there?

A. Becauſe he was the holy One of God, and free of all ſin.

Q. Whither did Chriſt's ſoul go after his death?

A. We read in the goſpels, that he reſigned it into his Father's hands, and that it went to paradiſe, the ſeat of the bleſſed.

Q. Do we not read in the Creed, that *he deſcended into hell?*

A. Yes; but the meaning is not that he deſcended locally into hell, the place of the damned; but, the ſame word in the original ſignifying both *hell* and the *grave*, it may be underſtood either of his body's lying in the grave, or of his ſuffering the pains of hell in his ſoul.

QUEST.

QUEST. XXVIII.

Q. Wherein consisteth Christ's Exaltation?

A. Christ's exaltation consists in his rising again from the dead on the third day, in ascending up into heaven, sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. What may we learn from Christ's exaltation, its following his humiliation?

A. That we should patiently bear an afflicted state here, in hope of the glory that is to follow.

Q. In respect of what nature was Christ exalted?

A. Seeing Christ as to his divine nature cannot be exalted really, but declaratively only; it behoved to be with respect to his human nature that he was really and properly exalted.

Q. What are the steps or degrees of Christ's exaltation mentioned in the answer?

A. They are four: 1. His resurrection. 2. Ascension. 3. Sitting at God's right hand. 4. Judging the world.

Q. When did Christ rise from the dead?

A. On the third day.

Q. What day of the week did that day fall upon?

A. The first day of the week, which, ever since, is called, *The Lord's day*.

Q. By whose power did Christ rise?

A. By his own power, and by the power of his Father, John ii. 19. Rom. vi. 4.

Q. In what manner did he rise?

A. In a triumphant manner, with a great earthquake, the angels attending, and the keepers trembling for fear, and becoming as dead men, Mat. xxviii. 2, 3, 4.

Q. How do we know the truth of Christ's resurrection?

A. By the testimony of the apostles, who saw him very often after it, and heard his excellent instructions about their future conduct, and, for their greater satisfaction, were allowed to handle his body, and to eat and drink with him in a familiar manner.

Q. Did none ſee him after his reſurrection beſides the apoſtles?

A. Yes, many others, both men and women; and the apoſtle Paul, writing to the Corinthians, 1 Cor. xv. 6. ſays, He was ſeen of above five hundred brethren at once, of whom the moſt part was then alive.

Q. But how can we be ſure that the apoſtles teſtimony was true?

A. Becauſe they were men of great ſincerity, and could propoſe no worldly advantage by declaring their maſter's reſurrection, but the greateſt perſecution from the Jews. And, if it had not been certain, they had not choſen Jeruſalem as the firſt place for publiſhing it, and that within a few days after he was crucified there; and yet there they began, and many thouſands embraced their doctrine. Nay, God from heaven confirmed their teſtimony, by enduing them with the gift of tongues, and a power of working all kinds of miracles.

Q. What was the neceſſity of Chriſt's riſing again?

A. To declare that he was the Son of God, and that juſtice was fully ſatisfied for their ſins, and to aſſure all believers of their reſurrection from the dead alſo.

Q. Did Chriſt riſe with the very ſame body that was crucified? Yes.

Q. How doth that appear?

A. By the print of the nails, and ſpear, in his hands, feet, and ſide, which he ſhewed to his diſciples after he roſe.

Q. Did never any man riſe from the dead but Chriſt?

A. Yes, ſuch as Lazarus, Jairus's ſon, and ſeveral others.

Q. What is the difference betwixt their reſurrection and Chriſt's?

A. They roſe but as private perſons, by the power of God: but Chriſt roſe by his own power, and that as a public perſon; the great head and repreſentative of the church, for their juſtification, and to aſſure them of the truth of all his promiſes.

Q. How long did Chriſt ſtay with his diſciples after his reſurrection? A. Forty days.

Q. For what end?

A. That

A. That he might convince them he was truly riſen, and alſo inſtruct them of the nature of his kingdom and church, and give them directions about the government thereof.

Of CHRIST'S *Aſcenſion.*

Q. What is the ſecond ſtep of Chriſt's exaltation?

A. His aſcending up into heaven.

Q. From what place did he aſcend?

A. From the mount of Olives.

Q. In what manner?

A. Viſibly and triumphantly, with a cloud receiving him, and angels attending; leading captivity captive, and diſpenſing gifts, Acts i. 9, 10. Pſal. lxviii. 17, 18.

Q. How was he employed at parting from his diſciples?

A. He was bleſſing them with uplifted hands, Luke xxiv. 50, 51.

Q. For what end did Chriſt aſcend into heaven?

A. That he might take poſſeſſion of the kingdom, both in his own name, and in the name of all his people; and as a fore-runner, he might prepare manſions for them, and as an advocate, he might plead their cauſe effectually.

Q. Where is Chriſt now bodily preſent?

A. In heaven.

Q. How long will he continue there?

A. Until his ſecond coming.

Q. Are we not to look for his bodily preſence on earth till that time?

A. No; for him the heavens muſt receive, until the reſtitution of all things, Acts iii. 21.

Q. Is not this a good argument againſt tranſubſtantiation, or Chriſt's bodily preſence in the ſacrament?

A. Yes.

Q. Doth not Chriſt promiſe his preſence to his people upon earth?

A. Yes; but that is meant of his ſpiritual, not his bodily preſence.

Q. What do you mean by Chriſt's ſpiritual preſence?

A. His

A. His coming to his people by the influences of his Spirit, for quickening and comforting their ſouls.

Q. Did never any aſcend bodily to heaven but Chriſt?

A. Yes; Enoch and Elijah did ſo alſo.

Q. What was the difference between their aſcenſion and Chriſt's?

A. They were taken up, but Chriſt went up by his own power; they as private perſons, without witneſſes, but Chriſt as a public perſon, before many witneſſes.

Q. What are the great leſſons which Chriſt's aſcenſion ſhould teach us?

A. To be heavenly-minded, to ſet our affections upon things above, where Chriſt is, and to deſire to be with him, Col. iii. 1. Phil. i. 23

Q. What comfort may believers draw from Chriſt's aſcenſion?

A. They may conclude that manſions will be ready, and that they will follow their head: They may promiſe themſelves welcome, and kind uſage, ſeeing he who hath got all power in heaven, is nearly related to them, and hath all the compaſſions of both God and man in him.

Of CHRIST'S *Sitting at God's Right Hand.*

Q. What is the third ſtep of Chriſt's exaltation?

A. His ſitting at the right hand of God the Father, Eph. i. 20. 1 Pet. iii. 22.

Q. Hath God a right or left hand as we have?

A. No, for God is a ſpirit that hath no bodily parts: Only his right hand is ſpoken of, in condeſcenſion to our weak capacities.

Q. What is meant by Chriſt's ſitting at God's right hand?

A. That he is advanced to the higheſt place of honour, power, and dignity, in heaven, having all things ſubjected to him, 1 Pet. iii. 22.

Q. How long will Chriſt ſit at the Father's right hand?

A. Until he make all his enemies his footſtool, Pſal. cx. 1.

Q. What

Q. What is the laſt enemy which he hath to deſtroy?

A. Death.

Q. When will that enemy be finally deſtroyed?

A. At the general reſurrection; then it is that *mortality* ſhall be *ſwallowed up of life*, 2 Cor. v. 4.

Q. How is it that we read of Chriſt ſometimes, as *ſitting*, and at other times as *ſtanding* at God's right hand? Acts vi. 56.

A. His *ſitting* is mentioned, to denote his perpetual poſſeſſion of the kingdom: his *ſtanding*, to repreſent his readineſs for the mediatory work, and particularly to help, plead for, and receive afflicted and dying ſaints, ſuch as Stephen was, who ſaw him in that poſture, Acts vii. 56.

Q. What may we learn from Chriſt's ſitting at the right hand of God?

A. That it muſt go well with the church, ſeeing her Friend and Agent is ſo high in favour, and ruleth over all things; and that all the members of the body muſt be exalted, ſeeing the head is raiſed ſo high.

Of CHRIST'S *Judging the World.*

Q. What is the fourth ſtep of Chriſt's exaltation?

A. His coming to judge the world at the laſt day.

Q. Is not this called Chriſt's ſecond coming?

A. Yes, Heb. ix. 28.

Q. Why is it called ſo?

A. Becauſe we read of two famous comings of Chriſt to the world, and this is one of them.

Q. What is the other?

A. His coming in the fleſh.

Q. Is not the difference between theſe two comings of Chriſt very great?

A. Yes; for the firſt was in a ſtate of deep humiliation, but the ſecond is in a ſtate of glorious exaltation.

Q. Do we read of any other comings of Chriſt in ſcripture?

A. Yes; we read of his coming by his Spirit in his ordinances; and of his coming in the diſpenſations of his providence, to deſtroy Antichriſt, and deliver his church

church from his enemies, John xiv. 18. 2 Theſſ. ii. 8.

Q. For what end will Chriſt come the ſecond time?

A. To judge the world.

Q. What is underſtood by the world?

A. All mankind, quick and dead, ſmall and great, righteous and wicked; and likewiſe the fallen angels.

Q. What is meant by Chriſt's judging of the quick and the dead, 2 Tim. iv. 1. and other places?

A. That Chriſt, at the end of the world, ſhall deſcend from heaven, to judge all that will be then living on the earth, and all the dead then in their graves.

Q. How is it evident that there will be ſuch a judgment day?

A. 1. Conſcience in every man declares for it, by creating remorſe and fears upon the doing of evil; and, on the other hand, ſatisfaction and hope upon the doing of good. 2. The juſtice of God requires it, that the wicked may be duly puniſhed, and the godly rewarded: which is not done in this life. 3. The holy ſcriptures do often aſſure us of it, that we muſt all appear before the judgment-ſeat of Chriſt, John v. 28, 29. Acts xvii. 31. 2 Cor. v. 10. 1 Theſſ. iv. 16, 17.

Q. Who is to be the judge in that day?

A. Jeſus Chriſt.

Q. Is not God the judge of all? Heb. xii. 23.

A. Yes, and Chriſt is that God equally with the Father and Holy Ghoſt: But God hath ordained the Man Chriſt to be the viſible Judge of the world, Acts xvii. 31.

Q. Why is Chriſt ordained for that end?

A. That he might be rewarded for his obedience and ſufferings, and every eye might ſee the judge; and that man being thus judged by his peers, the equity of God's proceedings might the more appear.

Q. When will Chriſt come to judge the world?

A. At the laſt day.

Q. Why is it called the laſt day?

A. Becauſe it will be the concluding period of the world, when God will put an end to its days by the diſſolution of all things; for then "the heavens ſhall paſs away with a great noiſe and the elements ſhall melt

:'t with fervent heat, the earth alſo and the works
:rein ſhall be burnt up," 2 Pet. iii. 10.

Q. Doth any man know the particular time of
ıriſt's coming?

A. No, though yet we may diſcern its approach to
near by ſigns and forerunners. The Apoſtles de-
ıre the goſpel-times which we enjoy to be the laſt
nes, and that the ends of the world are come upon
, 1 Pet. i. 20. 1 John ii. 18. 1 Cor. x. 11.

Q. Are there not ſtill ſome great events to be expect-
l in the world before the laſt day come?

A. Yes, ſuch as the converſion of the Jews, the
›wnfall of Antichriſt and Mahomet, and the great
ılargement and purity of the church.

Q. Why hath God kept the particular time hid from
s?

A. To prevent carnal ſecurity, and to keep us pre-
aring and watching for it every day; ſtill ready to
ıy, "Even ſo, come, Lord Jeſus, make haſte, O my
eloved."

Q. What will be the manner of Chriſt's coming at
e laſt day?

A. 1. It will be ſurprizing and unexpected; and there-
re it is compared to the coming of a thief in the night.
It will be with power and great glory: For the heaven
all rend, and fire iſſue before him; and he, attended
ith a multitude of glorious angels and ſaints, ſhall de-
end with a great ſhout, with the voice of the arch-an-
:l, and the trumpet of God, which will raiſe the dead:
nd thus ſhall he aſcend the great white throne, and
ıve all the world gathered before him, 2 Theſſ. v. 2.
[at. xxv. 31. Pſal. l. 3. Jude 14. 2 Theſſ. i. 7, 8.
Theſſ. iv. 6. Rev. xx. 11.

Q. Why do the ſcriptures inſiſt ſo much upon
hriſt's coming to judgment?

A. To aſſure the world of it, to excite us to duty,
deter men from ſinning, and to comfort the godly
ıder diſtreſs, 2 Pet. iii. 10, 11, 14. 2 Theſſ. i. 6, 7.

Q. What is the great neceſſity of a day of judgment?

A. To make a ſolemn manifeſtation of the glory of
od's attributes and perfections; as of his omniſcience,

n diſcovering the ſecrets of mens hearts and lives; of his mercy, in ſaving the elect; and of his juſtice, in puniſhing the wicked.

Q. In what manner will Chriſt judge the world;

A. He will judge the world in righteouſneſs, and render to every one according to what he hath done in the body, whether it be good or evil, Acts xvii. 31. 2 Cor. v. 10.

Q. Muſt all men come into judgment at that day, good and bad, Chriſtians and Heathens? A. Yes.

Q. May not ſome be overlooked and concealed in that great crowd?

A. No, for God's all-ſeeing eye will find them all out.

Q. Upon which of the Judge's hands will the good and bad be placed in that day?

A. The godly will be ſet upon the right-hand, and the ungodly upon the left.

Q. What will be the difference betwixt the judgment of the godly and of the ungodly?

A. The one ſhall come into a judgment of abſolution, the other into a judgment of condemnation: The ſentence of the one will be, "Come unto me, ye bleſſed;" but the ſentence of the other will be, "Depart from me, ye curſed." And likewiſe, the judgment of believers will go before that of the wicked.

Q. How do you know that?

A. By the ſcriptures, which tell us that "the dead in Chriſt ſhall riſe firſt," and be immediately "caught up to meet the Lord in the air;" and that they ſhall be ſet on thrones, and become aſſeſſors to Chriſt in judging the world, 1 Theſſ. iv. 16, 17. Mat. xix. 28. 1 Cor. vi. 2, 3.

Q. Seeing believers are guilty of many ſinful thoughts and actions, as well as the wicked, how is it that they are not condemned with them?

A. Becauſe all their ſins are laid upon Jeſus Chriſt, and he hath anſwered for them to the juſtice of God.

Q. Who are theſe ſinners that ſhall be moſt miſerable in the day of judgment?

A. Wicked Chriſtians, and eſpecially thoſe who have had the cleareſt diſpenſations of goſpel-light, and greater meaſures of knowledge of God's will than others,

and

and yet have abuſed them, and ſinned againſt them, Mat. xi. 23, 24. Luke xii. 47.

Q. Will God judge heathens, who never had his law or goſpel revealed unto them?

A. Yes, he will judge them by the law of nature, and the dictates of their own conſciences, Rom. ii. 12, 14, 15.

Q. Will not the wicked have many accuſers and witneſſes to appear againſt them in that day?

A. Yes; ſuch as the attributes of God, his mercy, patience, omniſcience, bounty; and the creatures of God which they have abuſed: The blood of Chriſt which they have trampled; conſcience which they have ſtifled; and the devil and companions in ſin, which have tempted them, will then accuſe them, and witneſs againſt them.

Q. Do we not read of books that will be opened in that day, Rev. xx. what are thoſe?

A. This is ſpoke with alluſion to the courts here below which have books for the rule of judgment. Accordingly, in that day will be opened the book of God's remembrance or omniſcience, wherein all the actions of men will be found written. 2. The book of conſcience, which will bring convincing evidences of ſinners guilt. 3. The book of the law, with all its precepts, threatenings and curſes, which they have deſpiſed. 4. The book of the goſpel, with all its calls, offers and promiſes, which they have ſlighted. All which will afford terrible matter of indictment againſt the wicked.

Q. What are the things which will be brought into judgment at that day?

A. All the thoughts and deſigns, as well as the words and actions of men.

Q. Muſt we give an account in that day of every idle word?

A. Yes. Mat. xii. 36.

Q. Should not this teach us to take good heed to all our words, thoughts and deſigns, now? A. Yes.

Q. Will not the conſequences of this judgment be very awful? A. Yes.

Q. In what reſpects?

A. In regard the wicked ſhall thereupon go into e-

verlaſting puniſhment, and the righteous into life eternal. Mat. xxv. 46.

Q. How will the Judge's ſentence be executed againſt the wicked?

A. The devils, the executioners of God's juſtice, will be waiting on, and ready, upon the paſſing of the ſentence, to hale away the wicked to the place of torment.

Q. Will angels be judged at that day?

A. Yes, evil angels.

Q. How is it ſaid, that the ſaints ſhall judge angels? 1 Cor. vi. 3.

A. In regard they ſhall approve of the ſentence which Chriſt ſhall paſs upon them and upon all his enemies.

Q. What ought we to learn from Chriſt's coming to judgment?

A. We ſhould endeavour always to be ready for it, and to love his appearing; we ſhould be diligent to be found of him in peace, and to aim at all holy converſation and godlineſs; and we ſhould ſuſpend all raſh judgments till that time, Luke xii. 40. 2 Tim. iv. 8. Tit. ii. 11, 13. 2 Pet. iii. 11, 14. 1 Cor. iv. 5.

QUEST. XXIX.

Q. *How are we made partakers of the redemption purchaſed by Chriſt?*

A. We are made partakers of the redemption purchaſed by Chriſt, by the effectual application of it to us by his holy Spirit.

Q. What is the proper office and agency of the holy Ghoſt in the work of man's redemption?

A. To apply it to elect ſouls.

Q. Hath not each perſon in the glorious Trinity an eminent hand in the work of our redemption?

A. Yes; the Father projected it, the Son purchaſed it, and the Holy Ghoſt applies it.

Q. What is meant by the work of our redemption?

A. The delivering of loſt ſinners from ſin, ſatan, and the wrath of God.

Q. What is meant by the purchaſing of our redemption?

A. The

A. The buying or obtaining it at a valuable price.

Q. Who was it that purchaſed our redemption?

A. Jeſus Chriſt the Son of God.

Q. At what price did he purchaſe it?

A. At the price of his own precious blood.

Q. What is meant by our being partakers of this purchaſed redemption?

A. Our being made ſharers of the benefits and advantages of it.

Q. What are theſe benefits?

A. Such as pardon of ſin, protection from wrath, peace with God, peace of conſcience, a change of nature, ſanctifying grace, the unſtinging of death, reſurrection to life and eternal glory.

Q. What is meant by the applying of this redemption to us?

Q. The making of it ours, by producing the firſt beginnings of it in the ſoul, and thereby bringing us gradually into the full poſſeſſion of its benefits. We begin the poſſeſſion of them in our juſtification and ſanctification here, and we complete it in our glorification hereafter.

Q. Is it only the Holy Spirit that can apply this redemption to us effectually, and poſſeſs us of it?

A. Yes.

Q. Cannot godly parents, miniſters or goſpel-ordinances, do this? A. No.

Q. Why is the Holy Spirit ſaid to apply this redemption to us effectually?

A. To teach us that all that can be done by means and inſtruments to apply this redemption to us, will be ineffectual, without the work of the Holy Spirit.

Q. Is not the Spirit's application of this redemption as neceſſary to us, as Chriſt's purchaſing of it? A. Yes.

Q. What is the difference between the purchaſing and application of it?

A. The firſt is a work done without us, but the ſecond a work done within us.

QUEST. XXX.

Q. *How doth the Spirit apply to us the redemption purchaſed by Chriſt?*

A. The

A. The Spirit applieth to us the redemption purchaſed by Chriſt, by working faith in us, and thereby uniting us to Chriſt, in our effectual calling.

Q. What doth the Spirit work in us, in order to apply the purchaſed redemption to us? A. Faith.

Q. Cannot we produce faith, or believe of ourſelves?

A. No.

Q. Is not faith an act of the believing ſoul?

A. Yes; but ſtill the ſcripture makes it God's gift to him, and the Spirit's work within him, Eph. ii. 8. Col. ii. 12.

Q. Is not the Spirit of God the Author or Worker of all grace?

A. Yes; and therefore he is called the Spirit of Grace.

Q. What means doth he uſe for working faith in us?

A. The word or miniſtry of the goſpel, Rom. x 14. 17.

Q. What ſhall become of thoſe who want the goſpel? May not the Spirit work faith in them for their ſalvation?

A. We have no promiſe for his doing ſo.

Q. What is the uſe of faith for applying Chriſt's purchaſe to us?

A. Faith is the grace that brings us to Chriſt, and is the means of our union with him.

Q. What is it to be united to Chriſt?

A. It is to be joined to him, and made one with him.

Q. Is it hereby that every believer hath an actual intereſt in Chriſt, and a title to his purchaſe? A. Yes.

Q. What ſort of union is there between Chriſt and believers?

A. It is a ſpiritual, ſupernatural, and myſtical union, hard to be explained by any thing we find here below. It is ſomewhat like the union that is between a debtor and his ſurety, ſeeing by it the righteouſneſs and ſatisfaction of Chriſt becomes the believer's; or like the union that is between the head and the members, and the root and the branches, ſeeing by it the Spirit of Chriſt brings vital and refreſhing influences from Chriſt to all true believers, 2 Cor. v. 21. Col. ii. 19. John xv. 5. 1 Cor. vi. 17.

Q. Are

Q. Are not believers said to be in Christ, and Christ in believers, by virtue of this union?

A. Yes, Rom. viii. 1, 10. 2 Cor. v. 17. and xiii. 5.

Q. What are the bonds of this union with Christ and believers?

A. There is the Spirit, on Christ's part, taking hold of us; and there is faith, on our part, taking hold of Christ.

Q. What advantage doth believers reap by this union?

A. By it they have sympathy from Christ in their sufferings, and communion with Christ in his fulness; and, because he lives, they shall live also.

Q. Is there any dissolving of this union?

A. No; for death, which looseth all the ties of nature, cannot dissolve this union; for Christ is united to believers dust in the grave, as well as to their souls in heaven.

Q. What must we do to be united to Christ?

A. We must be deeply sensible of our misery without Christ, cast off our sins which separate us from Christ, and receive him by a lively faith, as he is offered to us in the gospel.

Q. How shall we attain to this uniting grace of faith?

A. Let us look and cry to the Holy Spirit to work it in us.

Q. When doth he that?

A. In our effectual calling.

QUEST. XXXI.

Q. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. Is not effectual calling the same thing with conversion or regeneration? A. Yes.

Q. Why is our conversion termed a *call* or *calling?*

A. In regard that it is by the voice or word of God, that we are rouzed from the sleep of sin, reduced from our wanderings, and brought home to himself.

Q. Why

Q. Why is it termed *effectual calling?*

A. Becauſe it takes effect to bring the ſoul to God, and to diſtinguiſh it from the outward call of the word, which of itſelf is inſufficient to prevail with us; for, "many are called, but few are choſen," Mat. xxii. 14.

Q. What do you mean by "few are choſen"?

A. That few are determined effectually to embrace the call.

Q. Whoſe work is the inward and effectual call?

A. It is the work of the Spirit of God.

Q. Why is it called a work?

A. Becauſe it is not perfected all at once, but done by ſeveral ſteps and degrees.

Q. What are the ſeveral ſteps of the Spirit's work mentioned in the anſwer?

A. There are, 1. A work of conviction. 2. A work of illumination. 3. A work of renovation.

Q. What is the ſtate which the ſoul is called from by this work?

A. From a ſtate of ſin, of darkneſs, of enmity, of ſlavery, and miſery.

Q. What is the ſtate which the ſoul is called to?

A. It is a ſtate of grace, of light, of peace, of liberty, and bliſs.

Q. Whence is it that God doth call ſome, and not others?

A. It is not from any worth or goodneſs in them, but from his own mere good will and pleaſure.

Q. What means doth the Spirit make uſe of in the calling of men?

A. Chiefly the voice and miniſtry of the word.

Q. Whether is it the voice of the law or the goſpel?

A. It is both; the law, to ſhew us our miſery, and the goſpel to diſcover our remedy.

Q. What is the firſt ſtep of the Spirit's work in our effectual calling? A. Conviction.

Q. What doth the Spirit convince us of?

A. Of our ſin and miſery, or the defiled and wretched condition we were born and ly in, till a gracious change be wrought in us.

Q. What is it in ſin that the Spirit doth convince us of? A. Of

A. Of sin's evil, malignity, guilt, and pollution; of its fountain, numerousness, aggravations, and deservings.

Q. By what means doth the Spirit bring men to the conviction of sin?

A. By the laws, precepts, and threatenings, by rods, and by conscience.

Q. May not any of these convince us of sin without the Spirit? A. No.

Q. Was not this one great design of sending the Spirit? A. Yes, John xvi. 8.

Q. Is there no conversion without conviction going before?

A. No; for, unless we have it in some measure, we will not see our need of Christ, nor come to him for help.

Q. Is the work of conviction alike great in all true converts?

A. No; some have more and some less, according to God's holy pleasure.

Q. What degree of conviction is necessary to all who are converted?

A. So much as is needful to discover a man's lostness, to make him value Christ above all things, and willing to part with all things for Christ.

Q. Doth conversion always follow upon a work of conviction?

A. No; for not a few, like Judas and Felix, have had strong convictions which have come to nothing.

Q. Whence is it that their convictions prove abortive?

A. Because they stifle them, and go to the world for ease, and not unto Christ; neither are their convictions of the right kind.

Q. What is the difference between the conviction of natural men, and those of true penitents?

A. 1. The first proceed only from a natural conscience and the fears of hell; but the second from the operation of God's Spirit, and a view of sin's evil, God's goodness, and Christ's sufferings. 2. The first are mainly upon the account of gross sins and outbreakings; but the other reach also to heart-sins, and those which are secret. 3. The convictions of natural men are

cured by natural means, but thoſe of true penitents only by the blood of Chriſt.

Q. What is the ſecond ſtep of the Spirit's work in effectual calling?

A. The work of illumination with reſpect to the remedy for ſin.

Q. Are our minds dark by nature in that reſpect till the Spirit of God enlighten them? A. Yes.

Q. What doth he enlighten our minds with?

A. With the knowledge of Chriſt, our only Surety and Saviour.

Q. Is not ignorance of Chriſt a ſad ſign of one that is not effectually called or converted? A. Yes.

Q. What knowledge or diſcoveries of Chriſt doth a ſinner get by the Spirit's light?

A. He is brought to know the excellency of Chriſt's perſon, offices, righteouſneſs and fulneſs provided for believing ſinners: he is made to ſee Chriſt's all ſufficiency and ability to ſave to the uttermoſt, his ſuitableneſs to the various needs of our ſouls, and his willingneſs to ſave all that come to him for relief.

Q. What means doth the Spirit uſe for enlightening us with the knowledge of Chriſt?

A. Ordinarily the preaching of the goſpel, Acts xxvi. 17, 18. Rom. x. 17

Q. Are not then both the law and the goſpel uſeful in our converſion?

A. Yes; the law, for diſcovering to us our diſeaſe, and the goſpel, for ſhewing us a phyſician: the law for convincing us of ſin, and the goſpel for leading us to a Saviour.

Q. May not the minds of ſome be very much enlightened under the goſpel, without being called effectually or converted?

A. Yes; for Balaam was greatly illuminated; and we read of ſome ſuppoſed to be once enlightened, that yet may make final apoſtacy from Chriſt, Heb. vi. 4, 6.

Q. How may we know if the knowledge of Chriſt we are enlightened with, be true and ſaving?

A. It will be a good ſign, if our knowledge humble us the more under a ſenſe of our vileneſs; if it inflame

our

our hearts with love to Chriſt, and a deſire to be like him; if it engage us to put our truſt in him for the whole of our ſalvation, and to hate ſin as his great enemy, and to ſtudy to do the things that pleaſe him.

Q. What is the third ſtep of the Spirit's work in effectual calling?

A. His renewing of the will.

Q. What do ye mean by the Spirit's renewing of the will of man?

A. His making the will new and pliable, by putting new inclinations and diſpoſitions into it, to chuſe what is good, and refuſe what is evil.

Q. Doth the Spirit, by his powerful work upon the will, offer any violence to the liberty of man's will?

A. No; for he inclines it in a way agreeable to its nature, and ſweetly changes its ſtubbornneſs and rebellion into a willing obedience.

Q. How may we know if our hearts and wills be yet renewed?

A. By our embracing of Chriſt in all his offices; by our preferring his will and glory before all earthly ſatisfactions; by our loving the good we once hated, and hating the evil we formerly loved.

Q. Are we able to renew our own wills, or change them from evil to good?

A. No; we can no more do it than the "Ethiopian can change his ſkin, or the leopard his ſpots," Jer. xiii. 23.

Q. What ſhall we do then to attain to this gracious change by the Spirit's renewing work?

A. Let us be deeply ſenſible of the evil and miſery of ſin, diligently wait upon the means of ſalvation, earneſtly look to God in Chriſt, pleading for his Spirit's work upon our hearts, and carefully entertain his motions when he begins to work.

Q. What end doth the Spirit aim at in his convincing, enlightening, and renewing work in our effectual calling?

A. That thereby he may perſuade and enable us to embrace Jeſus Chriſt as freely offered to us in the goſpel.

Q. What do you mean by the Spirit's perſuading

and enabling us to embrace Jesus Christ?

A. His prevailing with us, determining us, and making us able and willing to accept of Christ as our Saviour, and consent to the terms he proposeth to us in the gospel.

Q. What do ye mean by the gospel?

A. The glad tidings or joyful news of salvation through Jesus Christ, written at his direction by the prophets and apostles, and published by his messengers to lost sinners of mankind.

Q. How, or upon what terms, is Christ offered in the gospel to sinners, that they may embrace him?

A. He is offered to them as a free gift from heaven, in all his offices, of Prophet, Priest, and King; and they must embrace him accordingly.

Q. What mean you by embracing Christ freely as he is offered?

A. That we must come to Christ without money or price; that is, we must be sensible of our emptiness of all good; and that we can bring no qualification nor worth to purchase or obtain Christ, but must come poor and empty-handed, willing to take Christ and his riches to furnish us with every thing necessary for us.

Q. How may we know if we have thus embraced Christ in a right manner?

A. By diligent examination of ourselves, and particularly trying if we can say, that we have embraced Christ, not only for pardon of sin and eternal salvation, but also for holiness and newness of life; believing and depending on him as the meritorious cause and fountain of sanctification, as well as justification and glorification.

Q. Can no man thus embrace Christ until he is persuaded and enabled by the Spirit to do it? A. No.

Q. Are we naturally averse from accepting the offer of a Saviour?

A. Yes, and therefore must be persuaded to it.

Q. Are we without strength, as well as averse to do it?

A. Yes; and therefore we must be enabled to embrace Christ.

Q. Cannot moral suasions, such as the exhortations, threatenings and promises of the word, persuade sinners to embrace Christ?

A. No;

A. No; these can no more do it of themselves, than the beams of the sun can enlighten a man born blind, or arguments can raise a dead man from the grave; for we are naturally blind and dead in sin.

Q. Is then the same power requisite to our renovation and conversion, as to our creation and resurrection?

A. Yes.

QUEST. XXXII.

Q. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do, in this life, partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Q. Have those who are effectually called, a title to special benefits and privileges above other persons?

A. Yes.

Q. When is it that they partake of these benefits?

A. They have some of them in this life, and the rest in the other life; they have some in hand, but much more in hope.

Q. What are the benefits or advantages they partake of in this life?

A. They are principally three; to wit, justification, adoption, and sanctification.

Q. Are all those who are effectually called, justified, adopted, and sanctified by God in this life?

A. Yes.

Q. What do ye mean by these words, justified, adopted, and sanctified?

A. That they have their sins pardoned, they become God's children, and are made holy.

Q. Is holiness then a special benefit and privilege, as well as our duty? A. Yes.

Q. Do these three great benefits come singly to those who are effectually called?

A. No; for they are attended with many other blessings, that attend upon and flow from them; such as inward peace, free access to God, assurance of his love, fatherly provision, growth in grace, &c.

Q. Who

Q. Who then are the happieſt perſons, even in this life?

A. Thoſe who are effectually called; for they are privileged above all others.

QUEST. XXXIII.

Q. *What is juſtification?*

A. Juſtification is an act of God's free grace wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight, only for the righteouſneſs of Chriſt imputed to us, and received by faith alone.

Q. Doth the word *juſtify*, ſignify to make a perſon juſt, by infuſing of inherent righteouſneſs into him, as the word *ſanctify*, ſignifieth to make a perſon holy in that manner?

A. No; for, if that were the meaning, it would confound juſtification with ſanctification, of which the Papiſts are guilty.

Q. What then is the true meaning of the word *juſtify*?

A. It is a legal or forenſick word, borrowed from courts of juſtice; and it ſignifies to abſolve one from guilt or puniſhment, and to pronounce him righteous or innocent.

Q. Whoſe act is it to juſtify a ſinner?

A. It is God's act; for it is God that juſtifieth, Rom. viii. 33.

Q. Doth God juſtify the ungodly?

A. Yes, Rom. iv. 5.

Q. Is it not written, Prov. xvii. 15. "He that juſtifieth the wicked is an abomination to the Lord?" will God do that himſelf, which he abhors in another?

A. God indeed abhors the abſolving of guilty perſons without ſatisfaction made to juſtice; but, when God doth juſtify the ungodly, it is upon due ſatisfaction made to his juſtice

Q. May any ungodly perſon take encouragement from this, to reckon himſelf among thoſe that are juſtified?

A. No; for though God doth juſtify thoſe who were ungodly before the paſſing of that act, yet none of thoſe do continue to live ungodly afterwards: and thoſe who continue

ntinue to do ſo, ſhew plainly that they never were ſtified perſons, ſeeing juſtification and ſanctification e inſeparable.

Q. Why do you call juſtification an *act* and not a *work*?

A. Becauſe it is a thing done all at once, as the ſenence or declaration of a judge; and not a work of time, rried on by degrees, as effectual calling and ſanctifiation are.

Q. What is the moving cauſe of this act?

A. The free grace of God, *that is*, his undeſerved ve and favour to ſinners, without any worth or merit r them.

Q. What are the conſtituent parts of juſtification?

A. They are two, as mentioned in the anſwer, viz. od's pardoning of our ſins, and his accepting of our erſons as righteous.

Q. What is the meritorious cauſe of our juſtification?

A. The righteouſneſs of Chriſt.

Q. Is it upon account of this righteouſneſs that God oth pardons our ſins, and accepts of our perſons?

A. Yes.

Q. What do you mean by the righteouſneſs of Chriſt y which we are juſtified?

A. Not his eſſential righteouſneſs as God, which is incommunicable; but his ſurety-righteouſneſs, which s Mediator God-man he performed in our ſtead, to ſasfy juſtice, and magnify the law.

Q. What was this ſurety-righteouſneſs of Chriſt made p of?

A. Of his active and paſſive obedience.

Q. What is Chriſt's paſſive obedience?

A. The perfect obedience he gave to the precepts of ie law in his holy life, which is imputed to believers; eing by the obedience of this one man many are made ghteous, Rom. v. 19.

Q. What is his paſſive obedience?

A. His ſuffering the penalties of the law due to us r ſin, whereby he gave perfect ſatisfaction to the juſce of God.

Q. If Chriſt gave perfect and full ſatisfaction to juſtice

tice for our ſins, how can our juſtification be ſaid to be of free grace?

A. Theſe two conſiſt very well together, according to Rom. iii. 24 "Being juſtified freely by his grace, thro' the redemption that is in Jeſus Chriſt." It is wholly *free* to us, ſeeing God doth graciouſly accept of a righteouſneſs and ſatisfaction from a Surety, which he might have demanded from us. It is *free*, ſeeing God hath provided the ſurety for us, and furniſhed him to pay our debt, when it was impoſſible for us to find one to do it. It is *free*, ſeeing God requires nothing from us but *faith* in the *Surety*, which *faith* he alſo promiſeth freely to give us: So that our juſtification is altogether of *free grace* to us.

Q. How is it that the righteouſneſs of Chriſt becomes ours?

A. By God's imputing it to us, that is, his placing it to our account, as if we ourſelves had performed a perfect righteouſneſs to him.

Q. How is it according to truth for God to pronounce us righteous, who really are not ſo?

A. God doth not pronounce us righteous in ourſelves, but righteous in our Surety Chriſt, who is righteouſneſs to us in God's account; even as a creditor, having received payment from the ſurety, juſtly counts the debitor free and acquitted in law, 1 Cor. i. 30. 2 Cor. v. 21.

Q. Were the Old Teſtament ſaints juſtified by Chriſt's righteouſneſs as well as we? A. Yes.

Q. How could that be, ſeeing they died before Chriſt's righteouſneſs was performed?

A. They believed in the promiſed Meſſiah that was to come, to be made an offering for ſin, and to bring in everlaſting righteouſneſs; and their faith in him was accepted of God for their juſtification.

Q. How doth it appear that they depended upon Chriſt for juſtification?

A. In regard we are told that the goſpel was preached unto them: That they ſaw the promiſes afar off, and embraced them. They had Chriſt exhibited to them in the ancient prophecies, types, and ſacrifices; and ſo they

hey viewed him as the Lamb ſlain from the foundation of the world. Abraham ſaw Chriſt's day afar off. Job new his Redeemer lived. Iſaiah foretels, That his ſoul hould be made an offering for ſin: And he calls all nen to look to him for ſalvation; and he points him out is one in whom we have righteouſneſs and ſtrength, and one in whom all the ſeed of Iſrael would be juſtified and ſhould glory. Jeremiah calls him, *The Lord our righteouſneſs.* Daniel ſays, He ſhall make reconciliation for ſin, and bring in everlaſting righteouſneſs; and that for this end Meſſiah was to be cut off. Heb. iv. 2, and xi. 13. Rev. xiii. 8. John viii. 56. Job xix. 25. Iſa. liii. 10. and xlv. 22, 24, 25. Jer. xxiii. 6. Dan xix. 24, 26.

Q. By what means do we receive and apply this righteouſneſs of Chriſt?

A. By faith alone, Rom. iii. 22.

Q. Doth faith juſtify us as it is a work or act done by us?

A. No, but only as it is an inſtrument or hand whereby we receive and apply Chriſt's righteouſneſs, which is the only ground of our juſtification before God.

Q. Why would God have faith to be the alone inſtrument of our juſtification?

A. That it might appear to be wholly of free grace; for faith is of a ſelf-emptying quality, and aſcribes all to God, Rom. iv. 16.

Q. Doth the matter come all to one, when we are ſaid ſometimes to be juſtified by Chriſt's righteouſneſs, and ſometimes by faith?

A. Yes; for it is by the one meritoriouſly, and by the other inſtrumentally.

Q. Are we juſtified partly by Chriſt's righteouſneſs, and partly by our own?

A. No, we muſt not mix any thing of our own with Chriſt in the point of juſtification; therefore the apoſtle Paul aſſerts in ſtrong terms, that we are juſtified by faith in Chriſt, without the works of the law, Rom. iii. 28. Gal. ii. 16.

Q. How is it then that the apoſtle James doth ſay, that a man is juſtified by works, and not by faith only, Jam. ii. 24.?

A. It appears, from the context, that James is not ſpeaking of our juſtification before God, but of the juſtification of a perſon, and of his faith, before men: So good works declare before the world that we are juſtified perſons, and they declare our faith to be true and lively, ſeeing they are the genuine fruits of faith. And therefore the apoſtle ſaith, "I will ſhew thee my faith by my works:" and Abraham's faith was perfected by works, Jam. ii. 18, 22.

Q. Why cannot we be juſtified before God by our work?

A. Becauſe all the world is guilty, and all our works imperfect before God; and a juſt God requires a perfect righteouſneſs.

Q. Are good works then of no uſe?

A. Though they cannot juſtify us before God, yet they are moſt neceſſary and uſeful to glorify God, and to evidence the ſincerity of our faith; and therefore it is required of all believers, that they be careful to maintain all good works, Tit. iii. 8.

Q. Is there not ground to ſuſpect the truth of a man's faith, and of his juſtification, where holineſs and good works do not appear?

A. Yes: For, by the ſame faith that a man is juſtified, his heart is alſo purified; and the goodneſs of a tree is known by its fruits, Acts xv. 9 Mat. vii. 16, 17.

Q. When is it that a perſon is actually juſtified?

A. As ſoon as he is brought actually to believe on Jeſus Chriſt.

Q. Did not God decree to juſtify the elect from eternity?

A. Yes, but that will not infer that we are juſtified from eternity; no more than, becauſe God decreed to create us from eternity, that therefore we were created from all eternity. All that we can draw from it, is, that God graciouſly purpoſed our juſtification from eternity,-and this only to take effect upon our believing.

Q. Are not the elect juſtified at the death or reſurrection of Jeſus Chriſt, ſeeing it is ſaid that he died for our ſins, and roſe again for our juſtification?

A. They were then juſtified virtually, but not actually;

ly; for though the price was truly then paid or completed, yet the purchased redemption is never actually ours, until it be applied.

Q. What is the first part of justification?

A. The pardoning of our sins.

Q. Whose prerogative is it to pardon sins?

A. It is God's only; for he is both the offended party, and the great Judge of all, Isa. xliii. 25.

Q. Have not ministers power to forgive sins, seeing Christ saith to them, "Whose soever sins ye remit, they are remitted? John xx. 23.

A. That imports no more but a ministerial declarative power to pronounce from God's word, that every penitent believing sinner shall be forgiven: So that ministers can only declare sin to be pardoned upon the condition of faith and repentance.

Q. Have not private men power to forgive sin? seeing Christ says to all, Mat. vi. 14. "If ye forgive men their trespasses," &c.

A. Private men have power only to forgive private injuries done against themselves, but no power to forgive the wrong that at the same time is done to God.

Q. When doth God pardon men for their sins?

A. When they believe on Christ.

Q. Whether is pardon an act of justice, or of mercy?

A. It is both.

Q. How doth that appear?

A. 1. It is an act of justice in God to pardon every penitent believer, seeing Christ their Surety hath paid their debt, 1 John i. 9. 2. It is an act of mercy likewise, seeing God is graciously pleased to accept of a Surety's payment, and to provide the Surety also.

Q. What is it in sin that pardon doth take away?

A. The guilt of it.

Q. What is that?

A. Our actual obligation to punishment.

Q. Doth pardon take away the demerit or deservings of sin?

A. No; for the sins of believers in themselves do deserve hell, as well as the sins of others.

Q. Doth pardon take away the inherence or being of sin altogether?

A. No; for we find corruption ſtill remaining in thoſe who are pardoned, Rom. vii.

Q. Hath every pardoned man the aſſurance of his pardon?

A. No; for an act of pardon may be paſt in the court of heaven, before it be intimated in the court of conſcience.

Q. When God doth pardon the ſins of his people, whether is it their bypaſt ſins only, or is it their future ſins alſo?

A. All their bypaſt ſins are actually pardoned, and they have a right to pardon for their future ſins, upon their actual believing and repenting: But no ſin can be ſaid to be actually pardoned, until it be actually committed, and application made to the blood of Chriſt for the pardon of it.

Q. Is not God angry with the ſins of juſtified perſons? A. Yes.

Q. What ſort of anger doth he manifeſt againſt them?

A. It is not vindictive wrath, as againſt the ſins of the wicked, but only fatherly diſpleaſure, which yet may be attended with ſharp rods, and the loſs of God's reconciled countenance, that cannot be recovered until they ſincerely humble themſelves, confeſs their ſin, renew their faith and repentance, and pray earneſtly for pardon.

Q. How may we know if our ſins be pardoned?

A. By our love to Chriſt that obtained it, and our deſire of conforming to him; by our mourning for ſin that pierced Chriſt, and our fear of grieving him for the future; by the uprightneſs of our hearts, and our readineſs to forgive others, Luke vii 47. Rom. viii. 1. Pſal. cxxx. 4. Pſal. xxxii. 1. Mat. xviii. 35.

Q. What is the ſecond part of juſtification?

A. God's accepting of us as righteous in his ſight.

Q. What is meant by that?

A. It is God's adjudging us as righteous, or perſons acquitted from guilt; and his giving kindly acceſs and acceptances both to our perſons and ſervices, upon the account of the righteouſneſs of Chriſt that covers both.

QUEST.

QUEST. XXXIV.

Q. *What is Adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. Is adoption a scripture word?

A. Yes, Rom. viii. 15. Gal. iv. 5. Eph. i. 5.

Q. What is the meaning of the word; or, what is it to adopt?

A. Among men it signifies to take one that is a stranger into a family, to account him as a child or heir, and to provide for him as such. So, for God to adopt believers, it signifies his bringing them who are aliens by nature into his household, his owning them as his sons and daughters, and giving them a right to the privileges of his children.

Q. How many sorts of sons is God said to have in scripture?

A. Three sorts; 1. Jesus Christ is his Son by eternal generation, being of the same nature and essence with the Father, Psal. ii. 7. 2. Angels and Adam are called the sons of God, by reason of their immediate creation by him, Job xxxviii. 7. Luke iii. 38. 3. Believers are his sons by adoption, John i. 12. 1 John iii. 1.

Q. Whose act is adoption? A. It is God's.

Q. Why is it called an act?

A. Because it is done at once.

Q. What sort of an act is it?

A. An act of God's free grace.

Q. Why is it called so?

A. Because it is wholly owing to the free love and favour of God, that he adopts any of mankind sinners into his family.

Q. Is there nothing lovely in one more than another, that moves God to adopt them into his family? A. No.

Q. In what condition are sinners before they are adopted?

A. They have neither wisdom, beauty, holiness, nor any good thing to recommend them; but are black as Ethiopians, strangers to God, children of wrath, and of

of the family of hell, when God adopts them into his family.

Q. Is it not wonderful grace and love in God, not only to pardon such rebels, but also to make them his sons and heirs? A. Yes.

Q. Upon whom is this favour conferred? Is it upon all?

A. No, but only upon those who receive Christ by faith. John i. 12 Gal. iii. 26.

Q. Have not God's adopted children a right to many privileges above others? A. Yes.

Q. What are these?

A. They are under God's fatherly protection, provision, and conduct, while here below: They are allowed access to God as a Father, the Spirit's assistance in their prayers, and hearing of them: They have the ministry of angels, and are heirs of God, and joint heirs with Christ, of an inheritance incorruptible.

Q. Do not these peculiar privileges call for special duties answerable to them for us? A. Yes.

Q. What are the duties of adopted children to their father?

A. They should love and honour him; they should ask his counsel in all things, submit to his fatherly correction, fear to offend him, trust him and depend on his care.

Q. By what signs may we know whether we be God's adopted children?

A. By such as these: if we resemble our Father, love him above all, and be heartily concerned for his glory. If we have the Spirit of adoption, who always, where he is, doth excite to prayer and the study of holiness, Rom. viii. 14. Gal. iv. 6. 1 John ii. 29.

Q. Wherein doth the children of God resemble their Father?

A. In holiness, mercy, and beneficence to all, even to their enemies.

Q. Are not all God's adopted children his sons also by regeneration?

A. Yes, they are all born again, and have new natures given them, John i. 12. 13.

QUEST.

QUEST. XXXV.

Q. *What is Sanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. What is it to sanctify a thing or person?

A. In the scripture sense, it is to devote a thing to God's use, or to cleanse from sin and make us holy.

Q. Are not justification and sanctification inseparable? A. Yes.

Q. What is the difference betwixt them?

A. Justification is God's act or sentence without us, absolving us from the guilt of sin; but sanctification is God's work within us, cleansing us from the filth of sin: Justification is perfect and equal in all believers, and is done at once; but sanctification is unequal and imperfect in this life, and is carried on by degrees.

Q. What is the difference between regeneration and sanctification?

A. Regeneration is the first change of the nature, by the infusing of all gracious habits into our soul at our conversion or effectual calling, which are all much the same; but sanctification is the continued exercise and advancement of the work of grace in the believer thro' his whole life.

Q. Whose work is it to sanctify us?

A. It is the work of the Holy Spirit, 2 Thess. ii. 13. 1 Pet. i. 2.

Q. Why is sanctification called a *work*, and not an *act*?

A. Because it is wrought and carried on by degrees.

Q. Can we not sanctify ourselves?

A. No; we can no more actuate or increase grace, than we can implant it at first. We can defile ourselves, but we cannot cleanse ourselves.

Q. May not the view of our graces humble us as well as our sins? A. Yes.

Q. Why so?

A. *Our*

A. *Our ſins*, becauſe they are ours; *our graces*, becauſe they are none of ours: For every degree of grace is freely beſtowed by God upon undeſerving creatures.

Q. What is the procuring cauſe of our ſanctification?

A. The blood of Chriſt.

Q. By what means is it carried on in believers?

A. By means of God's ordinances and providences, as he pleaſeth to bleſs them.

Q. What is the ſubject of our ſanctification? Or, what part of us is it that is ſanctified?

A. The whole man.

Q. What do you mean by the whole man?

A. The whole powers and faculties of the ſoul, and the whole ſenſes and members of the body, both inward and outward man is ſanctified.

Q. How are the powers and faculties of the ſoul renewed and ſanctified?

A. By the Holy Spirit's diffuſing his gracious influences upon the heart, underſtanding, will, conſcience, memory, and affections of the ſoul, whereby they are cleanſed from ſin, made new, ſpiritual, and holy, and remarkably fitted for ſerving and glorifying God.

Q. How are the ſenſes and members of the body ſanctified?

A. By changing them into a holy uſe, making theſe that before were inſtruments of ſin, now become inſtruments of righteouſneſs; ſo that outward converſation is ordered aright, according to the rule of God's word.

Q. After what pattern is the change made in ſanctification?

A. After the image of God.

Q. Wherein doth this image conſiſt?

A. In reſembling God, and becoming like him in holineſs and purity; in hatred to ſin, and love to righteouſneſs.

Q. Is the image of God perfectly reſtored to us while in this life?

A. No; for the work of ſanctification is imperfect in the beſt of God's people while on this ſide of heaven.

Q. How

Q. How doth that appear?

A. From the complaints they make of the remainders of sin in them, which make a continual struggle betwixt grace and corruption: And hence it is, that our best duties are marred with sin.

Q. Why doth God leave corruption in his people as long as they are here?

A. 1. To keep them always humble under a sense of sin, and their need of a Saviour. 2. To teach them to make continual use of Christ for righteousness and strength. 3. To magnify his power in preserving weak grace, in midst of corruption. 4. To loose their hearts from this world, where they have such a struggling life, and make them long for heaven, where they shall triumph over corruption, and have perfect purity for ever.

Q. Will sanctification never be perfected till that time? A. No.

Q. Do sanctification and glorification differ specifically?

A. No; but only in degrees; for grace is glory begun, and glory is grace perfected.

Q. What are the parts of sanctification mentioned in the answer?

A. They are two, to wit, *mortification* and *vivification*, or dying to sin, and living to righteousness.

Q. What do you mean by mortification, or dying to sin?

A. The gradual weakening and subduing the power of sin in our souls.

Q. By what marks may we know whether we be dying to sin?

A. 1. If we be growing in our hatred of sin, and be labouring for its utter destruction. 2. If we be careful to withdraw every thing that proves fewel to our corruptions, and to check the first motions of sin. 3. If we bewail it before the Lord, when we feel its strength, and pray earnestly against it. And, 4. If we be studying to improve the death of Christ for the death of sin.

Q. What is imported in the other part of sanctification, living more and more unto righteousness?

A. It is to have a growing principle of spiritual life

in our ſouls, promoting us to obey the will of God in all things, and to aim at further advancement in true holineſs.

Q. What is the difference betwixt morality in natural men, and true ſanctification in believers?

A. The firſt is the product of nature, and makes ſome change only upon the outward life; but the ſecond is the fruit of the Spirit, and makes a gracious change upon the heart. The firſt proceeds from ſelf, and tends to ſelf; but the ſecond proceeds from a principle of love to God, and tends to his glory. In the firſt, Chriſt is neglected; but in the ſecond, his ſtrength and righteouſneſs are ſought to and employed.

Q. Is there an abſolute neceſſity of ſanctification here, in order to ſalvation hereafter?

A. Yes; for we are aſſured of it, that "without holineſs no man ſhall ſee the Lord," Heb. xii. 14. An unſanctified man can have no communion with a holy God.

Q. Is it poſſible that great and notorious ſinners can be ſanctified?

A. Yes; for the apoſtle Paul, ſpeaking of the vileſt of ſinners, ſaith to the Corinthians, "Such were ſome of you, but ye are ſanctified," 1 Cor. vi. 11.

QUEST. XXXIV.

Q. What are the benefits which, in this life, do accompany or flow from juſtification, adoption, and ſanctification?

A. The benefits which, in this life, do accompany or flow from juſtification, adoption, and ſanctification, are, aſſurance of God's love, peace of conſcience, joy in the Holy Ghoſt, increaſe of grace, and perſeverance therein to the end.

Q. How many benefits belonging to juſtified and ſanctified perſons are there ſet forth in the anſwer?

A. Five.

Q. Which is the firſt?

A. Aſſurance of God's love.

Q. Doth God bear a ſpecial love to juſtified perſons above others?

A. Yes;

A. Yes; they are the ſpecial objects of God's love.

Q. May believers in this life attain to the perſuaſion or aſſurance of this love? A. Yes.

Q. How doth that appear?

A. From the command of God injoining all Chriſtians to ſeek after it; and from the inſtances of many believers who have actually attained to the ſure knowledge and perſuaſion of the love of God to them, 2 Pet. i. 10. Heb. vi 11 Rom. v. 2, 3. Rom. viii. 16, 38, 39. 2 Cor. v. 1. 1 John iii. 14, 19, 21, 24. 1 John v. 13. Cant. vi. 3. Job xix. 25. 2 Tim. i. 12.

Q. Can any perſon attain to this aſſurance without ſpecial revelation from God? A. Yes.

Q. How do they come at it?

A. Two ways; 1. By rational evidence and proofs from the word of God; namely, when they diſcover the inward evidences of theſe graces wrought in their ſouls, to which the promiſes of God's ſpecial love are annexed. 2. By the teſtimony of God's Spirit, bearing witneſs with their ſpirits that they are the children of God, 1 John ii. 3. 1 John iii. 14, 19. Rom. viii. 16.

Q. By what marks and evidences may we know our intereſt in God's love?

A. By our receiving of Chriſt in the goſpel-offers, and truſting in him; by our love to Chriſt and to his people; by our affection to God's laws, and care to obſerve them; by our oppoſing of all ſin, and particularly beloved luſts; by our deſires after holineſs, and the like, Mark xvi. 16. John i. 12. Prov. viii. 17. 1 John iii. 14. Pſal. cxix. 165. Pſal. xviii. 23. 1 John iii. 3. Phil. iii. 3. Pſal. cxix. 5, 6. 1 Pet. ii. 7.

Q. What do ye mean by the Spirit's witneſſing with our ſpirits? Rom. viii. 16.

A. His ſhining upon our graces, and enabling us to diſcern them: his concurring with the rational inferences of our ſpirits therefrom, and ſtrengthening us to conclude that we are the children of God.

Q. Is this aſſurance eſſential to faith, and the attainment of every believer?

A. No; for ſome of them may walk in darkneſs, and have no light, Iſa. l. 10.

Q. Do any true believers loſe their intereſt in God's love?

A No; for nothing can ſeparate them from the love of God which is in Chriſt: but they may be without the ſenſe and aſſurance of that love.

Q. Whence is it that God's people loſe the ſenſe and aſſurance of his love?

A. It proceeds frequently from their ſloth and negligence in duty, and from their venturing upon ſins againſt light; and ſometimes from God's withdrawing the light of his countenance, for wiſe and holy ends, 2 Pet. i. 10. Cant. v. 3. 6. Pſal. li. 8, 12, 14. Pſal. lxxvii. 7, 8, 9.

Q. Why doth God withdraw from his own people, and deny them them the ſenſe of his love?

A. He doth it ſometimes to hide pride from their eyes, and to teach them to live by faith rather than by ſenſe: hence it may be that ſome of weaker grace are allowed more ſenſible comfort than thoſe who are ſtronger.

Q How may we diſtinguiſh true aſſurance from preſumption?

A. True aſſurance humbles the ſoul, and makes it watchful againſt ſin; but preſumption puffs up and makes men ſecure. True aſſurance is willing to come to the light for trial, but preſumption ſhuns the light, Gal. ii. 20. 2 Cor. vii. 1. Pſal. cxxxix. 23, 24. John iii. 20, 21.

Q. Should not all Chriſtians preſs for the aſſurance of God's love, as a thing of great advantage to them?

A. Yes.

Q. What is the advantage of having it?

A. It quiets the mind, and removes the fear of death; it enlarges the heart with love and thankfulneſs to God, and gives ſtrength and cheerfulneſs in the performance of commanded duties.

Q. Doth this aſſurance tempt or incline men to negligence or looſeneſs?

A. No; but rather excites and quickens them to diligence in holy duties.

Of

Of Peace of Conscience.

Q. Is peace of conſcience a benefit that belongs to thoſe who are juſtified, adopted, and ſanctified?

A. Yes.

Q. Do all ſanctified perſons enjoy this benefit at all times? A. No.

Q. What ſhould hinder it, ſeeing God ſpeaks peace to ſuch perſons, and forgives all their ſins?

A. Many times thoſe whoſe ſins are forgiven them, cannot be brought to forgive themſelves; ſometimes clouds of unbelief and temptations do ſadly darken their evidences, and they relapſe into untender walking, whereby their conſciences may be much diſquieted, Pſal. xxxviii. 3. 8. Iſa. lix. 2.

Q. What is it that doth pacify conſcience, when troubled or wounded?

A. Conſcience being God's deputy in us, nothing leſs can pacify it than what pacifieth divine juſtice, namely, the blood of Chriſt.

Q. How doth the blood of Chriſt pacify conſcience?

A. By obtaining the removal of the guilt and power of ſin from us, and the lifting up of God's countenance on us.

Q. Can any unbeliever have peace of conſcience?

A. He may have a falſe peace, but it is only the believer in Chriſt that hath true peace of conſcience, Luke xi. 21. Rom. v. 1.

Q. Whence doth the peace of unbelievers proceed?

A. Partly from the deceitfulneſs and flattery of their own hearts; and partly from the devil, that, as a ſtrong man armed, keeps the houſe, Luke xi. 21.

Q. What is the difference between a true and falſe peace of conſcience?

A. True peace of conſcience is attained by the uſe of means, ſuch as the ordinances, earneſt prayer, brokenneſs of heart for ſin, tender and holy walking before God: It ariſes from faith in Chriſt, the Peace-maker, and makes the man careful of pleaſing God, and fearful of offending him. Whereas a falſe or preſumptuous peace

peace comes not this way, and hath no ſuch attendants; nay, it is grounded upon vain imaginations, and is attended with carnal ſecurity, neglect of duty, and untender walking, 2 Theſſ. iii. 16. 1 Sam. i. 12. 18. Iſa. lvii. 15. Pſal. cxix. 165. Gal. vi. 16. Rom. v. 1. 2. Rev. iii 17. Deut. xxix. 19.

Q. Doth the believer's inward peace come and go with his outward peace?

A. No; for he may have great tribulation in the world, when yet he may have much inward peace through Chriſt, John xvi. 33. Heb. iii. 17, 18.

Q. What is the beſt way to maintain our inward peace?

A. By making much uſe of Chriſt who is our peace, looking daily to him for righteouſneſs and ſtrength, and ſtrict walking by goſpel-rules, Eph. ii. 14. Gal. vi. 16.

Q. Doth the believer's peace with God ſtill alter with his peace of conſcience? A. No.

Q. How is it that the believer's ſtate of peace is maintained, when his ſenſe of peace is loſt?

A. By reaſon of the ſtability of God's covenant, and the prevalency of Chriſt's continued interceſſion, with God for his people, Pſal. lxxxix. 31, 32, 33, 34. 1 John ii. 1.

Of Joy in the Holy Ghoſt.

Q. What do you mean by joy in the Holy Ghoſt?

A. That ſpiritual joy, delight, and complacency, which the Holy Ghoſt works in his people, when he clears up their evidences, or allows them ſpecial favours to their ſouls.

Q. Why is this ſpiritual joy called joy in the Holy Ghoſt?

A. Becauſe he breeds and feeds this joy; hence it is called the "fruit of the Spirit," Gal. v. 22.

Q. What are the chief grounds of this joy?

A. Ordinarily they are a ſenſe of our intereſt in Chriſt, and of our juſtification by his righteouſneſs; or his gracious preſence with us, his work in us, the ſucceſs of his

his goſpel, or a proſpect of heaven, Pſal. cl. 2. Iſa. lxi. 10. Heb. iii. 18. Phil. i. 25. Acts ii. 46, 47. Acts viii. 8. 1. Pſal. li. 12. Rom. v. 2.

Q. Wherein doth this ſpiritual joy differ from the joy of the world?

A. Spiritual joy is inward and pure, deep and ſolid; it bears up under inward troubles, and diſpoſes the ſoul for all ſpiritual performances: But worldly joy is muddy and ſenſual, blown away by every croſs wind, leaves the mind under uneaſy reflections, indiſpoſeth for holy duties, and evaniſheth at the approach of death.

Q. What is it that is moſt deſtructive to the true Chriſtian's joy?

A. Sin, eſpecially when it is ventured upon againſt light, Pſal. li. 8.

Q. May not hypocrites have flaſhes of ſpiritual joy at ſome times?

A. Yes; for ſo had the ſtony ground hearers, and John's followers, Mat. xiii. 20. John v. 35.

Q. What is the difference between the true ſpiritual joy of believers, and the temporary joy of hypocrites?

A. True ſpiritual joy comes in the way of godly ſorrow for ſin, and of faith in Jeſus Chriſt; it diſpoſeth a man to humility and lowlineſs of mind, to hate ſin more vehemently, reſiſt temptations more ſteadily; and perform duty more cheerfully: But the hypocrite's joy being without any true foundation or right views of Chriſt, it keeps ſin in its ſtrength, puffs up the man with a conceit of himſelf, and very ſoon leaves him as carnal and unholy as ever.

Of Growth in Grace.

Q. What is meant by the word Grace?

A. Sometimes grace is taken for God's good-will towards us, that is, his mercy and favour to ſinners through Chriſt; and it is by this grace we are ſaid to be elected, called, juſtified, and ſaved, Rom. xi. 5. Gal. i. 15. Rom. iii. 24. Eph. ii. 8. Sometimes again grace is taken for God's good work in us, or theſe gracious qualities which he infuſes and plants in all juſtified perſons,

perſons, ſuch as repentance, faith, love, &c. whereby they are ſanctified and made meet for heaven, 2 Pet. iii. 18. Jam. iv. 6. Col. iii. 16. Eph. iv. 7. John i. 16. And in this laſt ſenſe grace is to be underſtood in the anſwer.

Q. Is all true grace of a growing nature? A. Yes.

Q. What doth the ſcriptures compare it to in its growing?

A. To the morning light, that increaſeth more and more unto the perfect day: And to the huſbandman's ſeed, which ſprings and groweth up, he knoweth not how, Prov. iv. 18. Mark iv. 26, 27.

Q. Wherefore is it that all true grace muſt grow?

A. Becauſe it is the ſeed of God, and every ſoul poſſeſſed of it is united to Chriſt: Likewiſe there is a ſtature appointed, to which every Chriſtian muſt gradually advance, that ſo he may be made meet for the inheritance above, 1 John iii. 9. John xv. 5. Eph. iv. 12, 13. Col. i. 12.

Q. When may grace be ſaid truly to grow in a believer?

A. When it receiveth new additions or degrees of ſtrength, which may be perceived, either, 1. When its growth is inward, in reſpect of heart-ſincerity and livelineſs: Or, 2. When it is outward, in reſpect of the fruits of holineſs produced in the life: Or, 3. When it is downward, in reſpect of ſelf-abaſement, and the rooting of gracious habits in the ſoul: Or, 4. When it is upward, in ſpirituality and heavenly-mindedneſs.

Q. Do believers at all times actually grow in grace?

A. No; but they are ſtill in a growing diſpoſition, and deſirous to grow.

Q. May not true grace ſome times decay?

A. Yes; for ſome times believers do leave their firſt love, and the good things which remain in them may be ready to die, Rev. ii. 4. and iii. 2.

Q. Whence is it that grace doth decay in believers?

A. Some times it proceeds from violent ſtorms of temptations; but ordinarily from their unwatchfulneſs, their neglect of employing Chriſt, their grieving of the Spirit, or harbouring of known ſin.

Q. What

Q. What are the ordinary ſymptoms of grace in de-
ıy?

A. 1. Loſs of ſpiritual appetite, and of delight in
ity. 2. Loſs of wonted hatred of ſin, and of tender-
ſs of conſcience. 3. Loſs of deſire for the coming
Chriſt's kingdom. 4. A growing love to the world
d time's things.

Q. How may we know if grace be real and true,
ough it be very weak?

A. Wherever grace is true, ſin will be felt as a burden,
e ſoul will eſteem Chriſt precious, his ordinances and
ople will be loved, and more grace and holineſs will
earneſtly deſired.

Q. What means ſhall we uſe to get weak and lan-
iſhing grace brought to thrive and grow?

A. We muſt be duly ſenſible of the ſpiritual con-
mption, and apply to the phyſician for help; we
uſt ſearch if there be any unmortified luſt at the root
grace, and remove it; we muſt look to Chriſt for
s Spirit's influence and bleſſing upon ordinances and
ovidences, earneſtly pleading his promiſes of quick-
ıing and ſtrength, and that he may come as the dew
Iſrael, Pſal. lxxxv. 6. Hoſ. xiv. 4, 5, 6. Pſal. cxix.
;, 28.

Of Perſeverance in Grace.

Q. Is perſeverance in grace a privilege of juſtified
ırſons? A. Yes.

Q. What do you mean by perſeverance in grace?

A. A continuing ſtill in the ſtate of grace, and in
ıe practice of godlineſs to the end.

Q. Can no juſtified perſon fall totally and finally from
race? A. No.

Q. How are you aſſured of that?

A. From the unchangeableneſs of God, and the na-
ire of grace; for the gifts and calling of God are
ithout repentance; and grace in believers is a well of
ater ſpringing up unto everlaſting life, Rom. xi. 29.
ohn iv. 14.

Q. Do all true profeſſors Chriſt perſevere in their profeſſion?

A. No: for we read of many who have fallen from it, John vi. 66.

Q. Why do not all the profeſſors of Chriſt perſevere?

A. Becauſe many of them are not rooted in ſincerity: and they who begin in hypocriſy do commonly end in apoſtacy, Mat. xiii. 20. 21. Pſ. lxxviii. 37.

Q. May not truly gracious ſouls fall very foully into ſin?

A. Yes.

Q. Have we any examples of ſuch upon record?

A. Yes; we have Lot, Noah, David, and Peter.

Q. Why are ſuch inſtances recorded?

A. To teach us to diſtruſt our own ſtrength, to avoid all temptations to ſin, to live and rely upon our Surety, and not to deſpair of mercy upon our penitent returning to the Lord.

Q. Did not theſe who fell ſo foully fall from grace?

A. 1. Not totally: For though they fell from many degrees of grace, yet not from all grace; they came to have little faith, but not to be quite without faith. 2. Not finally, or without recovery; for though they fell from God for a time, yet repentance and recovery was ſecured to them.

Q. Are there not many who have once looked well, who have become final apoſtates from God?

A. Yes; but, when they fall totally and finally from God, we may conclude they were never that in ſincerity which they appeared to be: They were only ſaints in profeſſion, but not in reality, 1 John ii. 19.

Q. Is it not ſaid, The branches in Chriſt that bear not fruit ſhall be taken away, John xv. 2. Is not that a falling from grace?

A. Theſe fruitleſs branches, there ſpoke of, were not in Chriſt by faith, but by profeſſion only.

Q. Did not Adam and Solomon, who were gracious perſons, fall totally and finally?

A. As for Adam, he had no promiſe of perſeverance, though yet it is moſt probable he was recovered by believing in Chriſt, upon the promiſe that was freely tendered to him by God himſelf. And as for Solomon,

we

we have ground to believe he was recovered by the mercy of God unto repentance, 2 Sam. vii. 14, 15.

Q. Why have we ſo many cautions and warnings given to believers in ſcripture, if they could not fall away from grace?

A. Theſe warnings and dehortations are ſome of the means which God makes uſe of to prevent their falling away.

Q. Is it owing to the free will or ſtrength of grace in believers that they fall not away finally?

A. No; for, Adam and angels, who had ſtronger grace, fell; and ſo would believers, if they were not upheld by a power ſuperior to any thing in themſelves.

Q. What are the main grounds of the ſaints perſeverance?

A. The immutability of God's covenant and electing love; their being the purchaſe of Chriſt's blood, and united to him; Chriſt's potent interceſſion, together with the power and promiſe of God, John x. 11. 28. Luke xxii. 32. 1 Pet. i. 5.

Q. What promiſe have believers for their perſeverance in grace to the end?

A. They have among others, that in Jer. xxxii. 40. "I will make an everlaſting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me."

QUEST. XXXVII.

Q. *What benefits do believers receive from Chriſt at death?*

A. The ſouls of believers are at their death made perfect in holineſs, and do immediately paſs into glory; and their bodies, being ſtill united to Chriſt, do reſt in their graves till the reſurrection.

Q. Do the benefits which believers receive from Chriſt end with their lives?

A. By no means; for they receive far greater benefits than ever at death, and after death.

Q. Whom do you underſtand by believers here?

A. Thoſe who give credit to the word of God, and do heartily receive and reſt upon Chriſt for ſalvation as he is offered to ſinners in the goſpel.

Q. Whether is it upon believers ſouls or bodies that Chriſt doth beſtow his benefits at death?

A. It is both upon their ſouls and bodies.

Q. What are the benefits granted to their ſouls at death?

A. There are two mentioned in the anſwer; 1. They are made perfect in holineſs. 2. They do immediately paſs into glory.

Q. Do all believers arrive at perfection in holineſs?

A. Yes.

Q. When do they arrive at it? A. At their death.

Q. Can none attain to it during this life? A. No.

Q. Why ſo?

A. Becauſe ſin is never rooted wholly out of the ſoul till death.

Q. How doth that appear?

A. Both from the word of God, and our own experience, 1 John i. 8. Rom. vii. 23, 24.

Q. Why muſt all believers be made perfectly holy at death?

A. Becauſe no unclean thing can enter within the gates of the new Jeruſalem, Rev. xxi. 27.

Q. How is it that believers are made perfectly holy at death?

A. Their graces are perfected, and the roots of ſin plucked up out of their nature, which cannot be till the earthly fabric be diſſolved.

Q. Do the ſouls of believers die or ſleep with their bodies?

A. No; they live, and act in a ſeparate ſtate.

Q. Whither do they go upon leaving the body?

A. Into glory.

Q. How ſoon after death?

A. Immediately, without any delay.

Q. Do they not go to Purgatory by the way, that they may be purged from ſin, and made pure to enter into heaven?

A. There is no ground for that popiſh fiction in the word

word of God; there being no purgatory, but the blood of Christ.

Q. How do you prove from scripture that they pass immediately into glory?

A. From these passages, which tell us, that Lazarus's soul was presently carried by angels into Abraham's bosom; that the penitent thief was immediately glorified; that death is gain to the believer, and brings him to the Lord's presence; all which made the apostle desire to depart, that he might be with Christ, Luke xvi. 22. Luke xxiii. 43. 2 Cor. v. 8 Phil. i. 21, 23.

Q. What do you mean by that glory which believers immediately pass into at death?

A. The immediate presence, vision, and fruition of God, which they are presently admitted to after death. Well may believers be said then to pass into glory; for then it is that they pass into a glorious state, a glorious place, a glorious company, and glorious employment.

Q. What is that glorious state which believers enter into at death?

A. It is a state of eternal rest and nearness with God, Heb. iv. 9. Rev. xiv. 13. 2 Cor. v. 8.

Q. What is that glorious place which they pass into?

A. It is their Father's house in heaven, called the King's palace, in which Christ hath prepared mansions for them, Psal. xlv. 15. John xiv. 2.

Q. What is the glorious company they are admitted to?

A. The company of God, of Christ, of the angels, and spirits of just men made perfect, 2 Cor. v. 8. Phil. i. 21. 1 Thess. iv. 17. Heb. xii. 22, 23, 24.

Q. What is the glorious employment they enter upon?

A. They will be employed continually in admiring and praising of God.

Q. What is it in God that will be the subject of their admiration and praise?

A. His glorious perfections, and wonderful works; and especially his redeeming love, and that amazing work of "God manifested in the flesh," and dying for us, Rev. i. 5. and iv. 11. and v. 9, 12.

Q. What

Q. What benefits have believers from Chriſt at death, in reſpect of their bodies?

A. Their bodies at death do remain in union with Chriſt, and do reſt in their graves, as in beds, until the reſurrection, 1 Theſſ. iv. 14. Iſa. lvii. 2.

Q. Wherefore is it that believers muſt meet with death?

A. Becauſe it is appointed unto men once to die; and death doth paſs upon all men, for that all have ſinned, Heb. ix. 27. Rom. v. 12.

Q. Are none excepted from this law of death?

A. None, but Enoch and Elias, who were tranſlated to heaven without taſting of death; and thoſe who will be found alive on the earth at Chriſt's ſecond coming, 1 Cor. xv. 51. 1 Theſſ. iv. 15.

Q. Was death appointed as the puniſhment of ſin?

A. Yes, Rom. vi. 23.

Q. Why then do believers die, ſeeing they are freed from all the puniſhment of ſin, by Chriſt's ſuffering it for them?

A. Chriſt might have removed death altogether from believers if he had pleaſed; but he hath thought fit only by his death to change the nature of it, and take all that was penal out of it: ſo that he hath now quite altered death to believers, turning it from an enemy to be a friend, from a puniſhment to be a purgation, or a ſpecial mean for bringing about their perfect ſanctification, and thorough cleanſing from all ſin: and hence it is that death is ranked among the believer's bleſſings or privileges, 1 Cor. iii. 22

Q. Is there not a great difference between the death of a believer, and of an unbeliever?

A. Yes; for to the one it is the effect of God's love, to the other it is the puniſhment of ſin; to the one it is his Father's ſervant, ſent to bring him home to his Father's houſe, to the other it is an officer of juſtice ſent to arreſt him for his fearful debts and crimes.

Q. What is the difference between the graves of believers, and unbelievers?

A. The graves of believers are beds of reſt, wherein they ſleep in Jeſus; and it is by virtue of the union ſubſiſting

ſubſiſting between him and them, that they ſhall be awaked from their ſleep in the morning of the reſurrection: but the grave is a priſon to unbelievers, wherein their bodies are kept in cuſtody until the judgment of the great day; and from which they ſhall be raiſed by the power of God their terrible Judge.

Q. How can there be any union between ſo glorious a perſon as Chriſt, and our vile bodies, when rotting in the grave?

A. Not only becauſe the covenant which Chriſt ſtands in to believers reacheth to their very duſt, but more eſpecially becauſe there is a myſtical union between Chriſt as the head, and believers as the members of his myſtical body; and, their duſt being parts of that body myſtical, Chriſt doth ſtill look upon the ſame as related to him.

Q. Since death doth diſſolve the union that is between the ſoul and body, why doth it not alſo diſſolve the union between Chriſt and the body?

A. Becauſe the myſtical union that is between Chriſt and his people is in its nature indiſſolvable, ſo that death cannot looſe it, as it doth other unions and relations; but in this reſpect it is like the hypoſtatical union that is between the divine and human nature in the perſon of Chriſt: for, when Chriſt died, the hypoſtatical union ſtill remained, his divine nature being united both to his ſoul in heaven, and to his body in the grave; ſo, when believers die, the myſtical union ſtill remains, Chriſt their head being united both to their ſouls in heaven, and to their bodies lying in the grave.

Q. Are all believers bodies laid in the graves?

A. No, ſtrictly ſpeaking; for ſome martyrs have been burnt in fires to aſhes, ſome devoured by wild beaſts, and ſome drowned in the ſea: But the places whereſoever the bodies of ſuch are put to corrupt, are to them as their graves; and thence will Chriſt bring them.

Q. In what reſpect is the believer's death called a ſleep?

A. Becauſe, as ſleep doth eaſe and refreſh the man that is weary with toil and labour; ſo death doth eaſe the

the weary believer of all his toil and ſtruggling with ſin, ſatan, and the world. Again, death is as a ſleep to the believer, in regard he is to be wakened again from it in the morning of the reſurrection, Pſal. xvii. 15. and xlix. 14.

Q. Why are believers graves called beds of reſt?

A. Becauſe therein they reſt from all their afflictions and labours in this world; from the wicked's perſecutions, ſatan's temptations, and ſin's workings.

Q. How long ſhall they reſt in their graves?

A. Till the reſurrection.

QUEST. XXXVIII.

Q. *What benefits do believers receive from Chriſt at the reſurrection?*

A. At the reſurrection, believers, being raiſed up in glory, ſhall be openly acknowledged, and acquitted in the day of judgment, and made perfectly bleſſed in the full enjoying of God to all eternity.

Q. What is meant by the reſurrection here ſpoken of?

A. The raiſing of all the dead from their graves, ſmall and great, juſt and unjuſt, who have lived in all ages of the world, from the creation of it unto the laſt day; Acts xxiv. 15. Rev. xx. 12.

Q. How doth the reſurrection differ from creation?

A. Creation is the making of a new body out of the earth, that did not ſubſiſt before; but reſurrection is the raiſing up again of the ſame body out of its former duſt.

Q. When is this univerſal reſurrection to be?

A. At the laſt day, when Chriſt ſhall come to judgment.

Q. How do you prove the truth and certainty of ſuch a reſurrection?

A. From the Almighty power of God, that is abundantly able to raiſe the dead; and from the holy ſcriptures, wherein God expreſsly declares he will raiſe them.

Q. What was the cauſe of the Sadducees error, who denied the reſurrection?

A. Their not knowing the two great foundations of this doctrine; namely, the ſcriptures, and the power of God,

God, as Christ told them, Mat. xxii. 29.

Q. How could they be ignorant of this doctrine of the resurrection from the scriptures of the Old Testament, seeing Job and Daniel plainly told them of it? Job xix. 26, 27. Dan. xii. 2.

A. The Sadducees had little regard to any of these writings, except the five books of Moses, which they imagined gave no hint of the resurrection, or of a future state; but our Lord did plainly evince the contrary from these very books, to the conviction of all, Mat. xxii. 31, 32, &c. Mark xii. 26, 27.

Q. How did Christ prove the resurrection, and a future state, from the books of Moses?

A. From Exod. iii. 6. where God in the bush spoke to Moses long after Abraham, Isaac, and Jacob were dead, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Now, seeing he saith not, *I was* their God; but, *I am* their God: Our Lord reasons from it, "He is not the God of the dead, but the God of the living." And, seeing the covenant-relation still stands, their souls must then be living, and so also must be united again to their bodies, to which they have an innate inclination, that so they may be made for ever happy in the enjoyment of their covenanted God.

Q. But have we not far clearer discoveries of this doctrine in the New Testament?

A. Yes, in many places of it.

Q. How is it credible that the dead bodies of men, after undergoing innumerable different alterations, should afterwards be raised again to what they were?

A. It should in nowise be thought incredible, that God should raise the dead: For, if his power was able to raise the whole world out of nothing, it cannot be thought hard for him to raise our bodies out of their former dust, Acts xxvi. 8.

Q. Hath not God given us many proofs and instances of his power to raise the dead?

A. Yes, as in the raising of the widow of Zarephath's son by Elijah, the Shunamite's son by Elisha, the dead man at the touch of Elisha's bones, Dorcas by Peter,

Eutychus by Paul, beſides the reſurrection of Chriſt himſelf, and many that were raiſed by him while he was on earth, 1 Kings xvii. 2 Kings iv. 2 Kings xiii. Acts ix. Acts xx. Mat. xxvii. Luke vii. Mat. ix. John xi.

Q. Doth not the nature and perfection of God's infinite juſtice require that there ſhould be a reſurrection?

A. Yes; for, ſeeing the bodies of the wicked have been actors in their ſins, it is juſt they ſhould ſhare in the puniſhment of them; and believers bodies having been inſtruments in God's ſervice, it is agreeable to equity that they ſhould ſhare in the reward and glory conferred upon them.

Q. Have you not ſome peculiar arguments for the reſurrection of believers bodies?

A. Yes; the reſurrection of Jeſus Chriſt their head, and the nature of God's covenant with believers, are certain and ſatisfying arguments for it.

Q. Will the dead be raiſed with the very ſame bodies they had when they were alive? A. Yes.

Q. How do you prove that?

A. Becauſe, theſe very bodies being the inſtruments of piety or vice, it is juſt that theſe, and no other, ſhould partake of the reward or puniſhment. Again, if they were not the ſame bodies, it would be more properly a new creation, than a reſurrection. But Job puts the matter out of doubt, by aſſuring us that the bodies will be the very ſame, Job xix. 26, 27. "And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God; whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another."

Q. Will not the bodies of believers, when raiſed, differ from what they are now?

A. Not in regard of their ſubſtance or eſſence, tho' they will differ very much in reſpect of qualities.

Q. What will be the different qualities of believers bodies when raiſed again?

A. Here they were weak, ſickly, corrupt and dying bodies, and called vile bodies, as being the inſtruments of much ſin; but then they ſhall be ſtrong, healthful, pure, ſpiritual, incorruptible, immortal, and beautiful bodies, Phil. iii. 21. 1 Cor. xv. 42, 43, 44, 52, 53, 54.

Q. How

Q. How are believers bodies ſaid to be raiſed in glory, and to be made conform to Chriſt's glorious body?

A. In regard they ſhall partake of his glory: For Chriſt's body ſhall ſhine as the ſun, and theirs ſhall ſhine as ſo many bright ſtars round about him; only all their glory will be borrowed from Chriſt their head.

Q. Will there not be a great difference betwixt the reſurrection of the juſt and unjuſt?

A. Yes; for the ſaints will be raiſed to eternal life, and that by virtue of Chriſt's reſurrection, and of their union with him; but the wicked ſhall be raiſed to condemnation, by virtue of the power and juſtice of God, which ſhall bring them like malefactors from priſon to the judgment-ſeat. The ſaints ſhall riſe with glory and triumph, amidſt angels attending them; but the wicked ſhall riſe with trembling and horror, having moſt deformed and ghaſtly looks, as men going to be ſentenced to everlaſting burnings.

Q. What will be the great means of raiſing the dead at the laſt day?

A. The voice of the archangel, and ſound of the laſt trumpet, which ſhall give ſuch a powerful ſummons to the dead, that none can ſit; all thereupon muſt riſe and appear before their judge.

Q. Will there not be a ſpeedy ſeparation made betwixt the righteous and wicked in that day?

A. Yes; the angels will then be employed to ſeparate the godly from the wicked, and gather them altogether in one bleſſed company.

Q. How ſhall believers be then diſpoſed of?

A. They will be caught up together to meet the Lord in the air.

Q. What privileges ſhall believers have at the judgment ſeat above others?

A. Chriſt will place them on his right hand: He will openly acknowledge and acquit them: He will declare their right to the glorious inheritance prepared for them, and invite them to take poſſeſſion of it: He will cauſe them ſit with him as aſſeſſors in judging wicked angels and men.

Q. What do you mean by Chriſt's open *acknowledging* of believers in that day?

A. His

A. His public owning of them as his elect and redeemed ones.

Q. Whom doth Chriſt ſay he will acknowledge for his at that day?

A. Thoſe who own and confeſs Chriſt now.

Q. Whom will Chriſt deny in that day?

A. Thoſe who diſown and deny Chriſt now, Mat. x. 32, 33. "Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father who is in heaven. But whoſoever ſhall deny me before men, him will I alſo deny before my Father who is in heaven."

Q. What do you mean by Chriſt's open *acquitting* of believers in that day?

A. His public juſtifying and abſolving of them from all the guilt of their ſins; and his vindicating and clearing them from all the world's ſlanders and aſperſions.

Q. Are not believers acknowledged and acquitted by Chriſt before this time?

A. Yes; he doth it in this world, when their ſins are pardoned, and he intimates this to them by his Spirit's bearing teſtimony with their conſciences, Rom. viii. 16, 33. 1 John iii. 21.

Q. How doth Chriſt's *acknowledging* and *acquitting* of believers, now, differ from his doing it at the judgment-ſeat?

A. 1. In reſpect of promulgation; the firſt is ſecret in the believers boſom, the ſecond is public before men and angels. 2. In reſpect of ſubjective certainty; the believer may doubt of the firſt, but he cannot doubt of the ſecond; it being a judicial ſentence pronounced by the judge's own mouth with the greateſt ſolemnity.

Q. What will be the effect of this acknowledgment and acquittance?

A. It will for ever remove all doubts and fears from believers hearts, and fill them with joy unſpeakable and full of glory. Hence this day is called, "the time of refreſhing" to them, Acts iii. 19.

Q. Should not the faith of this acknowledgment and acquittance by Chriſt, encourage us to own Chriſt in his perſon, offices, and truths, in the face of all dangers?

A. Yes.

Q. How

Q. How ſhall we attain to that happy reſurrection and acquittance at the laſt day?

A. We muſt labour to be found in Chriſt, and cloth-ed upon with his righteouſneſs: We muſt conſtantly adhere to Chriſt and his truths, advance in the work of mortification, and ſtudy holineſs in all manner of converſation.

Q. When Chriſt the Judge ſhall pronounce the ſentences of abſolution and condemnation, will not the execution thereof ſpeedily follow?

A. Yes; for, after paſſing of them, it is added, Mat. xxv. 46. "And the wicked ſhall go away into everlaſting puniſhment; but the righteous into life eternal."

Q. Will not the wicked be made to aknowledge the juſtice of the ſentence againſt them?

A. Yes; becauſe Chriſt, in paſſing the ſentence, gives them what was their own former wiſh and deſire.

Q. What was that?

A. The abſence of God: As they ſaid to God here, *Depart from us;* ſo Chriſt ſaith to them then, *Depart from me*

Q. Will not the ſaints after their ſentence enter immediately upon perfect happineſs? A. Yes.

Q. What will be their happineſs after the judgment is over?

A. They ſhall be made perfectly bleſſed in the full enjoyment of God to all eternity.

Q. What is included in perfect bliſs?

A. Perfect freedom from all evil, and full enjoyment of all good.

Q. What evils will believers be freed from in heaven?

A. From all manner of ſin, guilt, or pollution; from all inclinations or temptations to ſin; and from all the bitter fruits and effects of ſin, ſuch as complaints, fears, or trouble of any kind.

Q. When is it that a man enjoys all that is good?

A. When he attains to the full enjoyment of God.

Q. Can we attain to that here upon earth?

A. No; for tho' God may be enjoyed by his people in ſome meaſure here, when they attain to communion with

with him in his ordinances; yet the full enjoyment of God is reſerved for heaven hereafter.

Q. Wherein doth the full enjoyment of God in heaven conſiſt?

A. 1. In being admitted to his glorious preſence. 2. In having the immediate beatific viſion of his face. 3. In having the full perſuaſion and ſenſe of his love. 4. In being made like him. 5. In having fulneſs of delight and ſatisfaction in God as our everlaſting portion.

Q. Is it poſſible that any creature can fully enjoy God?

A. No creature can enjoy God fully, as God enjoys himſelf; but believers have ſuch enjoyment of God in heaven as fills them, in the meaſure they are capable of.

Q. How can any man ſee his face, when he is the inviſible God?

A. He is inviſible to the eye of the body, but not to the eye of the mind.

Q. How can a creature be made like to him that is infinite?

A. The holineſs and purity of the rational creature is ſome ſhadow or picture of the infinite holineſs of God.

Q. How long ſhall believers be bleſt with the full enjoyment of God in heaven?

A. Not for days or years, but for all eternity; and this is the ingredient that will exceedingly ſweeten their happineſs above, that is without end; and they ſhall ever be with the Lord, 1 Theſſ. iv. 17.

Q. How is God ſaid to be *All in All* in heaven?

A. It imports theſe things: 1. That ſaints will be ſatisfied there from God alone. 2. That there will be no need there of theſe ſubordinate things, out of which they uſed formerly to bring comfort. 3. That every thing they before have found comfortable, will all be eminently found and enjoyed in God.

Q. Will not the ſaints be continually employed in adoring, praiſing, and worſhipping God in heaven?

A. Yes.

Q. Will not their worſhip and adoration above, far tranſcend

tranſcend the moſt refined worſhip upon earth?

A. Yes, in regard there will be no mixture of ſin, no wandering, no hypocriſy, no imperfection in the worſhip above: They will act above with the higheſt delight and conſtancy, without any wearineſs or intermiſſion for ever.

QUEST. XXXIX.

Q. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is, obedience to his revealed will.

Q. Doth this queſtion begin the ſecond part of the catechiſm? A. Yes.

Q. What is the difference between the firſt and ſecond part of the catechiſm?

A. The firſt part doth treat of matters of faith, and what man is to believe concerning God: The ſecond part doth handle matters of practice, and what is man's duty towards God.

Q. Are not theſe the two great leſſons which the ſcriptures principally teach us?

A. Yes; And as we have heard the firſt, ſo we ought to be attentive to the ſecond; for man has ſomething to do as well as ſomething to believe.

Q. What do you mean by duty here?

A. That which a man oweth to God, or ought to do for God.

Q. What do you mean by obedience?

A. A man's going in with the will of God, either in what he commands or forbids.

Q. What is the rule of our duty and obedience?

A. The revealed will of God.

Q. What do you mean by God's revealed will?

A. God's mind diſcovered and made known to us in the ſcriptures.

Q. Why may not the traditions or inventions of men be our rule?

A. Becauſe God doth reject all will-worſhip and ſuperſtitious performances; ſaying, "Who hath required this at your hand?" Iſa. i. 12.

Q. Hath

Q. Hath God any other will beſides his revealed will?

A. Yes, his ſecret will.

Q. What is the difference between God's ſecret and revealed will?

A. God's ſecret will is his eternal counſel and decrees concerning all events whatſoever, which is not known till they come to paſs; but God's revealed will is that which he declares and lays before us as our duty, that we may practiſe and follow it.

Q. Is God's ſecret will no part of our duty?

A. No; "for ſecret things belong unto the Lord our God, but thoſe things which are revealed, belong unto us and to our children," Deut. xxix. 29.

Q. Upon what account is our obedience and ſervice due to God?

A. Becauſe God is our Creator, our Preſerver, our Benefactor, and ſupreme Lord and Lawgiver.

Q. Is there not obedience due to others beſides to God?

A. Yes: ſervants muſt obey their maſters, children their parents, and ſubjects their magiſtrates, but not as we are bound to obey God.

Q. What is the difference between the obedience we owe to God, and what we owe to man?

A. We muſt obey God for his own ſake, and becauſe of his ſupreme authority; but we muſt obey men our ſuperiors, chiefly becauſe God enjoins it, and becauſe their commands are agreeable to his will.

Q. What is to be done when the commands of God and of men are oppoſite one to another?

A. In that caſe we are to obey God rather than man, Acts iv. 19.

Q. What ſort of obedience is it that is acceptable to God?

A. It muſt be ſincere, univerſal, and conſtant; it muſt proceed from right principles, namely, from a renewed heart; from faith, and from the love of God, and of Jeſus Chriſt, and it muſt be directed to right ends, namely, to advance the honour and glory of God.

Q. Can we merit any thing at God's hands by our obedience?

A. No,

A. No; but muſt count ourſelves unprofitable ſervants after we have done our beſt. Our beſt performances are imperfect, ſo that it is by Chriſt's obedience, not our own, that we muſt be ſaved.

Q. Is it our duty, notwithſtanding, to ſtudy to obey God in the beſt manner we can?

A. Yes, becauſe God commands it.

Q. Will not God accept of our obedience, if ſincere, though attended with imperfection?

A. Yes, upon the account of Chriſt's merits and interceſſion.

Q. Is it not a yoke for men to be bound to conſtant obedience and ſervice to God all the days of their lives?

A. No; for thoſe who know God, and love him, count his ſervice their greateſt freedom, Pſal. cxix. 45.

Q. Will they be free from this ſervice in heaven?

A. No; for there his ſervants ſhall ſerve him, and count this their greateſt happineſs, Rev. xxii. 3.

Q. Will not their ſervice in heaven differ much from what it is now?

A. Yes; for there they will ſerve God without ſin or wearineſs.

QUEST. XL.

Q. *What did God at firſt reveal to man for the rule of his obedience?*

A. The rule which God at firſt revealed to man for his obedience was the Moral Law.

Q. Is man appointed to be under the obligation and direction of a law? A. Yes.

Q. Why ſo?

A. Becauſe, being made with rational faculties for the ſervice of his Creator, he muſt needs be accountable to God for his actions.

Q. What is the uſe of a law to men?

A. To ſhew to them what is ſin, and what is duty.

Q. What is the law that was firſt given to men?

A. The moral law.

Q. What do you mean by the moral law?

Q. That law which is the perpetually binding rule of

our manners and practice, being the unalterable declaration of the will of God concerning the duties of righteousness which all men do owe to God and their neighbours in all ages of the world:—which law is briefly summed up in the Ten Commandments.

Q. Why is it called moral?

A. Because it is a perpetual rule for regulating our manners and conversation both towards God and man.

Q. How can the moral law be said to be the first rule revealed to man, seeing the ten commandments were only given at Sinai, above two thousand years after man was created?

A. The moral law notwithstanding was the first rule, seeing it was written on the heart of man at his first creation, he being made after the image of God.

Q. Doth this law still remain written upon man's heart?

A. The moral law being agreeable to the light of nature, though it be sadly obscured by the fall, yet some relicks of it are to be found on the hearts of all mankind.

Q. Is the moral law binding upon the heathen world, who have not the scriptures to make it known to them?

A. Yes; it is binding upon all mankind, seeing it was fully made known to man at his first creation, and which knowledge he lost by his own fault. And though the heathens want the benefit of scripture-light, yet so much of the moral law is made known to them by the light of nature, as is sufficient to leave them without excuse for their disobedience, Rom. ii. 14, 15.

Q. If the moral law be natural, what need was there for writing it to us in the Bible?

A. 1. Because the fall of man had woefully darkened our minds, and obscured the knowledge of this law. 2. God would hereby shew that he is the Author of the law and light of nature. 3. He designed to leave sinners the more inexcuseable.

Q. Can any man obtain salvation by his obedience to the moral law? A. No.

Q. Can any man now obey this law perfectly?

A. No.

Q. Is

it juſt for God to require perfect obedience to
when no man is able to give it?
es; for God may juſtly demand what he hath a
tho' we have loſt it by our own fault. God
) at his creation power to obey perfectly, which
dered away: now, though a debtor do diſable
or paying his debt, the creditor doth not there-
is right to ask it.
hy is the law given to men, ſeeing none can
e by it?
) be a reſtraint to ſin, and a rule of righteouſ-
l particularly, the law is given to be a ſchool-
) bring men to Chriſt, Gal. iii. 24.
)w doth the law as a ſchoolmaſter bring men
?
: a ſchoolmaſter by his threats and whips doth
ll ſcholars to learn knowledge for their good;
r, by its challenges, convictions, threatenings,
s, doth awake ſecure ſouls to ſee their ſins and
and to flee to Chriſt for a perfect righteouſ-
nſwer the demands of the law, and to ſhelter
n its curſes.
)th the law lead all men to Chriſt? A. No.
r what uſe is the law to them who are not led
?
ſerves to render them inexcuſable, if they con-
in their Chriſtleſs ſtate, after their ſin and
e diſcovered to them by the law.
he law of any uſe to the regenerate, who are
rought to Chriſt?
s; it ſerves to ſhew them how much they are
Chriſt for fulfilling it, and enduring its curſe
; and to engage them to live holy and thank-
o his glory: and particularly, the law is giv-
n as a rule of life, that they may order their
ions by it.
)w can the moral law be a rule of obedience
: goſpel, ſeeing it is ſaid of believers, that they
nder the law, but under grace? Rom. vi. 14.
e meaning is, that believers are not under the
:ovenant of works, being delivered from the

curſing and condemning power of the law by their Surety Chriſt. But though it be not a covenant to them, whereby they are either to be juſtified or condemned; yet it is ſtill continued as a rule, by which they are to regulate both their hearts and lives, Rom. iii. 31. Rom. vii. 7, 12. Tit. ii 11. 12. 1 Cor. ix. 21.

Q. How is Chriſt ſaid to be the end of the law for righteouſneſs to us? Rom. x. 4.

A. In regard Chriſt doth anſwer the primary deſign of the law under the firſt covenant, which was to bring men to a perfect obedience or righteouſneſs for their juſtification: this we cannot now find by the law, therefore we muſt ſeek it in Chriſt, where it is to be found. The end and ſcope of the law is now gained in Chriſt, ſeeing he is that to a believer, which the law would have been to him, if he could have perfectly kept it; namely, righteouſneſs, juſtification, and ſalvation.

Q. Doth the moral law preach Chriſt to us?

A. No; but God mercifully makes uſe of it as a ſpur to excite men to flee to Chriſt for ſalvation.

Q. How doth it that?

A. By ſhewing to men that they have deſtroyed themſelves, and that they cannot be their own ſaviours; and ſo it becomes a ſchoolmaſter to bring them to Chriſt, as was before explained.

Q. What is it then that preacheth Chriſt to men, and ſhews them plainly the way of ſalvation?

A. The goſpel.

Q. What do you mean by the goſpel?

A. Any part of the Old and New Teſtament that brings to us the glad tidings of ſalvation, or points out the way to it; for the word *goſpel* ſignifies glad tidings, or good news.

Q. Are any news ſo welcome or refreſhing to ſenſible ſinners, as the news which the goſpel brings?

A. No news are ſo joyful as the doctrine of free grace, no tidings ſo ſweet as the news of pardon, the news of a Saviour and of ſalvation to the chief of ſinners.

Q. Are the law and goſpel oppoſite to one another?

A. No; for the one is ſubſervient to the other, Gal. iii. 21. 1 Tim. i. 9. 10. 11. Rom. iii. 21.

Q. Did

Q. Did God give any other laws to men beſides the moral law?

A. Yes; he gave alſo to the Jews the judicial and the ceremonial law, which were explained before under the 14th queſt. page 410.

QUEST. XLI.

Q. *Where is the Moral Law ſummarily comprehended?*

A. The Moral Law is ſummarily comprehended in the Ten Commandments.

Q. What mean you by the law its being ſummarily comprehended?

A. That the law of God, or moral law, which is contained at large in the whole bible, is briefly, or in few words, ſummed up in the ten commandments: and theſe ten commandments are no more but a very ſhort ſum of the moral law, though they be a moſt comprehenſive ſum of it.

Q. How are the ten commandments commonly divided?

A. Into two tables; the firſt four commandments make the firſt table, containing our duty to God; the laſt ſix commandments make the ſecond table, containing our duty to our neighbour.

Q. How do the Papiſts divide theſe commandments?

A. Tho' they cannot deny them to be ten in number, and theſe ten to be divided into two tables, ſeeing the ſcripture ſo expreſsly doth aſſert both, Deut. iv. 13. Yet they make but three in the firſt table, and ſeven in the ſecond; deſigning this way to cloke their worſhipping of images: For they would gladly conceal the ſecond command, which ſtrikes directly againſt them, by making it a pendicle of the firſt; and ſo they reckon the firſt and ſecond commandments to be but one. And that they may ſtill have the number of ten commandments, they divide the tenth into two.

Q. What abſurdity is there in this way of doing?

A. It is againſt the plain ſenſe and ſcope of the words of the decalogue. For the firſt and ſecond commandments are evidently diſtinct, the firſt preſcribing the right object

object of worſhip, and the ſecond the right way of worſhip. And as for the tenth commandment, it appears plainly from the tenor of it, to be but one; the ſcope of it being to prohibit men to covet any thing that belongs to their neighbours: So that, if it was at all to be divided, it ſhould be divided at leaſt into ſix commands, or rather into as many commands as there are things which are our neighbours.

Q. Where were theſe ten commandments firſt promulgated? A. At mount Sinai.

Q. After what manner was it done?

A. With the greateſt ſolemnity and terror: For the mount was railed about, that none might touch it: the angels attended; the glory of God viſibly deſcended in a cloud; there were thunderings, ligtenings, the ſound of a trumpet, and God's voice was heard; the mountain ſhook; the people trembled, and even Moſes himſelf did quake: And, laſtly, God with his own finger did engrave the ten commands upon two tables of ſtone.

Q. Why was the law given in this manner?

A. To poſſeſs the world with awful thoughts of the Lawgiver, and to ſhew them the danger of breaking his holy law.

Q. What are the properties of this law?

A. It is holy, juſt, good, ſpiritual, and exceeding broad, Rom. vii. 12, 14. Pſal. cxix. 96.

Q. Why is it called ſpiritual?

A. Becauſe it reacheth to the thoughts and frame of the heart, as well as to the outward life and converſation.

Q. Why is it called exceeding broad?

A. Becauſe of the large extent and comprehenſiveneſs of its meaning.

Q. In what reſpect is the law ſo comprehenſive?

A. In many reſpects: As, for inſtance, when it forbids any ſin, it doth at the ſame time command the contrary duty: and, when it commands any duty, it doth forbid the contrary ſin: and, when any ſin is forbidden, all inward motions and affections to it, all degrees and appearances of it, all temptations, means, words, or geſtures tending to it, are alſo forbidden; and, when any

any duty is commanded, the inward frame and affections ſuitable to it, and the means and helps for promoting it, are likewiſe injoined.

Q. Why did God write his law upon tables of ſtone?

A. To teach us the laſting obligation of it, and that we ſhould write it on the tables of our hearts, or pray to God to do it for us.

Q. Can any man obtain to a conformity to this holy law in all things, in reſpect of his heart, words, and actions? A. No.

Q. Are we not liable to the curſe and condemnation of the law, if we break it, or come ſhort of it in any thing. A. Yes.

Q. How then ſhall we be ſheltered from this curſe?

A. By looking by faith to our Surety Jeſus, and to his perfect obedience and righteouſneſs to anſwer for us.

QUEST. XLII.

Q. *What is the Sum of the Ten Commandments?*

A. The ſum of the ten commandments is to love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind; and our neighbour as ourſelves.

Q. What do you mean by the ſum of the ten commands.

A. The main ſubſtance or life of them.

Q. What is the ſum of the *firſt* table of the law?

A. Love to God.

Q. What is the ſum of the *ſecond* table?

A. Love to our neighbour.

Q. Why are the two tables ſummed up in love to God, and our neighbour?

A. Becauſe love is the great ſpring of all obedience to them; for, where true love is to God and our neighbour, all the duties required in both tables will certainly follow.

Q. How is it that we ought to love the Lord?

A. As our God, and, with all our heart, ſoul, ſtrength, and mind, Mat. xxii. 37.

Q. What is imported in loving the Lord as *our god?*

A. That

A. That we muſt chuſe him for our God, and give up ourſelves unto him.

Q. What is imported in loving the Lord with all our *heart, ſoul, ſtrength, and mind?*

A. It imports the ſincerity, ardency, activity, and ſupremacy of our love to God; that we ought to love and ſerve him with our whole powers and faculties, and above all other things whatſoever.

Q. What are thoſe things we ought to love the Lord above?

A. Above all things that we enjoy on earth, ſuch as our money or eſtates, our houſes or lands, our children or relations, our liberties, or even our very lives.

Q. What reaſon is there for loving the Lord above all things?

A. Becauſe he is the Author of all; his excellency infinitely tranſcends all; and from him we have our all, even our being, our breath, our ſouls, our ſtrength, our relations, and every thing elſe.

Q. May not a man lawfully love his relations and poſſeſſions in this world?

A. Yes, providing his love be not exceſſive.

Q. How may we know if our love to things in the world be exceſſive?

A. It is a token it is ſo, when the thoughts of theſe things juſtle out ſpiritual thoughts; and when they come to get our firſt thoughts in the morning, or our laſt at night:—Or when the impreſſions of worldly things abide longer with us, than of things ſpiritual.

Q. How ſhall we know if we love God above all things?

A. It would be a good ſign if we could ſay, that we value the favour of God more than that of any creature; and that we are more affected with the loſs of God's favour than with any worldly loſs; and that we would chuſe rather to diſpleaſe all the world, than to offend him.

Q. Who is meant by our *neighbour* that we ought to love?

A. Every man is our neighbour, and therefore we ſhould bear affection to all men.

Q. Why

Q. What mean you by loving our neighbour as ourſelves?

A. That we ſhould love others with the ſame truth and ſincerity of love, as we do ourſelves; or as our Saviour explains it in that golden rule, Mat. vii. 12. We ſhould be ready to do to others as we would have them doing to us: And we ſhould not do that to others, which we would not have done to us, were they placed in our circumſtances, and we in theirs.

Q. Should (according to this rule) a robber be ſpared, becauſe he would ſpare thoſe who would puniſh him; or a drunkard have what liquor he demands from us, becauſe he would give it to us if it was in his power?

A. The rule is not to be underſtood of ſelf-love that is corrupt and vicious, but of ſelf-love that is natural and innocent; it is this only that ought to be the ſtandard of doing to our neighbour. In doing as we would be done to, we muſt act from a well-informed judgment, and not from any corrupt bias to ſin or vice.

Q. Are we bound to love our neighbour with the ſame degree of love as we bear to ourſelves?

A. No, but with the ſame ſincerity of love only.

Q. Ought we to love all mankind alike?

A. No, we ought to love all men indeed with the love of benevolence, but the ſaints only with the love of complacency, Pſal. xvi. 6.

Q. Are there not many who break this law of love to their neighbour?

A. Yes; namely, thoſe who backbite their neighbour, who wiſh them evil, are grieved at their proſperity, or are inwardly glad of their hurt.

QUEST. XLIII.

Q. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in theſe words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage."

QUEST. XLIV.

Q. What doth the Preface to the Ten Commandments teach us?

A. The Preface to the Ten Commandments teacheth us, that, becauſe God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his commandments.

Q. What mean you by a Preface?

A. Something that is ſpoken or written before, in order to introduce another thing.

Q. What is the deſign of the preface to the decalogue?

A. To lay before us ſome reaſons and arguments to enforce the keeping of the commands.

Q. Why doth God make uſe of arguments to perſuade men to obedience, ſeeing he is the abſolute Sovereign of the world, who may command what he will?

A. 1. To ſhew his condeſcenſion in dealing with man, who is a rational creature, according to the principles of his nature. 2. To teach us that obedience to God is our reaſonable ſervice. 3. To teach us that he would have all his people to ſerve him willingly, and from free choice.

Q. What arguments doth God make uſe of in this preface to enforce obedience to his law?

A. They are three: The firſt is taken from God's ſovereignty over us, "I am the Lord:" The ſecond from his covenant relation to us, "I am thy God:" The third from the redemption he hath wrought for us, "I have brought thee out of the land of Egypt, out of the houſe of bondage."

Q. How is it ſaid, of this preface and the ten commands, that "God ſpake all theſe words," Exod. xx. 1. Was it only as he ſpoke the reſt of the bible?

A. No; For other parts of the bible, God ſpake only mediately by the mouth of his prophets; but theſe words were ſpoke immediately by God himſelf.

Q. How can God be ſaid to ſpeak, who hath no mouth, tongue, or organs of ſpeech?

A. God

A. God ſpeaks not as we do; but it is eaſy for his almighty power to form a voice in the air, and to utter articulate words when he pleaſeth.

Q. Should it not engage us to a ſpecial regard of theſe words, that God ſpake them himſelf?

A. Yes; for, where God hath a mouth to ſpeak, we ſhould have an ear to hear. Let us carefully hear God when he ſpeaks his laws to us, as we would have God to hear us when we ſpeak in prayer to him.

Q. What force is there in that argument for our obedience, "I am the Lord?"

A. It doth import, that he is JEHOVAH, the eternal, independent, ſelf-ſufficient, immutable, and Almighty Creator, and ſupreme Sovereign, who hath being in and from himſelf, and gives being to all things; and therefore we his creatures and ſubjects owe to him all obedience.

Q. What is the force of that argument, "I am thy God?"

A. It imports that we have choſen God for our God: and that he hath owned us for his people, and beſtowed peculiar mercies on us: And therefore our covenant intereſt in him ſhould ſweeten all his commands, and ſtrongly engage us to obey them.

Q. Doth not the promiſe to believers, "I will be your God," include greater bleſſings in it than any other promiſe in the covenant of grace?

A. Yes: For it hath in it, I will not only give you pardon, give you heaven; but I will give you myſelf, a whole Deity, a JEHOVAH; all I am, all I have, all I can do, ſhall be yours. I will not only be your Friend, your Father, your Huſband; but I will be your God. All the divine attributes are yours, to make you happy; yea, all the Perſons of the glorious Trinity are yours, to contrive, carry on, and accompliſh the work of your ſalvation.

Q. How ſhall we come to get an intereſt in God as our God?

A. We muſt believe in the Lord Jeſus Chriſt, and heartily accept of him as our Mediator, who by his death had made atonement for all who believe in him,

yea, hath purchaſed for them reconciliation with God, and a covenant relation to him as their God.

Q. What force is there in that argument [I have brought thee out of the land of Egypt] to engage us to obedience who were never in Egypt?

A. Though we were not in the *earthly Egypt*; yet we are all by nature in the *ſpiritual Egypt*, and under the bondage of the devil and our luſts, which is worſe than Egyptian bondage. And the Iſraelites temporal deliverances from Egypt was typical of our ſpiritual deliverance from ſatan's bondage: ſo that the argument hath the ſame force with us as with the Jews.

Q. Why was the Iſraelites deliverance from Egypt ſo much made uſe of as an argument for their obedience?

A. Becauſe Egypt was full of groſs idolatry, a plague with which they were in danger of being infected: and there they groaned under cruel bondage; from which God delivered them in a moſt miraculous manner.

Q. Why ſhould it be reckoned ſo great a mercy to be delivered from places overſpread with idolatry.

A. Becauſe idolatry is a damnable ſin, and brings on great wrath: upon which account, the mercy of our anceſtor's deliverance from myſtical Egypt (Rome's idolatry and bondage) ſhould engage us to thankful obedience to God's law, as well as the Iſraelites deliverance did their poſterity.

Q. Are not thoſe who are redeemed by Chriſt from the bondage of ſatan and his luſts, ſtrongly obliged to keep his commands?

A. Yes, Luke i 74.

Q. Is not ſatan's ſlavery worſe than any other?

A. Yes; for other captives groan under their ſlavery, and long for deliverance, but ſatan's ſlaves are content and eaſy; other tyrants rule only over the bodies of their ſlaves, but ſatan rules over the ſoul and all its faculties.

Q. How may we know if we be redeemed by Chriſt from this bondage?

A. It will be a good ſign, if the Redeemer be precious to us, particularly in his kingly office; and if we find

ind the power of indwelling sin so broken in us, that his bosom enemy doth not triumph over us.

QUEST. XLV.

Q. What is the first commandment?

A. The first commandment is, "Thou shalt have no other gods before me."

QUEST. XLVI.

Q. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Q. Why doth this and the rest of the commands still run in the singular number, *Thou*, and not *You?*

A. Because God would have every man to notice the directions thereof as particularly as if they were spoke to himself by name.

Q. How is the first command said to require things of us, when it seems only to forbid?

A. Because it is a rule for the right understanding of the commands, That where a sin is forbidden, the contrary duty is commanded; and, where a duty is commanded, the contrary sin is forbidden: and so we find the scripture explains the law, Mat. v. 21, 23. Eph. iv. 28. Isa. lviii. 13. Mat. xv. 4, 5, 6.

Q. How many duties doth the first commandment chiefly require?

A. Four; 1. To know God. 2. To acknowledge God. 3. To worship God. 4. To glorify God.

Q. Doth God expressly command us to study to know him?

A. Yes, 1 Chron. xxviii. 9. "And thou, Solomon, my son, know thou the God of thy father."

Q. Is it not highly dangerous to live without the knowledge of God?

A. Yes, Jer. x. 25. "Pour out thy fury upon the Heathen that know thee not."

Q. Is not ignorance of God yet more dangerous to those who live in a land of light and enjoy the means of knowledge?

A. Yes,

A. Yes, ſeeing they are without all excuſe.

Q. Is it ſufficient to know that there is a God?

A. No; we muſt alſo know what God is, and what are his works.

Q. What are theſe things we muſt know of God?

A. We ſhould ſtudy to know God, 1. In his unity of eſſence. 2. In his Trinity of perſons. 3. In his attributes and perfections. 4. In his works of creation, of providence, and of redemption.

Q. What ſort of knowledge of God is it that we muſt ſeek after?

A. A literal knowledge of God is not ſufficient; a comprehenſive knowledge of God is unattainable:—but an experimental, practical, ſoul-affecting, humbling, and transforming knowledge of God, is what we ſhould ſeek after, and labour to attain.

Q. Beſides knowing God, are we alſo bound to acknowledge God?

A. Yes, Deut. xxvi. 17. "Thou haſt avouched the Lord this day to be thy God."

Q. What ſhould we acknowledge concerning God?

A. We ſhould acknowledge him to be the only living and true God, and that he is the only object of divine worſhip; we ſhould acknowledge him to be the creator and Governor of the world, and own our dependence upon him for all things; and we ſhould acknowledge him as our Lawgiver and Judge, to whom we are accountable for all that we do.

Q. Is it ſufficient to own and acknowledge God to be the true God?

A. No, unleſs alſo we take him and acknowledge him to be our God, and ſerve him accordingly.

Q. What is imported in acknowledging God as our God?

A. 1. It imports our renouncing all idols that would rival it with him. 2. Our making choice of God as our portion and chief good, and the God whom we will ſerve and pleaſe above all the world. 3. Our covenant-dedication, ſurrendering, and engaging ourſelves to be the Lord's. 4. Our owning of God, and of his truths and ways before the world, which is called

ed a confeſſing or profeſſing of him before men, Mat. x. 32. John xii. 42. Rom. x. 9. 1 John iv. 15. 1 Tim. ii. 10. and vi. 12.

Q. What is the third duty required in this command?

A. To worſhip God, Mat. iv. 10. "Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve."

Q. How is God to be worſhipped by us?

A. Both inwardly and outwardly.

Q. When is it that we worſhip God inwardly?

A. When we remember him, love him, highly eſteem him, deſire him, delight in him, honour and adore him, fear him, believe him, truſt and hope in him, Mal. iii. 16. Eccl. xii. 1. Deut. vi. 5. Pſal. lxxi. 19. Mal. i. 6. Iſa. xxvi. 4, 8. Pſal. cxxx. 7. Pſal. xxxvii. 4.

Q. How do we worſhip God outwardly?

A. By offering up our prayers and praiſes to God, attending to his word, and partaking of the ſacraments.

Q. What is the fourth duty required in this command? A. To glorify God.

Q. Is there any difference between worſhipping and glorifying of God?

A. Yes, in regard glorifying of God is of larger ſignification than worſhipping of him, ſeeing it comprehends all obedience to his laws, and hath reſpect to all parts of our converſation. We are bound to glorify God, not only in our religious, but alſo in our civil and natural actions; whether we buy or ſell, eat or drink, or whatſoever we do; we ſhould "do all to the glory of God," Pſal. l. 23. 1 Cor. vi. 20. 1 Cor. x. 31.

Q. What is the import of the word *accordingly* in the anſwer?

A. It imports that we ſhould worſhip and glorify God in ſuch a manner, as to make it appear that we really know him and own him, both as the true God and as our God.

Q. Why is worſhipping God and glorifying him joined together?

A. To teach us, that we muſt not only worſhip God devoutly, but muſt alſo walk circumſpectly, and live holy lives in the world.

Q. What

Q. What if a man worſhip God, and yet live in ſin?

A. His prayers cannot be heard, but will be an abomination to the Lord, Pſal. lxvi. 18. Prov. xxviii. 9.

Q. Who is the worſhipper that will be accepted of God?

A. The man that hath a tender walk, and makes conſcience of his ways, John ix. 31. "We know that God heareth not ſinners; but if any man be a worſhipper of God, and doth his will, him he heareth."

Q. Can we be ſaid to glorify God in the ſame ſenſe that God is ſaid to glorify us?

A. No; For our glorifying God is only *declarative*, but God's glorifying us is *effective*: We only declare God to be glorious, but God makes us glorious.

Q. How are we to declare God's glory?

A. By making known his glorious excellencies and perfections, and honouring him both with our lips and lives. See more of this before on the firſt queſtion, pages 369, 370.

QUEST. XLVII.

Q. *What is forbidden in the Firſt Commandment?*

A. The firſt commandment forbiddeth the denying, or not worſhipping and glorifying the true God, as God, and our God; and the giving that worſhip and glory to any other which is due to him alone.

Q. What are the chief ſins here forbidden?

A. There are five mentioned in the anſwer: 1. Denying the true God. 2. Not worſhipping him. 3. Not glorifying him. 4. Giving his worſhip to another, 5. Giving his glory to another.

Q. Who are theſe that are guilty of the ſin of denying the true God?

A. 1. Atheiſts, who deny the being of a God. 2. Deiſts and infidels, who deny the truth of the holy ſcriptures, and do not believe what God ſaith in them. 3. Thoſe who deny the true Deity of the Son, and of the Holy Ghoſt, or diſown the doctrine of the Trinity; ſuch as Arians, Socinians, Quakers, and others. 4. Theſe who deny the providence of God in governing

the

the world, and aſcribe events to other things.

Q. How many ſorts of Atheiſts are there?

A. Three ſorts; 1. Atheiſts in opinion. 2. Atheiſts in affection. 3. Atheiſts in converſation.

Q. Who are thoſe that are Atheiſts in opinion?

A. Thoſe who profeſs to believe that there is not a God. Some few have done ſo, and have been put to death for it. This truth of the exiſtence of God having the light of nature, and general conſent of all nations to vouch for it, it is not eaſy to imagine how there can be a ſpeculative Atheiſt, or one that hath got the impreſſions of God entirely blotted out, which are naturally engraven upon man's heart.

Q. Are there any ſuch Atheiſts in hell?

A. Atheiſm is a ſin that cannot have place there, no devil is guilty of it, Jam. ii. 19.

Q. Is not Atheiſm a dreadful ſin?

A. Yes; for it tends to open the flood-gates for all impiety and wickedneſs, and to deſtroy all order and ogvernment in the world; for thus a man might cheat, ſteal, rob, murder, and do the vileſt things, and yet not ſin, nor have any thing to fear hereafter.

Q. Who are thoſe that are Atheiſts in affection?

A. Thoſe who, in their hearts, wiſh there were no God, as all wicked men ſecretly do, Pſal. xiv. 1.

Q. Why do wicked men wiſh there were no God?

A. That ſo they might be freed from thoſe reſtraints which mar their ſinful pleaſures.

Q. Who are thoſe that are Atheiſts in converſation?

A. Practical Atheiſts, or thoſe who live as if there were no God, Tit. i. 16. "They profeſs they know God, but in works they deny him."

Q. Are there not many of theſe practical Atheiſts in the world? A. Yes.

Q. Who may be reckoned ſuch?

A. All thoſe, 1. Who neglect the worſhip of God. 2. Who live in hypocriſy. 3. Who indulge ſecret ſins. 4. Who mock at the holy ſcriptures or holy perſons. 5. Who never think on death or judgment. 6. Who ſet their hearts wholly upon the world, or upon ſenſual things.

Q. What is the second sin mentioned in the answer?

A. Not worshipping of God.

Q. Who are those who are guilty of this sin of not worshipping God?

A. Those who do not think of God, do not esteem him, do not love him, do not believe him, do not honour him, do not fear him, do not humble themselves before him, do not attend God's ordinances, do not offer prayers or praises to God in the public assemblies, nor in their families or closets.

Q. What is the third sin forbidden in this command?

A. Not glorifying of God.

Q. Who are those that are guilty of this sin?

A. 1. Those who neglect the knowledge of God, and live in ignorance of him. 2. Those who forget God, or hate the thoughts of him. 3. Those who do not admire and praise him, or are unthankful to him. 4. Those who desire the creatures, or delight in objects of sense more than God. 5. Those who are profane and ungodly in their lives and conversations.

Q. What is the fourth sin forbidden in this command?

A. Idolatry, or the giving that worship to another which is due to God alone.

Q. How many kinds of idolatry are there?

A. Two kinds, 1. Idolatry that is outward and invisible. 2. Idolatry that is more secret and invisible.

Q. Who are guilty of the idolatry that is outward and invisible?

A. 1. The Pagans, who worship their idol-gods, their demons, and deified heroes, the sun, the moon, the stars, the fire, several kinds of beasts, &c. 2. The Papists, who worship other gods besides the true God: For they deify several things both in heaven and earth, to which they pay religious worship and homage.

Q. What are those other gods in heaven which the Papists do worship?

A. They worship angels, the Virgin Mary, and saints departed.

Q. What are those other gods on earth which they worship?

A. They

A. They worſhip the Pope, the bread in the ſacrament, the ſign of the croſs, the images and relics of ſaints.

Q. How doth it appear that the Papiſts give religious honour and worſhip to theſe things?

A. Both by their practice, and by their books: for they build churches, erect altars, and inſtitute holydays in honour of them; they burn incenſe, make and pay vows to them; they bow their knees, and pray to them; they ſeek bleſſings from them, and make them their hope and truſt. As, for inſtance, they adore the wood of the croſs, ſaying; *O crux ave, ſpes unica*, &c. that is, O holy croſs, our only hope and truſt, increaſe to the godly their righteouſneſs, and give unto ſinners grace and remiſſion of their ſins.

Q. But why may we not worſhip ſaints and angels?

A. It is idolatry to worſhip creatures; for men to pray to them, is to aſcribe divine honours and perfections to them, as omniſcience and omnipotence. God forbids this, as a giving of his glory to another; and tells us, that the ſaints in heaven do not know our wants, for proof of which, ſee Mat. iv. 10. Acts x. 25, 26. Rev. xix. 10. Iſa. xlii. 8. Iſa. lxiii. 16. And if it be idolatry to worſhip ſaints in heaven, far more is it to worſhip the bones, teeth, or relics of ſaints on earth, as Papiſts do. To avoid this, God buried the body of Moſes ſecretly, that none might worſhip his body.

Q. Is there not idolatry more ſecret and inviſible, which others are guilty of beſides Pagans and Papiſts?

A. Yes; all carnal and unregenerate perſons are guilty of it, by putting the creature in room of the Creator, loving it and depending on it more than God. For whatever thing it be that hath moſt of our love, or of our truſt, or of our fear and dread, or hath moſt of our thoughts, or of our time and ſervice, that is really our god; ſeeing it is put in God's room, and hath the honour and glory which is only due to him.

Q. What are thoſe idols which men do commonly ſet up in God's room?

A. 1. Self is the great idol which men generally adore, by ſeeking themſelves in all they do: And this i-

dol appears in many different ſhapes, as ſelf-profit, ſelf-wiſdom, ſelf-righteouſneſs, ſelf-ability, ſelf-eaſe, ſelf-credit and applauſe. 2. The *world* is the great clay idol which worldly men adore: hence covetous men are called idolaters, and covetouſneſs idolatry. 3. The *belly* is the god of drunkards and gluttons, Phil. iii. 19. 4. *Children* and *relations* are the idols of many. 5. *Great men* or *ſuperiors* are put in the room of God, when we truſt in the arm of fleſh, or make them Lords of our faith and conſcience. 6. The *devil* is called the God of this world, 2 Cor. iv. 4. So that we may hence ſee how ſadly idolatry abounds, even among profeſſed proteſtants, who have renounced the Romiſh idolatry.

Q. In what reſpect is the *devil* called the God of this world?

A. Becauſe he is put in the room of the true God by the moſt part of the world. Why? in the firſt place we read and hear of many of the Indians, who directly worſhip him, and he appears to them in a bodily ſhape: Beſides, it is at his inſtigation that the infidel world run into all manner of wickedneſs. Again, how much is he adored, honoured, and ſerved among profeſſed Chriſtians! By witches, who enter into compact with the devil, and give up themſelves to him; by thoſe who conſult with witches and charmers, and thoſe who uſe his ſpells and charms; by thoſe, who, in their common diſcourſe, pray to the devil, bidding him take them, or their neighbours; and by thoſe who hearken to the devil's temptations more than God's counſels.

Q. What is the fifth ſin forbidden in the firſt command?

A. The giving of the glory which is due to God to another.

Q. Who are guilty of this ſin?

A. Not only thoſe who give divine worſhip to creatures, as above; but alſo thoſe who aſcribe events, not to God's providence, but to luck or chance, or to ſecond cauſes only; and thoſe who aſcribe the praiſe of any good thing they receive, and their ſucceſs in any buſineſs, to themſelves and their own induſtry, to creatures

tures, or to fortune; and likewiſe thoſe who have mens perſons in too great admiration, they are chargeable with this ſin of giving God's glory to others, 1 Sam. vi. 9. Deut. viii. 17. Dan. iv. 30. Heb. i. 16. Acts xii. 22, 23. Jude 16.

QUEST. XLVIII.

Q. *What are we ſpecially taught by theſe words* (before me) *in the Firſt Commandment?*

A. Theſe words *(before me)* in the firſt commandment, teach us, that God, who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other god.

Q. What is the argument in this command to diſſuade or reſtrain us from the ſin of idolatry?

A. The conſideration of God's omniſcience, that the ſin is committed before him, or in his ſight, who exceedingly hates and abhors it.

Q. How doth it appear that God doth ſee all things?

A. In regard that he is preſent in all places, and infinite in knowledge, Pſal. cxxxix. 7, 8, &c. Jer. xxiii. 24. Pſal. cxlvii. 5.

Q. What are theſe things which God doth ſee?

A. He ſeeth all paſt things, all preſent things, all future things, and all poſſible things: He ſees all his creatures, all their thoughts, all their words, and all their actions.

Q. Doth God take ſpecial notice of the ſin of idolatry above others? A. Yes.

Q. How doth that appear?

A. By the many tokens of diſpleaſure which God hath evidenced againſt it, both in threatening and puniſhing men for it, Deut. xxix. 24, 25, &c.

Q. Why is God ſo much diſpleaſed with the ſin of idolatry?

A. Becauſe God, who is jealous of his own glory, cannot but take it as a great indignity to ſee another put in his room, and ſet upon his throne, and that in his very ſight and preſence.

Q. Is

Q. Is not the attribute of God's omniſcience much affronted by the world?

A. Yes; namely, by their idolatry, hypocriſy, and ſecret wickedneſs.

Q. Ought not God's omniſcience to be a powerful check to all ſins? A. Yes.

QUEST. XLIX.

Q. *Which is the Second Commandment?*

A. The ſecond commandment is, "Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou ſhalt not bow down thyſelf to them nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me: And ſhewing mercy to thouſands of them that love me, and keep my commandments."

QUEST. L.

Q. *What is required in the Second Commandment?*

A. The ſecond commandment requireth the receiving, obſerving, and keeping pure and entire, all ſuch religious worſhip and ordinances as God hath appointed in his word.

Q. Is the worſhip required, and idolatry forbidden in the ſecond commandment the ſame with that in the firſt commandment?

A. No: For the *firſt* command directs us as to the right object of worſhip; but the *ſecond* command directs us as to the right way and means of worſhip: The *firſt* forbids the worſhipping of any falſe god: The *ſecond* forbids the worſhipping of the true God in a falſe way, or by any means but what he himſelf appoints.

Q. Hath God appointed all that religious worſhip, and all theſe means and ordinances, in and by which only he will be ſerved and worſhipped? A. Yes.

Q. Where do we find theſe?

A. In his word.

Q. What

Q. What are these ordinances and means of divine worship appointed us?

A. 1st, There is prayer in public, in private, and secret, Luke i. 10. Jer. x. 25. Mat. vi. 6.——2dly, There is thanksgiving and singing of Psalms, Eph. v. 20. Isa. lii. 8. Jam. v. 13.——3dly, There is the reading, preaching, and hearing of the word, Acts v. 21. 2 Tim. iv. 2. Acts x. 33.——4thly, The administration and partaking of the sacraments of baptism and the Lord's supper, Mat. xxviii. 19. 1 Cor. xi. 23, 24, &c. ——5thly, There is fasting, Luke v. 35.——6thly, Swearing by the name of the Lord when lawfully called, Deut. vi. 13.——7thly, Vowing to the Lord, Psal. lxxvi. 11.——8thly, Instructing of Children and servants, Gen. x. 18. &c.

Q. What doth God require of us concerning all these ordinances?

A. That we should receive them, observe them, and keep them pure and entire.

Q. What is it to receive and observe them?

A. It is to approve them, attend upon them, and continue stedfastly in the practice of them.

Q. What is it to keep these ordinances pure and entire?

A. It is to use our best endeavours to preserve them free from all corruption or mixture of human inventions; and to keep them so as nothing be added to them, nor taken away from them.

QUEST. LI.

Q. *What is forbidden in the Second Commandment?*

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. What is the chief sin forbidden in this command?

A. Idolatry, or the worshipping of the true God by images.

Q. What do you mean by an image?

A The picture, shape, or likeness of any creature in heaven, on earth, or in the sea.

Q. When

Q. When is a perſon guilty of worſhipping God by images?

A. 1ſt, When he frames or takes any material picture or ſimilitude, and ſets it before him in worſhip; as the Papiſts do, who paint God the Father under the likeneſs of an old man; and Jeſus Chriſt in the likeneſs of a young man, or of a lamb; and the Holy Ghoſt by the figure of a dove; which is plainly to "change the glory of God into an image made like to corruptible man, and to birds and four-footed beaſts;" which the apoſtle condemns, Rom. i. 23.—2dly, A perſon is guilty of it, when he hath any carnal imagination or repreſentation of God in his mind while worſhipping him, as if he was like to a man or any creature.

Q. May not an image or picture, to look upon in time of prayer, be ſome help to us in devotion, as Papiſts ſay?

A. No; inſtead of a help, it is a great hinderance to it.

Q. How is it a hinderance?

A. In regard it promotes carnal and low thoughts of God, who is a glorious ſpirit, and infinitely exalted above all things viſible or earthly. It is as great a diſhonour and diſparagement to the majeſty of God, to repreſent him by the dead image of a creature, as it would be to repreſent a king by the picture of a frog.

Q. But, may we not have ſuch images of God, or of the Perſons of the Trinity by us, if we do not worſhip them?

A. No; for it is an abomination which God expreſsly forbids, Deut. iv. 15, 16. "Take ye good heed to yourſelves (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake to you in Horeb out of the midſt of the fire) leſt ye corrupt yourſelves, and make you a graven image, the ſimilitude of any figure," &c. And, further, it is impoſſible to frame an image of him that is infinite, ſpiritual, and inviſible; and therefore he frequently aſks the queſtion, as in Iſa xl. 18, 25. and xlvi. 5. "To whom will ye liken God?" Surely no ſhape of any creature, no dead image, can be a fit repreſentation of the living God.

Q. May

Q. May we not have a picture of Jesus Christ, who is truly a man?

A. No; because, 1. His divine nature, which makes him to be God, cannot be pictured at all. 2. He left no picture of his body when he left the earth, nor any account of his features, as it were on purpose to discourage any to draw his picture. 3. His body, as now glorified, cannot be represented by any artist whatsoever; so that the pictures now made of him must be greatly debasing of his glorious person. 4. If any such picture be designed to excite devotion, it is a breach of this command, which forbids all worshipping of God by images.

Q. Why do Papists leave the second command out of their catechisms and public offices?

A. Because it so expressly condemns their images, crucifixes, and idolatrous practices.

Q. Will it free them from idolatry to say they only worship God or Christ before or by them, but not the images themselves?

A. No; for the command forbids even bowing or kneeling before them. And, if this shift could excuse the Papists, it had also excused the Israelites in worshipping the golden calf; for they had it to say that they intended to worship Jehovah before the calf, Exod. xxxii. 4, 5.

Q. Is there any other sin forbidden in the second command besides idolatry, or the worshipping of God by images?

A. Yes; namely, the sin of superstition or will-worship.

Q. What do you mean by that?

A. Mens presuming to worship God by means of their own devising, adding human inventions to God's institutions, or contriving other ways to serve and worship God than what he hath appointed or warranted in his word.

Q. Who are guilty of this sin?

A. All those who add new sacraments to the two of Christ's institution, or those who add the sign of the

croſs to baptiſm, the poſture of kneeling to the Lord's ſupper, the keeping of holy-days to the Lord's day, playing with organs to ſinging with the voice, reading of a book to prayer: Or they who erect altars, pictures, or croſſes, in places of worſhip, and bow unto them, or bow to the eaſt, and at the name of Jeſus, or the like. All theſe are ſuperſtitious inventions in God's worſhip, and human additions to God's inſtitutions, without any warrant in his word, and therefore againſt the ſecond command.

Q. Why may not wiſe, holy, and learned men, add ſome ſuch things, for beautifying the worſhip of God?

A. 1ſt, Becauſe an infinitely holy and wiſe God, who hath an unqueſtionable right to appoint the means and manner of his own worſhip, hath expreſsly forbidden men to add any thing to the directions he hath given concerning the ſame, Deut. xii. 30, 31, 32.——2dly, He ſharply cenſures all ſuch additions, by calling them will-worſhip, and vain worſhip, and ſaying, they had only a ſhew or pretence of wiſdom in them, Col. ii. 23. Mat. xv. 9. Nay, he looks upon it as a preſumptuous attempt to rival it with him, for men to add their own inventions to his inſtitutions; and calls it a ſetting of their threſholds by his threſhold, and their poſts by his poſts, Ezek. xliii. 8. and even ſaith it is a going a-whoring with their inventions, Pſal. cvi. 39.

Q. Why would God cenſure things which are ſo well deſigned for his glory, and beautifying his worſhip?

A. 1ſt, Becauſe he accounts it great pride and preſumption in men to take upon them to mend the ordinances of God as if they were wiſer than he. 2dly, Inſtead of beautifying his worſhip thereby, they rather disfigure it; for God's worſhip is moſt beautiful in its own native ſimplicity and luſtre: For to paint glaſs doth darken its light, to gild a diamond mars its ſparkling rays. 3dly, It is only the preſence and bleſſing of God that can make ordinances profitable to us; but God hath no where promiſed his bleſſing to mens inventions, but allenarly to his own inſtitutions, Mat. xxviii. 20.

Had

Q. Had not the Jews several significant ceremonies in their worship under the law?

A. Yes; but these were appointed by God's authority, as they were abolished again by it at Christ's coming, and a plain simple way of worship instituted under the gospel. And it is nowise likely that God would remove the ceremonies of his own institution, merely to make way for mens inventing others in their room.

Q. May not the church appoint some rites or ceremonies, for sake of decency and order, by virtue of that command, 1 Cor. xiv. 40.

A. The text doth not warrant the church to add new parts to the worship of God, as significant ceremonies would be, but only to keep and observe the ordinances as God has delivered them to us, with decency and order; and take care that there be no indecency or disorder in the worship of God; namely, as to the circumstances of time and place, and the like, which the command of God, appointing the worship itself, doth virtually include, seeing without such circumstances it cannot be performed.

Q. Is there any other sin forbidden by the second commandment?

A. Yes; such as the countenancing, approving, or promoting of any false religion or superstitious worship; the neglecting, contemning, hindering or opposing of the true worship of God, or any of his ordinances; the reproaching or persecuting those who worship God according to his word.

QUEST. LII.

Q. *What are the reasons annexed to the Second Commandment?*

A. The reasons annexed to the Second Commandment are God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. What mean you by a reason annexed to a command?

A. An argument joined to it, to enforce the keeping of it.

Q. How many ſuch reaſons are annexed to this command?

A. Three; 1. God's ſovereignty over us. 2. God's propriety in us. 3. God's zeal for his own worſhip.

Q. What mean you by God's ſovereignty over us?

A. His abſolute power and authority over us, ſo that he may do with us as he pleaſeth.

Q. In what words of the command is this reaſon contained?

A. In theſe, "I the Lord."

Q. What do theſe words import?

A. That he is the ſovereign Lord over us, and has a right to make what laws he pleaſes about his own worſhip; and that we, as God's ſubjects are bound to obſerve the laws, and to worſhip him no other way.

Q. In what words is the ſecond reaſon contained?

A. In theſe words, "Thy God," I the Lord thy God.

Q. What do theſe words import?

A. That God hath a propriety or ſpecial intereſt in us, we belong to him by creation, redemption, or profeſſion; and therefore we ought to keep cloſe to our God and his inſtitutions, and beware of idolatry and ſuperſtition in worſhip, which tend to eſtrange the heart from God, Pſal. cvi. 19, 21.

Q. In what words of the command is the third reaſon contained?

A. In theſe, "I am a jealous God."

Q. What do theſe words import?

A. That God hath a great jealouſy, zeal, or tender concern, for his own worſhip, and is highly diſpleaſed with thoſe who corrupt it, by bringing mens inventions into it, Exod. xxxiv. 14. Pſal. cvi. 29.

Q. Wherein doth God ſhew his zeal and jealouſy for his own worſhip?

A. In threatening to puniſh them as haters of God, who break this command, to the third and fourth generation; and in ſhowing mercy to thouſands of them that love him, and keep his law.

Q. Is

Q. Is it juſt with God to puniſh children for the ſins of the parents?

A. Yes, if the children go on in their parents ſins; but if they forſake them, God will not puniſh them for them, Ezek. xviii. 14.

Q. Doth not God eſteem any perſons as lovers of him, but ſuch as keep his commandments?

A. No, John xiv. 21.

Q. Do not all theſe reaſons oblige us to the greateſt caution that we do not alter nor add to divine ordinances and inſtitutions of worſhip? A. Yes.

Q. Have thoſe who ſuffer for non conformity to ſuch additions, ſufficient warrant for their ſufferings?

A. Yes; as it is evident from Deut. xii. 32. compared with Deut. iv. 2. "Ye ſhall not add unto the word which I command you."

QUEST. LIII.

Q. *What is the Third Commandment?*

A. The Third Commandment is, "Thou ſhalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his name in vain.

QUEST. LIV.

Q. *What is required in the Third Commandment?*

A. The Third Commandment requireth the holy and reverend uſe of God's names, titles, attributes, ordinances, word, and works.

Q. In what manner muſt we uſe God's name?

A. In a holy and reverend manner; that is, with a humble and awful regard to God's infinite greatneſs and excellencies.

Q. What is meant by the name of God here?

A. Any thing that is commonly aſcribed to God, and by which God makes himſelf known to us, as a man is known to us by his name.

Q. What are thoſe things whereby God makes himſelf known to us?

A. They are ſix; to wit, God's names, his titles, his attributes,

attributes, his ordinances, his word, and his works.

Q. What are the names given to him which we muſt reverently uſe?

A. They are ſuch as Jehovah, Lord, God, Jah, I Am, the Father, the Son, Jeſus Chriſt, the Holy Ghoſt, the Spirit.

Q. What are the titles of God, which we muſt uſe with reverence?

A. They are his uſual deſignations taken from ſome of his peculiar excellencies; ſuch as, the Lord of Hoſts, King of kings, Lord of lords, Father of lights, Holy One of Iſrael, Creator of the ends of the earth, Preſerver of men, and the like.

Q. What are the attributes of God which we ſhould uſe reverently?

A. The eſſential perfections, whereby his nature is deſcribed to us, and he is diſtinguiſhed from all his creatures, ſuch as Omnipotence, Omnipreſence, Eternity, Immutability, Infinite Wiſdom, Infinite Holineſs, Goodneſs, Faithfulneſs, Mercy, &c.

Q. Why are theſe called God's attributes?

A. Becauſe God doth claim them to himſelf, excluſive of all others.

Q. What are the ordinances of God, which we muſt uſe reverently?

A. The ſacraments, prayer, praiſe, preaching, oaths, vows, lots, &c.

Q. What is meant by God's word in the anſwer?

A. Not his eſſential word, but his written word, or the Bible.

Q. What is meant by God's works?

A. The works of Creation, of Providence, and of Redemption.

Q. When may it be ſaid that the names, titles, and attributes of God are uſed by us in a holy and reverent manner?

A. When we entertain awful, admiring, and loving thoughts of them in our hearts, and mention them with gravity, reſpect, and tenderneſs with our lips.

Q. When do we make uſe of God's ordinances in a holy and reverent manner?

A. When

A. When we make conſcience of attending upon them, ſeek to have a humble reverential frame of heart in all our approaches to God, and earneſtly deſire communion with God in every ordinance of his.

Q. When do we uſe God's word in a holy and reverent way?

A. When we read it with ſeriouſneſs, attend to the majeſty of God as ſpeaking therein to us, and endeavour to yield preſent obedience to his holy will, when revealed to us.

Q. When do we uſe God's works in a holy and reverent way?

A. When we contemplate God's glory in his works of creation, and have an awful regard to his diſpenſations of providence, ſubmitting patiently to his corrections for ſin, and praiſing him for all his mercies, and eſpecially for Jeſus Chriſt our Saviour.

QUEST. LV.

Q. *What is forbidden in the Third Commandment?*

A. The Third Commandment forbiddeth all profaning of abuſing of any thing whereby God maketh himſelf known.

Q. When do we take God's name in vain?

A. When we uſe it irreverently, ſuperſtitiouſly, or profanely; or when we abuſe any thing whereby he makes himſelf known to us; ſuch as his names, titles, attributes, ordinances, &c.

Q. How is it that people are guilty of profaning or abuſing of God's names, titles, or attributes?

A. Many ways; as, 1. By ſwearing falſely when called to it before a judge. 2. By curſing or ſwearing profanely in common diſcourſe. 3. By blaſphemy, or ſpeaking reproachfully of God. 4. By uſing the name of God in charms. 5. By offering prayers or praiſes to God with formal or careleſs minds. 6. By uſing God's name irreverently in common diſcourſe, crying, without any awe, "O Lord, O God, God help me, bleſs me," or the like. 7. By repeating the oaths of others without concern for him. 8. By raſh appeals to God, &c.

Q. In

Q. Is it lawful to ſwear by the name of God when called to it by authority?

A. Yes, if what we ſwear be right and true, and if we have an awful ſenſe of God upon our hearts when we do it, Deut. vi. 13. Heb. vi. 16.

Q. Is it lawful for a man to ſwear by his ſoul, conſcience, faith, or the like?

A. No; for theſe being creatures, to ſwear by them is idolatry, or a putting of them in God's room, by giving them the worſhip and attributes which belong to him.

Q. What is the evil or ſin of profane ſwearing and curſing?

A. 1. It is againſt God's command, both here and in other texts, as Mat. v. 34. Rom. xii. 14. 2. It is a raſh way of appealing to the great Judge of heaven upon every trifling occaſion, which God doth look on as a horrid baffling of his name. 2. It is a ſad evidence of a graceleſs and profane heart: hence the Lord makes it a diſtinguiſhing character of the wicked and the righteous, Eccl. ix. 2. "He that ſweareth, and he that feareth an oath."

Q. Doth God look upon profane ſwearers as his enemies?

A. Yes; as in Pſal. cxxxix. 20. "Thine enemies take thy name in vain."

Q. What is the danger of profane or falſe ſwearing?

A. The Lord will deal with ſwearers as his enemies, by ſending his curſe into their houſes, Zech. v. 3, 4. and purſuing them with his judgments both here and hereafter: For, with an awful voice from mount Sinai hath he declared, "The Lord will not hold him guiltleſs that taketh his name in vain."

Q. When are people guilty of profaning or abuſing God's ordinances?

A. 1. When we attend them hypocritically, or with dead and wandering hearts. 2. When they behave irreverently or indecently in the time of them, by talking, laughing, or ſleeping.

A. May lots be uſed in plays and games, as cards or dice?

A. No;

A. No; for lots being an appeal to God for deciding things which cannot otherwise be determined, ought to be gone about with reverence, Prov. xvi. 33. and xviii. 18. Acts i. 26.

Q. How do men profane or abuse God's word?

A. By profane jesting upon it, or by perverting it to support error or sinful practices.

Q. How do men profane or abuse God's works?

A. By despising God's workmanship, by using his creatures in excess to the pampering of their lusts, by impatience under affliction, and unthankfulness for mercies?

QUEST. LVI.

Q. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. What is the argument for enforcing this commandment?

A. It is contained in that dreadful threatening, "For the Lord will not hold him guiltless that taketh his name in vain."

Q. What is the import of that threatening?

A. It imports, That tho' men should suffer swearers and such profane persons to pass, God will not let them escape without punishment, if they do not repent.

Q. How come the breakers of this commandment to pass without punishment from men?

A. Partly because human laws cannot extend to all profanations of God's name, and partly because many of those who should execute the laws against the profaners of God's name, are either guilty of the same or like sins themselves, or they are little concerned for God's glory.

Q. Though men let them pass, will God let them go unpunished?

A. No; for though he do not always puniſh them in this life with remarkable ſtrokes, yet he will do it in his own time: For he ſays, "He will not hold them guiltleſs."

Q. Will he keep an exact account of the ſins of the breakers of this commandment?

A. Yes; for he is much concerned for the glory of his name.

Q. When is it that God doth puniſh the breakers of this command?

A. Sometimes he inflicts judgment upon them in this life, according to Deut. xxviii. 58, 59. Zech. v. 3. 4. and theſe plagues are ſometimes outward, and ſometimes inward. But however they may eſcape temporal judgments, there are eternal judgments abiding them, which they cannot eſcape, Rom. ii. 3, 4, 5, 6.

Q. Is it not great folly to venture to break God's law, becauſe of his patience in forbearing to execute his judgments preſently againſt ſinners? A. Yes.

QUEST. LVII.

Q. *Which is the Fourth Commandment?*

A. The fourth commandment is, "Remember the Sabbath-day to keep it holy: Six days ſhalt thou labour and do all thy works: But the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

QUEST. LVIII.

Q. *What is required in the Fourth Commandment?*

A. The fourth commandment requireth the keeping holy to God ſuch ſet-times as he hath appointed in his word, expreſsly one whole day in ſeven, to be a holy Sabbath to himſelf.

Q. What do you mean by a Sabbath-day?

A. A

A. A day of holy reſt, wherein men are to ceaſe from worldly buſineſs, to attend upon the worſhip of God.

Q. How often is this day for the Sabbath to recur?

A. It is to be every ſeventh day, or ſtill one day after ſix days labour.

Q. Is this fourth commandment ceremonial and temporary, binding only upon the Jews before Chriſt's coming?

A. No; it is a command moral and perpetual, binding upon all men, Jews and Gentiles, to the end of the world.

Q. How do you prove the morality and perpetuity of this command?

A. 1. From its being firſt appointed in paradiſe. 2. From its being written by the finger of God upon ſtone, and put into the ark with the other nine commands, which was not done with any ceremonial precept. 3. The reaſons and arguments made uſe of to enforce this command are moral and perpetual. 4. The Gentiles and ſtrangers, who were not under the ceremonial law, were bound to keep the Sabbath as well as the Jews, Iſa. lvi. 4, 6. 5. Both the Old Teſtament Prophets, and Jeſus Chriſt, do ſpeak of the keeping of the Sabbath as a duty in force under New Teſtament times, when the ceremonial law was to be aboliſhed, Iſa. lvi. 1, 2. Mat. xxiv. 20. 6. The conſciences of men do ſtill challenge them moſt ſeverely for breaking of this command, and God doth ſtill purſue the breakers of it with his judgments.

Q. Whether is the fourth command authoriſed by the light of nature and ſound reaſon, as the other nine are, or only by expreſs revelation, and a poſitive law?

A. It is authoriſed by both: For the light of nature doth require that a due part of our time be allotted for the public worſhip of God, which ſhould frequently recur; and that this time ſhould be the ſame over all, that ſo one man's buſineſs may not interfere with another man's devotions. Now, the Author of nature, who

beſt knows what portion of time is moſt ſuitable to the exigencies both of our bodies and ſouls, our preſent and future ſtate, hath by expreſs revelation wiſely determined it to be the ſeventh part of our time.

Q. Doth not God ſhew ſpecial regard to this command, by putting ſeveral marks of honour and reſpect upon it above the reſt?

A. Yes: For, 1. As it is placed in the firſt table, ſo it is larger, and enforced with more arguments than any of the reſt. 2. It is delivered both poſitively and negatively (which no other of the ten is) for it is not only ſaid, "Keep holy the Sabbath," but alſo, "In it thou ſhalt do no manner of works." 3. It hath a ſolemn *memento* prefixed to it, which the reſt have not, "Remember to keep holy the Sabbath;" *q. d.* See that ye remember this command; forget what ye will, forget not this. 4. It is placed in the midſt of the decalogue, as the heart in the body, for enlivening the ſeveral parts of it; it is ſet in the cloſe of the firſt table, and immediately before the ſecond, to ſhew that the keeping of both tables doth greatly depend upon the obſerving of this command.

Q. For what ſpecial ends hath God appointed a Sabbath?

A. 1. For his own glory, and for the converſion of ſinners to himſelf, by the preaching of the word on that day. 2. For promoting ſpiritually and heavenly-mindedneſs in us. He well knew that carnal things would be apt to dull our affections, and make us forget God and heaven; and therefore he thought fit to recal us evrey week from ſenſual objects to mind divine things, by enjoining us to keep the Sabbath, which is a lively emblem of heaven, where the ſaints continually adore, praiſe and enjoy communion with God, without any mixture of worldly buſineſs.

Q. How much of the day appointed for the Sabbath is to be kept holy to the Lord?

A. One whole day in ſeven; a whole natural day, conſiſting of twenty-four hours, commencing from midnight to midnight, ought to be dedicated unto the Lord, ſeeing he claims a ſeventh part of our time. It

is

is true, time for eating and sleeping must be allowed upon the Sabbath, as well as on other days, being the works of necessity, seeing without these we cannot perform the duties of the Sabbath.

Q. Is it not sinful for men to encroach upon this day for their own work?

A. Yes; as it was sinful in Ananias and Sapphira to halve their dedicated goods, and give but a part to the Lord; so it is in us to halve it with God in respect of his holy day.

Q. Should not every day be a Sabbath to a Christian?

A. Though Christians should serve God every day, yet they cannot make every day a Sabbath for the public worship of God; because God calls us to other duties relating to secular affairs, which are inconsistent with the work of the Sabbath. And though we are bound to be holy and religious at all times, yet we are enjoined to express our religion in outward acts of worship more at some times than others.

Q. To whom is the fourth command, and the charge of keeping the Sabbath holy, more especially directed.

A. To masters of families, and other superiors, as the command itself bears, under which surely magistrates are included; for these words, "within thy gates," may be understood of the magistrates dominions, and particularly of city-gates, and those who dwell within them, Neh. xiii. 15, 19. Jer. xvii. 24, 25, &c.

Q. Why is this command more especially directed to them?

A. Because God would have them not only to keep it themselves, but to oversee the keeping of it by all that are under their authority, as Nehemiah did, Neh. xiii. 15, 16.

Q. Why doth the Lord prefix the word *remember*, to this command?

A. 1. To testify his special regard unto it, as being a fence to the other commands, and a help to the keeping of them all. 2. Because he foresaw that satan and his instruments would seek to extinguish the memory of the Sabbath, if they could; and men of themselves would be ready to forget the duties of it, seeing nature's light

light doth not enforce them ſo ſtrongly as ſome others. 3. Becauſe he would have us much to think upon his works of creation and redemption, the compend of all religion, which this command brings to our view. 4. Becauſe he would have us to remember the Sabbath before it come, ſo as to prepare ourſelves for the keeping of it when it doth come.

Q. What reaſon is there for preparing for the Sabbath before hand?

A. 1. Becauſe we are naturally carnal and unfit for ſpiritual work; and, being involved in worldly buſineſs through the week, ſome previous care is needful to abſtract our thoughts from earthly things, in order to fit us for Sabbath employments and enjoyments. 2. Becauſe God calls us to make near and ſolemn approaches to him, who is infinitely holy, in the ordinances of the Sabbath; and this requires preparation, according to the Pſalmiſt's example, Pſal. xxvi. 6. "I will waſh mine hands in innocency: So will I compaſs thine altar, O Lord." 3. It was the practice of God's ancient people to prepare for the Sabbath upon the foregoing day, which therefore was called the day of preparation, Luke xxiii. 54.

Q. What ought we to do by way of preparation for the Sabbath before it come?

A. 1. Let us remember the great end and deſign of the Sabbath, ſo as to inſtruct thoſe committed to our charge about it; and to break off from worldly buſineſs, ſo as we may have time to think of the work of the approaching day; and to get the guilt of the bygone week removed, that we may have a reconciled God to meet with upon his own day. 2. Let us order all our worldly affairs before-hand, with ſuch prudence and foreſight, that the buſineſs of the Sabbath may not be interrupted thereby.

Q. Hath God appointed any other ſet times to be kept holy to the Lord beſides the Sabbath?

A. None but the Jewiſh feſtivals or ceremonial Sabbaths, which being only ſhadows of things to come, they expired with Chriſt's coming; but the command for the weekly Sabbath being moral, it continues ſtill in

in force, Col. ii. 16, 17. Gal. iv. 9, 10, 11. 1 Cor. xvi. 1, 2.

Q. Are we bound to keep the holy-days observed by others, such as days for Christ's birth, passion, and ascension: days dedicated to angels, as Michaelmas; to the Virgin Mary, as Candlemas; besides many others dedicated to the apostles and other saints?

A. Though it be pretended that these days serve to promote piety and devotion, yet we have no warrant from God to observe any of them; nay, it appears to be unlawful to do it: For, 1. God doth quarrel men for using any device of their own for promoting his service or worship, without having his command or warrant for it, as in Deut. xii. 32. Isa. i. 12. Jer. vii. 30. 2. The apostle Paul doth expressly condemn the Galatians for observing such holy-days, Gal. iv. 10, 11. 3. It is a disparaging of the Lord's day which God hath appointed, and an usurping of his legislative power, for men to set days of their appointing on a level with his day, as the institutors do, by hindering people to labour thereupon. 4. It is an idolatrous practice to consecrate days to the honour of saints and angels, for commemorating their acts, and publishing their praise; such honour and worship being due to God alone.

Q. Were not these days appointed by the ancient church, and authorised by great and holy men?

A. It was will-worship in them, seeing they had no power to institute holy-days: For, 1. Under the law, when ceremonies and festivals were in use, the church appointed none of them, but God himself. 2. We read nothing of the apostles appointing or observing such holy-days; not a word of their consecrating a day for Christ's birth, his passion, or ascension; nor a day to Stephen the proto-martyr, nor to James, whom Herod killed with the sword. We read of the apostles observing the Lord's day and keeping it holy, but not of any other. 3. Those other days are left unrecorded and uncertain, and so are concealed like the body of Moses, that men might not be tempted to abuse them to superstition. 4 Those days have not the divine blessing upon them; for they are the occasions of much looseness

looſeneſs and immorality. 5. Though the obſerving of theſe days had been indifferent or lawful at firſt, yet the defiling of them with ſuperſtition and intemperance ſhould make all forbear them.

Q. May not the church appoint days for faſting and thankſgiving?

A. Yes; if there be juſt occaſion for them; and the church is warranted ſo to do, both by ſcripture-precepts and examples, Joel i. 14. Joel ii. 15. Ezra viii. 21. Neh. xii. 27, &c. Dan. ix. 3. And that ſuch days are to be continued in goſpel-times, is plain from Zech. xii. 11, 12, &c. Mat. ix. 15. Acts xiii. 2, 3. Acts xiv. 23. 1 Cor. viii. 5. 2 Cor. xi. 27. Moreover, it is God who by his providence doth call us to faſting or thankſgiving; the church only doth name the days convenient for theſe purpoſes.

QUEST. LIX.

Q. *Which day of the ſeven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath, and the firſt day of the week ever ſince to continue to the end of the world, which is the Chriſtian Sabbath.

Q. Was the Sabbath ever changed from one day of the week to another?

A. Yes, it was changed from the *laſt* day of the week to the *firſt*.

Q. How long was the ſeventh or laſt day of the week obſerved for the Sabbath?

A. From the beginning of the world to the reſurrection of Chriſt, which was about four thouſand years.

Q. If the fourth command be moral, how could the day appointed in it for the Sabbath be ever altered?

A. The preciſe day of the week is an alterable circumſtance, and ſeparable from the eſſence of the fourth command; and the changing of it makes no more againſt the morality of the fourth command, than the change of the means of worſhip under the goſpel makes againſt the morality of the ſecond.

Q. How

Q. How doth it appear that the preciſe day of the week is ſeparable from the ſubſtance of the command?

A. Becauſe neither the firſt part of the command, which is the mandatory, nor the laſt part of it, which is the benedictory, do mention the ſeventh day of the week: For the one ſaith, "Remember the Sabbath-day to keep it holy," and the other, "Wherefore the Lord bleſſed the Sabbath-day, and hallowed it." He ſaith not, "Remember the ſeventh day, nor that he bleſſed the ſeventh day," but only the Sabbath; to teach us, that the ſeventh day in order from the creation is not of the eſſence of the command, but only a ſeventh day in number: and that the ſeventh in order might be altered, without infringing the morality of the command.

Q. Wherefore did God at firſt appoint the ſeventh in order from the creation for the Sabbath?

A. Becauſe it was the day of God's reſt from his works of creation; and therefore God would have men to reſt from their works on this day, and to remember his works.

Q. When did God inſtitute the Sabbath at firſt?

A. Immediately after the creation of the world, when Adam was in paradiſe, Gen ii. 3.

Q. What need had Adam of a Sabbath, while in that ſinleſs place and ſtate?

A. Becauſe Adam, though ſinleſs, was but a finite creature, and his ordinary employment of dreſſing the garden would be ſome interruption to the ſolemn worſhip of God; wherefore God thought fit to appoint him a day in ſeven, wherein he might have uninterrupted freedom for it.

Q. By what authority was the day for the Sabbath changed?

A. By the ſame authority which inſtituted the Sabbath at firſt, even Chriſt's, who is true God, and Lord of the Sabbath: For whether Chriſt did it immediately by himſelf, or directed his apoſtles to do it, it is all one. But it is evident that the apoſtles both obſerved the firſt day of the work, and gave directions about it, which they would not have done without inſtructions from their Lord.

Q. What was the neceſſity of a new day for the Sabbath?

A. 1. To manifeſt the greatneſs and glory of Chriſt, and his headſhip over the church. 2. He would bury the ſeventh day Sabbath, to ſhew that therewith he was to abrogate and bury the Levitical worſhip and ceremonies which were practiſed on that day.

Q. Why was the change made to the firſt day of the week?

A. Becauſe on this day the Lord did reſt from his work of Redemption, which was greater than that of Creation. When God gave the ten commands, creation was his greateſt work; but now he having wrought a greater, it was fit the one ſhould cede to the other. The amazing work of redemption, wherein God had ſo wonderfully diſplayed his glorious perfections, being now finiſhed, it was neceſſary that the day of God's reſting from it, ſhould be kept in everlaſting remembrance. Of all days the firſt day of the week was the moſt honourable to our Redeemer, and the moſt joyful to the redeemed: For this day Chriſt was born from the dead, and declared to be the Son of God with power: This day our glorious Surety was diſcharged of all our debt, was liberate from priſon, and triumphed over all his and our enemies.

Q. Have we an expreſs command for keeping the Sabbath on this day?

A. No; though yet we have good warrant from ſcripture for doing it. The fourth command expreſsly obligeth us to obſerve one day of ſeven as a Sabbath, and the example of Chriſt and his apoſtles, in keeping the firſt day of the week, being univerſally notour to the whole church, was ſufficient to enter them upon the uniform obſervation of it: And accordingly it hath been the uninterrupted practice of all the churches of Chriſt through the world, ſince the apoſtles days, to keep the firſt day of the week as the Chriſtian Sabbath.

Q. What grounds have we from ſcripture for keeping the firſt day of the week?

A. 1. We are told this was Chriſt's reſurrection-day. 2. We have Chriſt's own example in meeting frequently

frequently with his diſciples on this day for religious work; on this day he met with his two diſciples going to Emmaus, and opened the ſcriptures to them; on this day he came to the eleven, ſhewed them his hands and feet, and opened their underſtandings; on this day he came and bleſſed them, and gave them the Holy Ghoſt; on this day he met with them, and graciouſly convinced Thomas; as we may ſee in Luke xxiv. 15, 27, 36, 40, 45. John xx. 19, 22, 26, 27. 3. Upon this day, being Pentecoſt, God ſent down that extraordinary effuſion of the Holy Ghoſt upon the apoſtles and brethren being met together, Acts ii. 1. &c. 4. Upon this day the diſciples uſually met for divine worſhip, for preaching and hearing the word, and celebrating the Lord's ſupper, Acts xx. 7. 5. Upon this firſt day of the week the apoſtles ordered their collections to be made for the poor, becauſe of their public aſſemblies on it, 1 Cor. xvi. 1, 2. 6. As Chriſt hath put his name upon the ſacrament of the ſupper, calling it the Lord's ſupper, becauſe it derives its inſtitution from him; ſo upon the ſame account he hath put his name upon the firſt day of the week, calling it the Lord's day, Rev. i. 10.

Q. Doth the fourth command transfer all the honour and dignity of the ſeventh-day Sabbath upon the firſt day of the week?

A. Yes; becauſe God on this day reſted from a far greater work than that of creation, (mentioned only in the fourth command, becauſe then it was the greateſt) and which now by all men ought to be remembered with more thankfulneſs and praiſe than it.

QUEST. LX.

Q. *How is the Sabbath to be ſanctified?*

A. The Sabbath is to be ſanctified, by a holy reſting all that day, even from ſuch worldly employments and recreations as are lawful on other days, and ſpending the whole time in the public and private exerciſes of God's worſhip, except ſo much as is to be taken up about the works of neceſſity and mercy.

Q. In what ſenſe is God ſaid to ſanctify the Sabbath or hallow it?

A. By conſecrating or ſetting it apart to holy uſes and employments.

Q. In what ſenſe is God ſaid to ſanctify the Sabbath?

A. By keeping it holy to God, or applying it to thoſe holy ends and exerciſes for which God hath ſet it apart.

Q. What is the holy reſt which is required upon the Sabbath?

A. It is a total ceſſation from worldly enjoyments and recreations.

Q. Why muſt we abſtain from theſe upon the Sabbath?

A. Becauſe God hath forbidden them, and becauſe they would prove a hinderance to his worſhip and ſervice upon it.

Q. How long muſt we abſtain from our enjoyments and recreations?

A. Through the whole Sabbath-day.

Q. May we not uſe ſome recreations after public-worſhip is over, ſuch as walking in the fields, or the like?

A. No; 1. Becauſe the whole day is the Lord's, and ought to be kept holy to him; and it is ſacrilege to alienate any part of what is the Lord's to our own uſe or pleaſure. 2. We are expreſsly prohibited to find our own pleaſure upon God's holy day, Iſa. lviii. 13.

A. Why are worldly recreations or diverſions forbidden on this day.

Q. Becauſe they hinder the ſpiritual work of the Sabbath, and indiſpoſe the mind more for ſpiritual exerciſes than mens ordinary employments would do.

Q. Is there no kind of work or buſineſs of ours lawful on the Sabbath-day?

A. No; except it be the works of neceſſity and mercy.

Q. What are thoſe works of neceſſity which are lawful on the Sabbath?

A. They are ſuch actions as could not be prevented by our previous care, nor ſafely delayed till afterwards;

as the defending ourſelves againſt enemies, or fleeing from them; quenching fire, putting on clothes, and the like.

Q. What are the works of mercy lawful on the Sabbath?

A. Actions for preſerving life; ſuch as the feeding of our bodies, and of our beaſts, relieving them when in diſtreſs, attending and viſiting the ſick, collecting for the poor, and the like.

Q. How ought we to manage in doing works of neceſſity this day, ſo as not to offend?

A. We muſt have no active hand in bringing them on, nor any ſecret complacency in their falling out; we muſt ſtudy to keep our hearts in a ſpiritual frame while doing them, and diſpatch them as ſoon as poſſible, that we may return to the main work of the Sabbath.

Q. What is the frame of ſpirit proper for us on the Lord's day?

A. It is a holy ſpiritual frame of heart, ſuch as John ſpeaks of, Rev. i. 10. "I was in the ſpirit on the Lord's day."

Q. What is imported in that expreſſion, "I was in the ſpirit?"

A. It imports, to have our thoughts abſtracted from earthly things, and to lay our ſouls open to the influences of God's Spirit, and to depend upon his aſſiſtance in all the duties of the day. It is to have the graces of the Spirit in exerciſe, and to have ſpiritual ends in all our Sabbath exerciſes, not to be ſeen of men, but to glorify God, and enjoy communion with him.

Q. What are the holy duties which are the proper work of the Sabbath?

A. The public, private, and ſecret exerciſes of God's worſhip.

Q. What are the public exerciſes requiſite?

A. The joining in prayers and praiſes with the aſſemblies of God's people, the hearing of the word read and preached, and partaking of the ſacraments.

Q. What are the private exerciſes required on this day?

A. It

A. It is neceſſary for families to join together this day in the worſhip of God, by reading his word, ſinging his praiſe, and calling upon his name; and to ſpend ſome time in catechiſing of children or ſervants, repeating the ſermons, or chriſtian conference.

Q. Are all maſters of families bound to worſhip God with their families? A. Yes.

Q. How do you prove that?

A. *1ſt*, From the fourth command, that enjoins every head of a family, with all that are within his gates, be they his children, his ſervants, or ſtrangers, to keep holy the Sabbath day, which muſt be by worſhipping of God, as well as reſting from labour; otherwiſe he would keep it no better than the beaſts; and this worſhip is not to be reſtricted to what is public only: for the command is ſtill binding upon maſters of families, tho' no public worſhip could be had; they muſt ſanctify the Sabbath in their dwellings, Lev. xxiii. 3. *2dly*, Maſters of families are bound to rule their families as miniſters do the church, which partly is by going before them in the worſhip of God, 1 Tim. iii. 4, 5. *3dly*, We are enjoined to pray every where, and with all manner of prayer, and conſequently with family prayer, 1 Tim. ii. 8. Eph. vi. 18. *4thly*, Upon the Lord's returning to his people, he promiſes to pour out a ſpirit of grace and ſupplication upon families, ſo as every family ſhall mourn apart, Zech. xii. 10, 12, 13. *5thly*, Wrath hangs over the families who call not upon God, Jer. x. 25. *Laſtly*, Family worſhip is powerfully recommended by the examples of Chriſt and the ſaints, as Abraham, Joſhua, David, Daniel, and Cornelius, Mat. xxvi. 30. Luke ix. 18. Gen. xii. 8. and xiii. 4. and xxi. 23. Joſhua iv. 15. 2 Sam. vi. 20. Pſal. ci. 2. Dan. vi. 10. Acts x. 2.

Q. What are the ſecret duties requiſite on the Lord's day?

A. Secret prayer, reading the ſcriptures, and other pious books, meditations upon divine ſubjects, and ſelf-examination.

Q. What ſhould we pray for upon the morning of the Lord's day?

A. For

A. For ſuitable ſpiritual frames for the work of the day; for the Lord's gracious preſence to be with miniſters and hearers; and particularly that he may give us the aſſiſtance of his Holy Spirit in all the duties of the day; that he may give us attention to hearken, underſtanding to conceive, wiſdom to apply, judgment to diſcern, faith to believe, memory to retain, and grace to practiſe what we are to hear, that ſo the word may prove to us the ſavour of life unto life, and not the ſavour of death unto death.

Q. What ſhould we pray for in the Sabbath evening?

A. For pardon of all our ſhort-comings in our Sabbath performances, for the ſake of Chriſt's atoning blood: At which times we ſhould confeſs and bewail our earthlineſs, formality, wanderings, wearyings, and by-ends in duty; or dark underſtanding, hard hearts, cold affections, and treacherous memories: and alſo we ſhould bleſs God for the Sabbath, and the joyful ſound that we hear therein; and pray that our Sabbath-day's frame may laſt in ſome meaſure thro' the week, that we may walk with God, and live ſtill in the view of the everlaſting Sabbath above.

Q. Is the happineſs of heaven like the keeping of a Sabbath?

A. Yes, it is called ſo, Heb. iv. 9. The word *reſt* is in the original a ſabbatiſm, or the keeping of a Sabbath; and ſo it is in theſe reſpects, 1. As the Sabbath is a reſt from the toil of the week, ſo heaven is a reſt from the toil which the ſaints had here with an ill heart and an ill world. 2. As the Sabbath is a day of thankful remembrance of Chriſt's finiſhing the work of our redemption, ſo in heaven they will be always commemorating Chriſt's mighty acts, and offering eternal thankſgiving and praiſe for redeeming love. 3. As the Sabbath is a day of holy convocation, ſo in heaven there is a glorious gathering of all the ſaints in one body. 4. As the Sabbath is a day of communion with God in ordinances, ſo in heaven there is eternal communion with God in an immediate way.

Q. Wherein will the Sabbath above excel the Sabbath below?

A. 1.

A. 1. The ſaints hearts will never be out of frame for keeping the heavenly Sabbath, as they are often here. 2. There will be no mixture of mourning with their ſongs of praiſe, as here. 3. Their Sabbath-work will never be interrupted through the neceſſities of the body, by ſleeping, clothing, eating, as here. 4. The Sabbath above hath no night to ſucceed it, nor week-day to come after it; yet none there ſhall ever ſay, "What a wearineſs is it!" as many do here.

QUEST. LXI.

Q. What is forbidden in the Fourth Commandment?

A. The fourth commandment forbiddeth the omiſſion or careleſs performance of the duties required, and the profaning the day by idleneſs, or doing that which is in itſelf ſinful, or by unneceſſary thoughts, words, or works, about our worldly employments and recreations.

Q. What are the evils forbidden in this command?

A. They are three, namely, the omiſſion of the duties required by it, the careleſs performing of theſe duties, and all profaning of this holy day, which may be done ſeveral ways, as in the anſwer.

Q. What mean you by the omiſſion of the duties required?

A. The neglect of the duties enjoined upon this day, either by forſaking the public aſſemblies of God's people, or by neglecting the worſhip of God in our families, or in ſecret.

Q. Are ſins of omiſſion great ſins?

A. Yes; for by them God's authority is ſlighted, and conſcience wounded: And hence ſome eminently pious have been made to cry out on a death-bed, "Lord, forgive me my ſins of omiſſion."

Q. What is the evil of neglecting to attend upon public ordinances upon the Sabbath?

A. 1. It is a denying God that public homage and ſervice which he hath a juſt title to from all men, Iſa. lxvi. 23. "From one Sabbath to another ſhall all fleſh come

come to worſhip before me ſaith the Lord." 2. It is a deſpiſing the ordinary means which God hath appointed for converting of ſouls, weakening of corruptions, and ſtrengthening of grace. 3. The damned will bewail the neglecting of ſuch opportunities to all eternity.

Q. Is it a ſufficient excuſe for ſuch neglect, for perſons to ſay, they were taking phyſic or letting blood on this day, or they wanted ſuch apparel, or the day was cold, or ſtormy, or the like?

A. The excuſes of perſons for neglecting God's ordinances, which would not detain them from a gainful worldly market, will not be ſuſtained at God's bar.

Q. What mean you by the careleſs performances of the duties of the Sabbath, here forbidden?

A. When people attend ordinances without any care or delight, or in a formal, dead, wandering, wearying, or drowſy manner.

Q. Is not the Sabbath otherwiſe profaned than by ſins of ommiſſion, or the careleſs performance of duty?

A. Yes, by manifold ſins of commiſſion, ſins both of the heart and of the life.

Q. What are the ſins of the heart, whereby the Sabbath is profaned?

A. They are many, ſuch as Atheiſm or unbelief of God's truths preached to us on this day, ignorance of theſe truths, averſion to the duties of the Sabbath, hypocriſy and formality in theſe duties, wearying of them, drowſineſs or ſleeping in time of them, thinking upon worldly things, prejudice at Chriſt's truths, and thoſe who publiſh them, undervaluing of goſpel-news, and ſlighting the offers of precious Chriſt made to us.

Q. What are the ſins of the life or outward man, by which the Sabbath is profaned?

A. There are many of them, ſuch as, 1. Speaking our own words upon this day, or talking of worldly affairs. 2. Doing our own works, to wit, pieces of ſervile work, which might either have been done the day before, or delayed until the day after. 3. Finding our own pleaſures, by uſing worldly diverſions or recreations upon the Lord's day; all which are expreſsly forbidden, Iſa. lviii. 13. (See before, page 564.) 4. Do-

ing things on this day which are in themselves sinful, whereby sin is greatly aggravated; which persons are guilty of, when, instead of attending upon God's worship upon the Sabbath, they spend this holy day in drinking, swearing, unclean practices, jesting upon sacred things, or reproaching the serious worshippers of God.

QUEST. LXII.

Q. What are the reasons annexed to the Fourth Commandment?

A. The reasons annexed to the Fourth Commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q. What is the first reason for enforcing this command?

A. The first is taken from the great goodness and condescension of God, in allowing us six days of seven for our own affairs, and reserving but one of them for himself; when he might have taken six, and left us but one.

Q. In what words of the command is this reason contained?

A. In these words, "Six days shalt thou labour, and do all thy works."

Q. What is the second reason for enforcing this command?

A. It is taken from God's right and title to the seventh day of our time; he challengeth a special propriety in it.

Q. In what words of the command do we find this reason?

A. In these words, "But the seventh day is the Sabbath of the Lord thy God."

Q. But are not all the days of the week the Lord's?

A. Yes; but he hath a peculiar interest in the seventh above the rest, as having sanctified and set it apart from common use, for his own worship and service.

Q. Would

Q. Would it not be a high degree of ſacrilege to rob God of his own day, or any part of it, ſeeing he claims it as his own? A. Yes.

Q. What is the third reaſon for enforcing this command?

A. God's example, in reſting from his works of creation upon the ſeventh day, which ſhould prevail with us to imitate him by keeping every ſeventh day as a holy reſt after ſix days labour.

Q. In what words of the command is this reaſon contained?

A. In theſe: "For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day."

Q. How can it be ſaid that God reſted then from creating, ſeeing he ſtill creates mens ſouls, and daily produceth multitudes of creatures?

A. The meaning is, that God reſted from creating any new ſpecies or kinds of creatures after the firſt ſix days, but not new individuals.

Q. What is the fourth reaſon for keeping this command?

A. God's bleſſing the Sabbath-day, in theſe words: "Wherefore the Lord bleſſed the Sabbath-day, and hallowed it."

Q. What is the import of theſe words?

A. That God hath not only ſanctified this day for his ſervice, but he hath ordained the Sabbath to be a means and time for conveying bleſſings to thoſe that keep it; and we may hope for a bleſſing from God, if we duly wait on him this day in his ordinances.

QUEST. LXIII.

Q. *What is the Fifth Commandment?*

A. The Fifth Commandment is, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

QUEST. LXIV.

Q. *What is required in the Fifth Commandment?*

A. The Fifth Commandment requireth the preſerv-

ing the honour, and performing the duties belonging to every one in their ſeveral places and relations, as ſuperiors, inferiors, or equals.

Q. Who are meant by *father* and *mother*, in the fifth command?

A. Not only our natural parents, but all our ſuperiors: for theſe alſo get the title of *fathers* and *mothers* in ſcriptures: kings and queens are our fathers and mothers in a political ſenſe, Iſa. xlix. 23. Aged perſons are ſo called, 1 Tim. v. 1, 2. Miniſters are ſpiritual fathers, 1 Cor. iv. 15. Heads of families are œconomical fathers, 2 Kings v. 13. And thoſe who are eminent in gifts, grace, or ſtation in the world, are ſtiled fathers, Gen. iv. 20, 21, 22. 2 Kings ii. 12. Gen. xlv. 8. Acts vii. 2.

Q. Why are ſuperiors ſtiled father and mother?

A. To teach them, like natural parents, to treat their inferiors with love and tenderneſs, as if they were their children, and not to ſlight or deſpiſe them.

Q. What is meant by the honour we are required to give our ſuperiors by this command?

A. It comprehends all that eſteem, reſpect, ſubmiſſion, obedience, and duty which we owe unto them by the law of God.

Q. What is the general ſcope of the fifth command?

A. It is to enjoin us the performance of theſe duties which we owe to our neighbours in their ſeveral ſtations and relations, whether they be our ſuperiors, inferiors, or equals.

Q. Why is this command called, "the firſt commandment with promiſe?" Eph. vi. 2.

A. Becauſe it is the firſt command of the ſecond table, and is the foundation of obedience to all the other commands of it; and it hath a promiſe annexed to it, to ſhew its dignity above them.

Q. Who are meant by ſuperiors in the anſwer?

A. Not only our natural parents, but alſo magiſtrates, miniſters, maſters, huſbands, the aged, and thoſe who excel us in gifts or grace.

Q. Who are meant by inferiors?

A. Thoſe who are in lower ſtations, as ſubjects, children

:n, and ſervants, and theſe who are weak in gifts d grace.

Q. Who are meant by equals?

A. Thoſe who are in like ſtations and conditions in : world.

Q. Why is the *mother* mentioned in the command well as the *father*?

A. That children might not diſregard her upon the count of her weakneſs or ſubjection to her huſband. ay, the Lord mentions the mother before the father, v. xix. 3. "Ye ſhall fear every man his mother and s father:" Why? To meet with the humour of thoſe ho would diminiſh the reſpect and duty they owe to eir mother.

Q. What duties are required of children to their pa- nts?

A. To eſteem and love them; to honour, reverence, id to obey them; to hearken to their counſels and in- uctions, and to ſubmit to their reproofs and correc- ons; to marry with their conſent; to cover their in- mities; and to ſupply them when in ſtraits, Mal. ii. 1 Kings xix. 29. 1 Kings ii. 19. Eph. vi, 1. Heb. xii. Prov. xxiii. 22. Judg. xiv. 2. Gen. ix. 23. and xii. 12.

Q. What ſhall children do when parents adviſe any ing contrary to God's word?

A. Children are only to obey parents in the Lord, d they muſt love and obey God before all men; for, he that loveth father or mother (ſaith our Lord) more an me, is not worthy of me," Mat. x. 37.

Q. What duties are required of parents to their chil- en?

A. To love them tenderly; to educate them in the owledge and fear of God; to reprove, chaſten, and ep them in ſubjection; to pity and pray for them; inſtruct them in the ways of the Lord, and be good amples to them; to encourage them therein with en- aring language: to provide and lay up for them, and t them in ſuitable callings, and to be concerned for a tter portion to them than things of the world, Tit. 4. Prov. xxii. 6. 1 Tim. iii. 4. Prov. xxix. 15, 17.

Eph.

Eph. vi. 4. Pſal. ciii. 13. Gen. xvii. 18. 2 Sam. xii. 16. Exod. xii. 26, 27. Deut. iv. 9, 16. Pſal. ci. 2, 3. Prov. xxxi. 2, 3. 1 Tim. v. 8. 2 Cor. xii. 14. Gen. xxv. 5, 6. 2 Chron. xxi. 3. Luke xv. 12. Gen. iv. 1, 2. Gen. xlviii. 1. Mat. xix. 13, 14.

Q. May parents reprove their children when they are in paſſion?

A. Reproofs at that time ſeldom do good; it were better for them to forbear until their paſſion be over, that they may reprove in the ſpirit of meekneſs, Gen. iii. 8. Gal. vi. 1.

Q. May we not lawfully be angry with children for their faults?

A. The beſt way to be angry, and not ſin, is to be angry at ſin; wherefore, when children offend, we ſhould not be angry ſo much with them as with their ſin.

Q. What duties are required of ſubjects to their magiſtrates?

A. To pray for them, to honour them, and be ſubject to them, to obey their juſt laws, to pay them tribute, to protect and defend them, to bear injuries from them patiently, and to be faithful to them, 1 Tim. ii. 1, 2. 1 Pet. ii. 13, 14, 17. Rom. xiii. 1, 6, 7. 1 Sam. xxvi. 9, 10, 15.

Q. What are the duties of magiſtrates to their ſubjects?

A. To make good laws, and appoint faithful officers to execute them; to be careful of the peace and ſafety of the ſubjects; to be encouragers of virtue, and puniſhers of vice; to govern with prudence, juſtice, and clemency; to relieve the oppreſſed; to provide means of grace for all the ſouls in their dominions; and to be nurſing fathers to the church, 2 Chron. xix. 5, 6, 7. and xvii. 8, 9, 12. 1 Pet. ii. 14. 2 Chron. i. 10. and ii. 1. Iſa. xlix. 23 2 Kings xii. 7. and xviii. 4. and xxiii. 21. Neh. xiii. 10, 11.

Q. What duties are required of people to their miniſters?

A. To eſteem and love them dearly for their office and works ſake; to pray for them, and attend upon the

the ordinances dispensed by them; to submit to their reproofs and censures; to hearken, to apply and conform to their doctrine; to shut their ears against malicious reports raised against them, and communicate to them in temporal good things, 1 Thes. v. 12, 13, 25. Rom. xv. 30. Luke x. 16. Heb. xiii. 17, 18. James i. 21. 1 Tim. v. 19. Gal. vi. 6. 1 Cor. ix. 14.

Q. What are the duties of ministers to their people?

A. To preach the word faithfully, and dispense all ordinances to them; to have tender love and affection to their souls; to pray fervently for them; to reside amongst them, and watch carefully over them: to be patterns of godly living unto them; and to be willing to make the greatest condescensions for the edification and good of souls, 2 Tim. iv. 2, 3, 5. 1 Thess ii. 7, 8, 9, 10. Eph. i. 15, 16. 1 Pet. v. 2, 3. Tit. ii. 7. 1 Cor. 19, 21, 22. 2 Cor. xii. 19.

Q. What duties are required of servants to their masters?

A. To love, honour, and obey them; to be faithful in all things intrusted to them; to be diligent in their work, and study to please them in all things; to bear their rebukes patiently, not answering again, Mat. vi. 24. 1 Tim. vi. 1. Col. iii. 22. Tit. ii. 9, 10. 1 Pet. ii. 18. 19. Gen. xxiv. 12.

Q. What are the duties of masters to their servants?

A. To rule over them with gentleness, and not with rigour; to give them sufficient food, and pay them their wages justly; to be careful of them under sickness; to reprove sin in them, instruct them, and command them to keep the ways of the Lord, and particularly his Sabbaths, Eph. vi. 9. Lev. xxv. 43. Prov. xxvii. 27. Deut. xxiv. 14, 15. Mat. viii. 6. Prov. xxix. 19. Gen. xviii. 19. Exod. xx. 10.

Q. What are the duties of wives to their husbands?

A. To love them and be faithful to them in all things; to give them due respect and reverence, and to be obedient to them; to study to please them, and to be helps to them in family-affairs; to warn them of any evils or dangers they may be exposed to; to study, by a meek, quiet, chaste, and loving conversation, to adorn religion, and

and win over their husbands to the love of it; Tit. ii. 4. Prov. xxxi. 12, 1 Tim. iii. 11. Heb. xiii. 4. Eph. v. 33. 1 Pet. iii. 1. to 7. 1 Cor. vii. 21. Prov. xxxi. 27. Gen. ii. 18. Mat. xxvii. 19.

Q. What are the duties of husbands to their wives?

A. To love them, and live chastely with them; to nourish and cherish them; to cover their infirmities, and protect them from injuries; to study to please them; to counsel and advise them, pray with them and for them, and praise them when they do well, Eph. v. 28, 29. Prov. v. 18, 19, 20. 1 Pet. iv. 8. 1 Sam. xxv. 18. 1 Cor. vii. 33. 1 Pet. iii. 7. Gen. xxv. 21. Prov. xxxi. 28, 29.

Q. What are the duties of the younger and inferior in gifts and grace, to the aged and superior?

A. To rise up before the hoary head, and honour the face of the old man; to speak to them with respect, give them the place in speaking, submit to their advice, and imitate their holy lives, Lev. xix. 32. 1 Tim. v. 1. 2. Job xxxii. iv. 6, 7. 1 Pet. v. 5. 1 Cor. xi. 1.

Q. What are the duties of the aged and superior to the younger and inferior?

A. To bear with their weakness, and to lay themselves out for their good, by instructing them, and praying for them; to study to adorn their old age by a holy and exemplary life, Rom. xv. 1. Gen xlviii. 15. 16. Tit. ii. 2, 3, 4.

Q. What are the duties of equals one to another?

A. To submit to one another, to be pitiful, to be courteous, to be at peace among themselves, to be kindly affectioned one to another, in honour preferring one another; to seek one another's wealth, and rejoice in others welfare, 1 Pet. v. 5. and iii. 8. Rom. xii. 10. 15. 1 Cor. x. 24.

QUEST. LXV.

Q. *What is forbidden in the Fifth Commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belong to every one in their several places and relations.

Q. How

Q. How many ways may this command be broken?

A. Two ways; 1. By neglecting the duties of the ſtations and relations in which God hath placed us, whether we be ſuperiors, inferiors, or equals. 2. By doing things directly contrary to the honour and duty which we owe to our ſuperiors, inferiors, or equals.

Q. What are theſe ſins which inferiors are commonly guilty of againſt their ſuperiors?

A. They are many, ſuch as ſlighting and deſpiſing them, envying their elevation, reviling and curſing them; diſobedience to their juſt commands and counſels, contempt of their reproofs and corrections, mocking and ſtudying to expoſe them, making a ſhew of reverence and obedience without reality, not imitating their good examples, and the like.

Q. What are the ſins which ſuperiors are commonly guilty of againſt their inferiors?

A. They are, ſuch as commanding unlawful things, enjoining things not in their power to perform; adviſing and encouraging them to what is evil, diſſuading and diſcouraging them from what is good; cruel treating of them, and provoking them to wrath; proud imperious carriage towards them; reproving with bitterneſs, or correcting with rigour, oppreſſion, and tyranny; debaſing themſelves, and loſing their authority; not giving good examples, and the like.

Q. What are the ſins of equals againſt one another?

A. Hatred, anger, malice, envy, evil ſpeaking, injuring, reproaching or backbiting one another; affecting pre-eminence one over another, tempting and encouraging one another, and the like.

Q. Is it a ſin in children to diſpoſe of their parents goods as their own?

A. Yes, Prov. xxviii. 24. "Whoſo robbeth his father or his mother, and ſaith, It is no tranſgreſſion, the ſame is the companion of a deſtroyer."

Q. Is it not a great diſhonour done to parents for children to diſpoſe of themſelves in marriage without their conſent?

A. Yes, Exod. xxii. 17. Num. xxx. 5. Deut. vii. 3. Jer. xxix. 6. 1 Cor. vii. 38. Col. iii. 20.

Q. What if children ſet light by their parents, or expoſe their weakneſſes?

A. They draw down the curſe of God upon themſelves, Deut. xxvii. 16. "Curſed be he that ſetteth light by his father or his mother: And all the people ſhall ſay, Amen."

Q. Do you read of any upon whom this curſe came for ſo doing?

A. Yes, of Ham the ſon of Noah, Gen. ix. 22, 25, 26.

Q. What ſhall become of thoſe who curſe their parents?

A. Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs, Prov. xx. 20. Nay, death is threatened to them, Exod. xxi. 17.

Q. What is threatened againſt theſe who not only diſobey, but mock their parents?

A. The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it, Prov. xxx. 17.

Q. What is due to thoſe children who beat their parents?

A. He that ſmiteth his father or his mother, ſhall be ſurely put to death, Exod. xxi. 15.

Q. What if the magiſtrate neglect to puniſh ſuch diſobedient children?

A. God will take the puniſhing of ſuch into his own hand.

Q. Do you read of any inſtances of his ſo doing?

A. Yes, I read of Eli's ſons, 1 Sam. ii. 25. "They hearkened not to the voice of their father, becauſe the Lord would ſlay them." And of David's rebellious ſon Abſalom, that was taken up by an oak between the heaven and the earth, to hang as a monument of God's juſtice for breaking the fifth command, 2 Sam. xviii. 9.

Q. What became of the little children of Bethel who mocked Eliſha as he paſſed by, ſaying, "Go up, thou bald-head," &c.?

A. God ſent forth two ſhe-bears out of the wood, that tore forty and two children of them, 1 Kings ii. 24.

Q. Are

Q. Are not thoſe children guilty of diſhonouring their parents, who deſpiſe them when they are poor or old, or ſuffer them to be in want? A. Yes.

Q. Is it not monſtrous ingratitude in children to requite their parents ſo badly for their love and tenderneſs toward them? A. Yes.

Q. What may ſuch expect for it?

A. To meet with the ſame uſage from their own children in this world, and with dreadful puniſhments in the other, if they repent not.

QUEST. LXVI.

Q. *What are the reaſons annexed to the Fifth Commandment?*

A. The reaſons annexed to the fifth commandment is a promiſe of long life and proſperity, (as far it ſhall ſerve for God's glory and their own good) to all ſuch as keep this commandment.

Q. Since the light of nature doth ſo clearly teach us to honour our parents, why is there ſuch a promiſe annexed to it?

A. To ſhew how greatly concerned God is to ſupport the authority of parents.

Q. How is the fifth commandment called the firſt with promiſe, Eph. vi. 2. ſeeing the ſecond hath a promiſe in it of God's ſhewing mercy to thouſands?

A. The promiſe in the ſecond doth likewiſe extend to the keeping of all the other commands, but the promiſe in the fifth is made to the keeping of it only.

Q. What doth God here promiſe to thoſe who keep the fifth command? A. Long life.

Q. What is included in the promiſe of long life here?

A. It includes a promiſe of proſperity, with the bleſſings and comforts of life: For, without this, long life would not be a reward; death being more eligible than long life in miſery, Eph. vi. 3. Rev. ix. 6.

Q. What courſe then ſhould children take to live long and happy lives?

A. They ſhould honour and obey their parents.

Q. Is this promiſe of long life and proſperity to obe-

dient children, to be underſtood abſolutely, or with limitation?

A. It is to be underſtood, as other temporal promiſes, with this limitation, ſo far as the following of it ſhall ſerve for God's glory, and their own good.

Q. What if God ſometimes take away obedient children in their youth?

A. We are then to think that God did not ſee long living here to be for their good, but thought fit in place of it to give them a long life in heaven, which is far better, Phil. i. 23.

Q. May not then diſobedient children look for ſhort and miſerable lives here? A. Yes.

QUEST. LXVII.

Q. *Which is the Sixth Commandment?*

A. The Sixth Commandment is, "Thou ſhalt not kill."

QUEST. LXVIII.

Q. *What is required in the Sixth Commandment?*

A. The ſixth commandment requireth all lawful endeavours to preſerve our own life, and the life of others.

Q. Is there not a comely order among the commands of the ſecond table?

A. Yes; for the fifth command, or firſt of the ſecond table, preſcribes in general, what reſpect men ſhould ſhew to one another in their ſeveral ſtations and relations. In the next place, we have particular directions with reſpect to thoſe things which are moſt valuable to men; the firſt is with reſpect to our lives, in the ſixth command; the next relates to our chaſtity, in the ſeventh command; the third is concerning our eſtates, in the eighth command; the fourth is with reſpect to our good name, in the ninth command; the laſt is concerning the inward frame of our hearts in reference to our own eſtate and the eſtate of others, in the tenth command.

Q. Whoſe life is it that we are bound to preſerve by the ſixth commandment?

A. Both our own life and the life of others; and this is

is to be underſtood, not only of the life of the body, but alſo of the ſoul.

Q. Doth this command require us to ſtudy and endeavour, by any means whatſoever, to preſerve our own life and other mens?

A. No; we are only to uſe all lawful means and endeavours for that end.

Q. May we uſe no unlawful endeavour, or venture upon any ſin, to preſerve our own life, or the life of others? A. No.

Q. Did not Iſaac tell a lie, in calling his wife his ſiſter, to ſave his life, Gen. xxvi. 7. And did not Peter deny Chriſt, to preſerve his life?

A. Iſaac's lie and Peter's denial were ſins againſt God, and are recorded, not for imitation, but for caution; for "we muſt not do evil that good may come," Rom. iii. 8. Nay, to go about to ſave our lives by ſuch ſinful means, is the way to loſe our lives and our ſouls for ever, Mat. xvi. 25, 26. and x. 33.

Q. What are the lawful endeavours which we ſhould uſe to preſerve the life of our bodies?

A. Juſt ſelf-defence againſt violence; the temperate uſe of meat, drink, clothes; bodily exerciſe, and phyſic when needful; likewiſe we ſhould ſtudy a chearful, peaceable, and contented temper of mind, without harbouring anger, envy, grief, or ſuch paſſions as prejudice the healthy, Luke xxii. 36. Eph. v. 29. Prov. xxv. 16, 27. 1 Tim. v. 23. Iſa. xxxviii. 21. Prov. xvii. 22. Col. iii. 12, 13.

Q. What are the endeavours we ſhould uſe for preſerving the bodily life of others?

A. A pleading for, and labouring to reſcue, the innocent in danger of death; hiding the perſecuted, or warning them of danger; relieving thoſe that are in wants; bearing injuries without revenging them, and the like, Prov. xxxi. 8, 9. 1 Sam. xiv. 45. and xix. 4, 5. 1 Kings xviii. 4. Acts xxiii. 16. Rom. xii. 17, 20. Job xxxi. 29. Mat. xxv. 35.

Q. What endeavours ſhould we uſe for preſerving the life of our ſouls?

A. Attending upon the outward means of ſalvation, believing,

believing, repenting, mortifying ſin, and ſtudying holineſs, Prov. viii. 34, 35, 36. Mark xvi. 19. Ezek. xviii. 31, 32. Rom. viii. 13. Heb. xii. 14.

Q. What endeavours muſt we uſe for preſerving the ſouls of others?

A. We muſt uſe all the means which God hath appointed for reclaiming men from evil, and promoting their converſion; ſuch as warning, reproof, inſtruction, prayer, holy example, and recommending Chriſt to them, James v. 20. 1 Cor. vii. 16. 1 Pet. iii. 1. 1 Theſſ. v. 14. Rev. xix. 17. Acts xx. 26, 27. and xvi. 31.

QUEST. LXIX.

Q. What is forbidden in the Sixth Commandment?

A. The Sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjuſtly, and whatſoever tendeth thereunto.

Q. Whoſe life is it that this command forbids to take away?

A. Our own life, or the life of our neighbour.

Q. Doth it forbid the taking away of our neighbour's life in any caſe?

A. No, but the taking it away unjuſtly.

Q. When is it that our neighbour's life may be juſtly taken away?

A. 1. In caſe of public juſtice by a magiſtrate. 2. In caſe of a lawful war. 3. In caſe of neceſſary ſelf-defence.

Q. Is killing in any other caſe to be looked upon as murder?

A. Yes, except when it is done by pure accident, without knowledge or deſign of harm, in which caſe there were of old cities of refuge for the ſlayer to flee to, Deut. xix. 5, 6.

Q. How doth it appear that the magiſtrate hath power to take away mens lives, notwithſtanding of the ſixth command?

A. Becauſe God hath appointed ſeveral [illegible]nes, particularly murder, to be puniſhed with death, Gen. ix. 6. "Whoſo ſheddeth man's blood, by man ſhall his blood

blood be ſhed." Exod. xxi. 12. "He that ſmiteth a man ſo that he die, ſhall be ſurely put to death." And this is confirmed in the New Teſtament, Mat. xxvi. 52. Rev. xiii. 10.

Q. May the magiſtrate ſpare or pardon a murderer?

A. No; for God hath forbidden it, Num. xxxv. 31. 33. "Ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death; but he ſhall be ſurely put to death: For blood it defileth the land, and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it."

Q. How doth it appear to be lawful to kill in a juſt war?

A. Becauſe it is done by the authority of the ſupreme magiſtrate, who even under the New Teſtament is warranted to bear the ſword againſt evil doers, Rom. xiii. 4. And we are frequently aſſured, that true piety is very well conſiſtent with the office of a ſoldier, Luke iii. 14. Mat. xviii. 9, 10. Acts x. 1, 2. and xiii. 12. And thoſe ſoldiers are recorded with ſignal honour, who through faith ſubdued kingdoms, waxed valiant in fight, and turned to flight the armies of the aliens, Heb. vi. 33, 34.

Q. How doth it appear to be lawful to kill in our own defence, when attacked by robbers or murderers?

A. From Exod. xxii. 2. "If a thief be found breaking up, and be ſmitten that he die, there ſhall be no blood ſhed for him." And Luke xxii. 36, 38. Chriſt approves of the diſciples having ſwords for their protection, although they might not uſe them when Chriſt's hour was come. And Prov. xxiv. 11, 12. we are called to defend our neighbour in danger, and much more ourſelves.

Q. What are we to think of thoſe who ſhed blood in duellings?

A. They are the devil's martyrs, and murderers in God's ſight; for they uſurp God's right of vengeance, which he hath expreſsly reſerved to himſelf, Rom. xii. 19.

Q. If another challenge me to fight, how can I avoid to accept of it, without loſing my honour?

A. In that caſe we muſt leave our name and credit with

with God, and not to be drawn on by any notions of honour to the God-dishonouring sin of murder, or to set ourselves above all laws both of God and man, and thereby throw our precious souls a prey to the devil.

Q. Did not David fight a duel with Goliah?

A. He did that by public authority in a lawful war for the good of his country, by the motion of God's Spirit, and not from any passion or corrupt affection of his own. For God forbids all men to be their own avengers, Rom. xii. 19.

Q. Is it not the worst kind of murder for a man to kill himself?

A. Yes; for, in other murders, a man may live to repent of his sins; but in this, if he die immediately, the man dies in his sin, without time for repentance.

Q. What are the temptations which usually prompt men to destroy themselves?

A. It was impatience under a cross, or dishonour he met with, that provoked Ahithophel to do it, 2 Sam. xvii. 23. It was horror of conscience, under guilt and despair of mercy, that drove Judas to it, Mat. xxvii. 4, 5. It was fear of torture, or an ignominious death from others, that pushed Saul to do it, and the jailor to attempt it, 1 Sam. xxxi. 4. Acts xvi. 27.

Q. Are not the temptations of men to self-murder contrary to all reason?

A. Yes; seeing it is most foolish and unreasonable for a man to adventure upon unspeakable torture and anguish which will last for ever, that he may shun a small distress here that would soon be over.

Q. Did not many of the ancient heathens applaud mens killing themselves, in some cases, as an act of heroism and magnanimity?

A. These men were not illuminated by gospel light, otherwise they would have reckoned it an act of rebellion and treachery, for a man to break prison or desert his post, until he was fairly dismissed by his sovereign Lord; yea, an act of pusillanimity and cowardice, for a man to flee from a small conflict or trial, which God had appointed for the discovery of his valour.

Q. Did not Samson kill himself in pulling down Dagon's temple? Judges xvi. 30.

A. His

A. His intention was not againſt his own life, but againſt Iſrael's enemies; beſides, he acted as a judge in Iſrael, being moved by the Spirit of God to deliver God's people, but not from deſpair; and ſo his action is not imitable by us.

Q. Doth the ſixth command forbid only the direct taking away of our own or our neighbour's life?

A. It doth alſo forbid whatſoever tendeth thereunto.

Q. May not a man thus be guilty of ſelf-murder, without putting violent hands on himſelf?

A. Yes; as when he neglects or refuſes food or phyſic, or neceſſary means of preſerving life. Or, 2. When he is guilty of ſurfeiting, drunkenneſs, or any kind of intemperance. 3. When he indulges exceſſive ſorrows, diſtracting cares, ſinful anger, envy, or ſuch hurtful paſſions which breed diſtempers in the body, Luke xxi. 34. Eccl. ii. 22, 23. and vi. 2. Prov. xiv. 30. and xvii. 22.

Q. How may a man be guilty of murdering his own ſoul?

A. By neglecting the outward means of ſalvation, refuſing Chriſt the only remedy for ſin, deſpiſing warnings, counſels, and reproofs, and continuing obſtinate in ſinful courſes, Prov. viii. 36. Ezek. xviii. 30, 31. John v. 40. Prov. vi. 32.

Q. How may a man be guilty of murder with reſpect to others?

A. He may be guilty of murder with reſpect to their bodies, and with reſpect to their ſouls; and this he may be guilty of in thoughts, in words, and in deeds.

Q. How may a man be a murderer in his thoughts?

A. By entertaining ſinful anger, hatred, envy, and deſire of revenge; by contriving or conſenting to the death of others, 1 John iii. 15. "Whoſo hateth his brother is a murderer." Mat. xv. 19. "Out of the heart proceeds murder." See alſo Mat. v. 21, 22. Zech. viii. 17. Eph. iv. 31. Gen. xxxvii. 11, 20. and xlix. 6. Acts xxii. 20.

Q. How may a man be a murderer in words?

A. By backbiting his neighbour, or uſing opprobrious words againſt him, which cauſe murders; by curſ-

ing or imprecating evil upon him; by informing or bearing falſe witneſs againſt the innocent, or ſwearing to kill him, Mat. v. 22. Eph. iv. 31. Prov. xii. 18. and xv. 1. Pſal. lvii. 4. and lxiv. 3. Jer. xviii. 18. 1 Sam. xxii. 9, 10, &c. 1 Kings xxi. 10. 1 Sam. xxv. 10, 11. Acts xxiii. 12.

Q. How may men be murderers by their deeds?

A. Many ways, both directly and indirectly; as by ſtriking, wounding, or hurting the bodies of men, or doing any thing that tends to the deſtruction of their lives; by oppreſſing or robbing the poor, or not relieving them when ready to ſtarve; by murdering the innocent under the forms of law and juſtice; by ſetting them in dangerous poſts to be cut off; by not hindering their death, when in their power; by not executing the law againſt murderers, ſo that they are ſpared to ſhed more blood, Num. xxxv. 16, 17, 18, &c. Ezek. xxii. 7. 2 Sam. xi. 15. and xii. 9. 1 Kings xxi. 12, 13. Prov. xxiv. 11. Iſa. i. 15.

Q. How are men guilty of murdering the ſouls of others?

A. By counſelling or commanding them to do evil; by tempting and enticing them to ſin; by giving a bad example to them; by not reproving ſin, and giving warning againſt it; by miniſters not warning ſinners of their danger, or teaching them unſound doctrine, 1 Sam. xxii. 18. 2 Sam. xiii. 5. Prov. vii. 10. 2 Kings x. 29. Lev. xix. 17. Ezek. iii. 18. 2 Pet. ii. 1.

Q. Have we not many evidences of God's ſpecial hatred and abhorrence of the ſin of murder?

A. Yes; in his commands and threatenings againſt it, his ſtrict injunctions concerning its puniſhment, in his making inquiſition for blood, and the ſtrange methods of his providence for bringing ſecret murder to light, and the judgments he inflicts for it, when it is paſt unpuniſhed by men.

Q. Wherefore is murder ſo hateful to God?

A. 1. Becauſe it deſtroys a creature made after the image of God, and a creature which the Son of God ſhed his blood to ranſom. 2. It is an uſurping of the power and prerogative of God, who ſaith, "Vengeance

is

is mine." 3. It is an imitating of the devil, who was a murderer from the beginning; upon all which accounts the blood of murdered perſons cries loudly to God for vengeance. And therefore all who are guilty in any degree, ſhould flee to the blood of Chriſt for refuge and cleanſing, crying, "Deliver me from blood-guiltineſs, O God," Gen. ix. 6. Rom. xii. 19. John viii. 44. Gen. iv. 10. Pſal. li. 14.

QUEST. LXX.

Q. *Which is the Seventh Commandment?*

A. The Seventh Commandment is, "Thou ſhalt not commit adultery."

QUEST. LXXI.

Q. *What is required in the Seventh Commandment?*

A. The Seventh Commandment requireth the preſervation of our own and our neighbour's chaſtity, in heart, ſpeech, and behaviour.

Q. What is it that ought to be the deareſt to us next to our life? A. Our chaſtity.

Q. Whoſe chaſtity doth the ſeventh command require the preſervation of?

A. Our own and our neighbour's.

Q. In what muſt we preſerve our own and our neighbour's chaſtity?

A. In heart, ſpeech, and behaviour.

Q. What is meant here by chaſtity?

A. Not abſtinence from marriage, but abſtinence from all uncleanneſs and filthineſs, whether in a married or unmarried ſtate.

Q. May perſons be both chaſte and married?

A. Yes; for the apoſtle recommends to married women a "chaſte converſation coupled with fear," 1 Pet. iii. 2.

Q. What is meant by that chaſtity in heart, ſpeech, and behaviour, which we muſt ſtudy to preſerve?

A. 1. That we muſt entertain no thoughts nor deſires but what are pure and chaſte, whatever company we be in. 2. That our diſcourſe one with another muſt

be grave and uncorrupt, and such as may tend to edification. 3. That our whole converſation, geſtures, and actions, muſt be chaſte, modeſt, and decent, as becometh Chriſtians.

Q. Why ſhould we be ſo careful to preſerve our chaſtity?

A. Becauſe we are rational creatures, and not brutes; Chriſtians, and not Heathens; and the bodies of Chriſtians ſhould be members of Chriſt, and temples of the Holy Ghoſt, and conſequently ought to be kept clean and pure. Nay, it is God's expreſs command, that we ſhould abſtain from fornication and all uncleanneſs, and that we ſhould poſſeſs our veſſels in ſanctification and honour, 1 Cor. vi. 15, 18, 19. 1 Theſſ. iv. 3, 4, 5. Eph. iv. 17. 18, 19. Eph. v. 3.

Q. By what means ſhall we preſerve our chaſtity?

A. By faith and prayer; by watching over our hearts and eyes; by temperance in our diet, diligence in our callings, keeping of chaſte company, and avoiding all temptations to, and occaſions of uncleanneſs, Acts xv. 9. Mat. vi. 13. Prov. iv. 23. Job xxxi. 1. Jer. v. 8. Gen. xxxiv. 1, 2. Prov. ii. 16. Gen. xxxiv. 10. 1 Cor. ix. 27. Prov. v. 8.

QUEST. LXXII.

Q. *What is forbidden in the Seventh Commandment?*

A. The Seventh Commandment forbiddeth all unchaſte thoughts, words, and actions.

Q. Doth this command forbid all luſtful thoughts and deſires?

A. Yes, Mat. v. 28. "Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart."

Q. Is not adultery here to be underſtood of any ſort of uncleanneſs? A. Yes.

Q. Doth this command forbid all obſcene ſpeeches, laſcivious jeſts and ſongs?

A. Yes, Eph. v. 4. "Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient."

Q. What are the unchaſte actions, or acts of uncleanneſs, here forbidden?

A. Adultery

A. Adultery, fornication, polygamy, rape, inceſt, ſodomy, and all unnatural luſt; prohibiting of lawful marriages, and diſpenſing with thoſe that are unlawful, unjuſt divorce or deſertion; keeping or allowing of ſtews; and all other actions which have a tendency to promote or encourage unchaſtity and uncleanneſs, Heb. xiii. 4. 1 Cor. vi. 18. Gal. v. 19. Mal. ii. 14, 15, 16. Mat. xix. 5. Deut. xxii. 25, Lev. xviii. 6, 20, 22, 23. Gen. xxxviii. 9. Rom. i. 25, 26. 1 Tim. iv. 3. Mark vi. 18. 1 Cor. v. 1. 2 Cor. vi. 14. Mat. v. 32. 1 Cor. vii. 12. 13. Lev. xix. 29. Jer. v. 7.

Q. Who are theſe who prohibit lawful marriages?

A. The Papiſts, who forbid the marriages of eccleſiaſtical perſons, and thoſe who (they pretend) have ſpiritual affinity together, as god-fathers, god-mothers, and the children they preſent to baptiſm.

Q. Have they any ground for ſuch prohibitions from ſcripture?

A. No: For the ſcripture doth declare marriage to be lawful and honourable in all, as being inſtituted by God before the fall; and doth condemn the forbidding to marry, as falſe doctrine. Beſides, the prophets and prieſts were married under the Old Teſtament, as were Peter and other apoſtles under the New, Heb. xiii. 4, Gen. ii. 18, 22, 24, Lev. xxi, 7, 13, 1 Cor. vii. 2, 9, and ix. 5. Luke iv. 38, Acts xxi. 8, 9. 1 Tim. iii. 2. 4.

Q. Who doth diſpenſe with unlawful marriages?

A. The Pope, who for money doth diſpenſe with inceſtuous marriages, that is, of perſons near a-kin, and within the degrees forbidden by the word of God.

Q. Where are thoſe degrees explained in which inceſt is committed?

A. In Lev. xviii, 7, 8, 9, &c. and xx. 11, 14. Deut. xxvii. 20, 22, 23.

Q. In what caſes can married perſons be divorced, or their marriage diſannulled?

A. Only in the caſes of adultery and wilful deſertion, Mat. xix. 9. 1 Cor. vii. 15.

Q. Who teach otherwiſe?

A. The Papiſts, who hold that they may be divorced

ced when either the man or the woman think fit to retire into a cloiſter.

Q. What other actions or things are there forbidden in this commandment, which have a tendency to promote or encourage uncleanneſs?

A. They are ſuch as drunkenneſs, gluttony, idleneſs, frequenting light company, liſtening to filthy ſpeeches or ſongs, laſcivious books and pictures, plays and dancings, immodeſt attire, wanton looks and geſtures, and the like.

Q. What are the evils of this ſin of uncleanneſs?

A. It is moſt hateful and diſhonourable to a holy God: It debaſes a man from the excellency of his nature, and levels him with the beaſts: It is an infatuating ſin, that takes away the heart, blinds the mind, and ſtupifies the conſcience; It waſtes the means, deſtroys the body, rots the good name, and damns the ſoul. Nay, it murders two ſouls at once, 2 Sam. xi. 27. 1 Cor. vi. 15, 18, 19. Hoſ. iv. 11. Prov. vi. 26, 32, 33. Prov. v. 7, 9, 10, 11. Eph. v. 3, 4, 5. Rev. xiii. 4. Rev. xxi. 8. and xxii. 15.

Q. What are the remedies againſt this ſin?

A. We muſt pray to God, for Chriſt's ſake, for a new heart to hate all ſin, and to be kept from temptation to it; ſhun lewd company, and watch over the heart and eyes; keep up the remembrance of God's all-ſeeing eye being ſtill upon us, and think often upon the burning flames prepared for theſe who burn with luſt.

QUEST. LXXIII.

Q. *Which is the Eighth Commandment?*

A. The Eighth Commandment is, "Thou ſhalt not ſteal."

QUEST. LXXIV.

Q. *What is required in the Eighth Commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward eſtate of ourſelves and others.

Q. Whoſe

Q. Whose wealth and estate doth this command concern?

A. Both our own and other mens.

Q. What doth it require of us with respect to them?

A. To use means to procure and preserve them.

Q. May we use any means whatsoever for that end?

A. No; for we must use only lawful means to profit ourselves or others.

Q. Doth not this command suppose, that there is no community of goods, but that every man hath a propriety in his estate?

A. Yes: For otherwise there would be no place for this command; no man could say, This is mine, or, That is thine; nor could he give alms to others. A community of goods cannot take place but by consent of the proprietors in a time or case extraordinary, Acts iv. 44.

Q. Is it lawful to seek to encrease our worldly estate more than it is?

A. Yes, Gen. xlvii. 14. Deut. viii. 18. Prov. xiii. 11.

Q. For what ends should we endeavour to encrease it?

A. 1st, We should chiefly aim at the glory of God, that we may be capable to honour him with our substance, and be kept from sinning against him by stealing or false-swearing, as in Prov. xxx. 8, 9. 2dly, That we may help others, Eph. iv. 28. 3dly, That we may keep ourselves and families from being burdensome to others. And, lastly, That we may avoid idleness.

Q. What means must we use to procure and further our worldly estate?

A. We must be diligent and laborious in honest and lawful callings; we must live soberly and frugally, and manage our affairs with prudence and discretion; we must look to the Lord for success in our endeavours, be just in all our dealings, be ready to supply the needy, use proper means to obtain what belongs to us, but avoid unnecessary law-suits and suretyship, 1 Cor. vii. 20. Gen. iv. 2. Prov. x. 4. Eph. iv. 28. Tit. ii. 12. Psal. cxii. 5. Prov. x. 22. 1 Pet. v. 7. Prov. x. 6. and xi. 24, 25. 1 Cor. vi. 1, 2, &c. Prov. vi. 1, 2.

Q. Is

Q. Is it unlawful for Chriſtians to go to law, to defend or recover their own? A. No.

Q. Doth not the apoſtle blame them for going to law one with another, ſaying, "Why do ye not rather take wrong?" &c. 1 Cor. vi. 7.

A. He is there blaming them for going to law about ſmaller matters before heathen magiſtrates, and telling them that they ſhould make up differences among themſelves, or ſuffer wrong, rather than by wrangling to bring a ſcandal upon their holy religion, and ſtumble the heathen at Chriſtianity.

Q. Doth not Chriſt ſay, Mat. v. 19. If any man will ſue thee at law, and take away thy coat, let him have thy cloke alſo?

A. His meaning is, That we ſhould part with ſome ſmaller thing, ſuch as a coat or a cloke, rather than involve ourſelves into a vexatious law-ſuit: But not that we ſhould let any man undo us, when God hath bleſſed us with good laws for our protection.

Q. May we ſeek after the world as our treaſure?

A. No, but as a help under God in our journey: We muſt lay up our treaſure in heaven, and ſecure a portion for ourſelves there through eternity.

Q. Should we not be ready to aſſiſt poor widows and orphans with our money, and lend to thoſe who are in need?

A. Yes, James i. 27. Pſal. cxii. 5.

Q. What muſt we do to promote and further the wealth of others?

A. We muſt be true and juſt in all our tranſactions with others, and render to every one his due: We ſhould preſerve our neighbour's goods, and reſtore them to him if they be in our hands: We ſhould wiſh and ſeek their good as well as our own, and do in all things to them as we would have them to do to us, Pſal. xv. 2, 4. Zech. viii. 16, 17. Rom. xiii. 7. Lev. vi. 2, 3, &c. 1 Cor. x. 24. Mat. vii. 12.

QUEST. LXXV.

Q. *What is forbidden in the Eighth Commandment?*

A. The eighth commandment forbiddeth whatſoever doth

doth or may unjuſtly hinder our own or our neighbour's wealth, or outward eſtate.

Q. What is implied in the ſin of ſtealing, here forbidden?

A. The injuring of ourſelves or others in worldly eſtates, and the uſing unlawful means to gain the world.

Q. What way may we injure our own worldly eſtate, and thereby ſteal from ourſelves and families?

A. By idleneſs, ſloth, negligence in our calling; by raſh engaging in ſuretyſhip and imprudent bargains; by prodigality, and waſteful ſpending, in gluttony, drunkenneſs, lewd company, coſtly apparel, gaming, and the like, 2 Theſſ. iii. 11. Prov. xviii. 9. and xxiii. 21. and xxii. 26, 27. and xxviii 19. and 21, 17.

Q. Is it a ſin for men to live above their incomes or gains?

A. Yes; for hereby they deſtroy their own eſtate, hinder their own charity, and waſte the ſubſtance of others alſo.

Q. Is not the uſing of unlawful ways and means, to enrich or ſubſiſt ourſelves and families, a ſin againſt the eighth commandment?

A. Yes; for this is no better than ſtealing and diſhoneſty in the ſight of God, however matters be diſguiſed with fair clokes and pretexts before men.

Q. What are theſe unlawful things of enriching or ſubſiſting ourſelves?

A. They are ſuch as theſe; immoderate cares and labour, covetouſneſs, haſtening to be rich, exceſſive narrowneſs, gaming, uſury, monopolies, running of goods, lying, falſe ſwearing, breaking the ſabbath, bribery, ſimony, ſelling maſſes, pardons and indulgences, uſing unlawful callings and occupations, or taking any ways to defraud or over-reach others to gain money.

Q. How is covetouſneſs againſt the eighth command?

A. Becauſe the covetous man is guilty of ſtealing from ſeverals; 1. From God and his church, in not giving any thing to pious uſes. 2. From his neighbour, in refuſing to help him in ſtraits. 3. From himſelf and his family, in depriving them of the neceſſary comforts

of life. All which are againſt Prov. iii. 9. Mal. iii. 8, 10. 1 Cor. ix. 14. Gal. vi. 6. Iſa. lviii. 7. Eccl. iv. 8. and vi. 2. 1 Tim. v. 8.

Q. Do niggards, who have no hearts to uſe what they have, ſin greatly?

A. Yes; for they defraud themſelves and their families of the comfort and uſe of thoſe good things which God hath beſtowed on them, and ſo cannot be thankful to God the bountiful giver. They are uncharitable to thoſe in need; for he that will not allow it to himſelf, will not love another better than himſelf. They are hurtful to the ſociety and generation they live among; for they hoard up that, which if others had, the poor would be employed, and others would be the better of it, Eccl. iv. 8. and vi. 2. 1 Tim. v. 8. Pſal. xxxvii. 3, 26, 27. Job xxix. 12, 13, 14, 15, 16. Pſal. cxii. 3, 5, 9.

Q. Is the gaining of money by uſury unlawful?

A. Yes, Prov. xxviii. 8. Pſal. xv. 5.

Q. What is uſury?

A. The taking of unlawful profit for money that is lent out.

Q. Is it lawful to take any intereſt or gain for money lent?

A. Yes, when it is taken according to the laws of the land, and from thoſe who make gain by it, by trading or purchaſing of lands; ſeeing it is equally juſt for the owner of money to ask a ſhare of the profit which others make by it, as for the owner of land to demand farm from the tenant of it; money being improveable by art and labour as well as land.

Q. What is the unlawful profit for money which may be called uſury?

A. The taking profit for money from the poor who borrow for mere neceſſity, or taking needful things from them in pawn for it; or the taking more profit from any than law allows, as they who take ten, fifteen, or twenty in the hundred, Exod. xxii. 25, 26. Deut. xxiv. 12. 17. Ezek. xviii. 7, 8.

Q. But the people of Iſrael were diſcharged to take any uſury or profit for lent money from their brethren, Deut. xxiii.

A. This

A This law ſeems to have been peculiar to the Jewiſh ſtate, and that in regard of their eſtates being ſo divided, ſettled and ſecured to their families by the year of jubilee, and their not being employed in trading or making purchaſes like other nations; ſo that they had no occaſion to borrow money but for the preſent ſubſiſtence of their families. But for ſtrangers, who had another way of living, the Iſraelites were allowed to lend to them upon uſury, and to ſhare with them in their profits, Deut. xxiii. 20. Which ſhews that the taking of intereſt is not oppreſſive in itſelf; for they are frequently prohibited to oppreſs a ſtranger, and yet allowed to take uſury from him, Exod. xxii. 21. and xxiii. 9.

Q. What is meant by monopolies, here forbidden?

A. The ingroſſing or buying up of ſome commodities, eſpecially corn and proviſions for the poor, in order to exact great prices from them afterwards, Prov. 11. 26. "He that withholdeth corn, the people ſhall curſe him: But bleſſing ſhall be upon the head of him that ſelleth it."

Q. What is the evil of running of goods?

A. It is a denying to render cuſtom to whom it is due; beſides, there are many other ſins which commonly attend this practice, as perjury, bribery, lying, Sabbath-breaking, bloodſhed, &c.

Q. What is meant by bribery, which is here forbidden?

A. It is the taking or giving of bribes or gifts to pervert juſtice, Prov. xvii. 23. "A wicked man taketh a gift out of the boſom, to pervert the ways of juſtice."

Q. What is meant by *Simony* here forbidden?

A. It is a buying and ſelling of the offices and places of miniſters, and other ſpiritual things, for money, good deeds, or frvour. A vile practice! it being a token that the deſign of the purchaſers is to make money by them. It is a ſin marked out as odious by the Spirit of God, for it tends to deſtroy all true religion. It is called Simony, from that wicked perſon, Simon Magus, Acts xviii. 19. "He offered them money, ſaying, Give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt."

Q. Who are thoſe who ſell pardons, indulgences, and maſſes?

A. The Popiſh prieſts do it for money, like the Phariſees, who, under a pretence of long prayers, devoured widows houſes, Mat. xxiii. 14. So the prieſts, under pretence of long prayers for the dead, and ſaying ſoul-maſſes, enrich themſelves by devouring the houſes of the widows and fatherleſs, Rev. xviii. 13.

Q. Who are thoſe who uſe unlawful trades and occupations to gain money?

A. Highwaymen, thieves, bawds, ſtage-players, jugglers, fortune-tellers, uſurers, ſmugglers, ingroſſers, gameſters, and theſe who make gain by carding, dicing, and ſuch lottery-games: Alſo thoſe who make a trade of harbouring ſuch people in their houſes, or letting out houſes to them; and particularly thoſe change-keepers, who, for the love of gain, do entertain drunkards, unclean perſons, thieves, profaners of the Lord's day, and ſuch looſe perſons.

Q. How are people guilty of breaking the eight command, by plain ſtealing from others, or injuring them in their worldly eſtate?

A. Beſides what hath been already mentioned, people are guilty of it by thieving, robbing, man-ſtealing, reſetting of thieves and ſtolen goods, frauds in merchandizing, unfaithfulneſs in contracts and matters of truſt, falſehood in promiſes, denying juſt debts, or not paying them, vexatious law ſuits, borrowing what we cannot pay, detaining any thing ſtrayed or loſt, or what we have wrongouſly taken; all extortions and oppreſſion, unjuſt incloſures and depopulations, removing ancient land-marks, ſacrilege, wronging the coin, denying public taxes, withholding the wages of ſervants and labourers, rigorous exacting of debts, ſtopping the ear at the cry of the poor, Eph. iv. 28. Pſal. lxii. 10. 1 Tim. i. 10. Prov. 29, 24. 1 Theſſ. iv. 6. Pſal. 37, 21, Luke 16, 12. Hoſ. iv. 1. Deut. 22, 1, 2, &c. Prov. iii. 28, 29, 30. 1 Cor. vi. 6. Luke 19, 8. Ezek. 22, 12, 29. Lev. 25, 17. Iſa. 8 Mic. 2, 2. Prov. 23, 10. Rom. 2, 22. Mat. 22, 21 Rom. 13, 6, 7. Lev. 19, 13. Mat. 18, 28. Prov. 13. Deut. xv. 7.

Q. What

Q. What are thoſe frauds in merchandiſing here forbidden?

A. Circumvening or over-reaching others in buying or ſelling; taking advantage of their ignorance or neceſſity; impoſing on them lyes; deceitful commending of goods when ſelling, and undervaluing them when buying; ſelling things bad for good; uſing falſe balances, weights, or meaſures; taking exorbitant prices; undermining others in their trade, by withdrawing their cuſtomers, or wronging their credit, Lev. xxv. 14. Prov. xx. 14. Lev. xix. 35, 36. Deut. xxv. 13, &c. Prov. xi. 1. Amos viii. 5, 6. Prov. xxviii. 22. 1 Cor. xiii. 4. Phil. ii. 4.

Q. What is the ſin of ſacrilege here forbidden?

A. Robbing or taking things away from God or his church, that do properly belong unto them: or alienating any thing dedicated to ſacred uſes: Which, among other things, doth include the ſins of non-reſidence and negligence of paſtors; and the robbing Chriſtian congregations of their right of calling their own miniſters, Mal iii. 8, 9. Prov. xx. 25. Joſh. vii. 20, 21. 2 Cor. xxviii. 21 2 Tim. iv. 2. 1 Pet. v. 2, 3. Acts i. 23. and vi. 3. Jer. xxiii. i. 2.

Q. Is ſtealing a way to be rich?

A. No, it brings poverty; for the curſe of God is againſt the thief, Zech. v. 3, 4.

Q. Is not the thief of kin to an Atheiſt?

A. Yes; for he practically denies God's omnipreſence and his all-ſeeing eye over him, and that he is a righteous Judge who will call him to account.

Q. Muſt not all guilty of wronging others in their goods, repent and make reſtitution, as they would have mercy from God?

A. Yes, Lev. vi. 4. Ezek. xxxiii. 15. Luke xix. 8.

QUEST. LXXVI.

Q. *Which is the Ninth Commandment?*

A. The Ninth Commandment is, "Thou ſhalt not bear falſe witneſs againſt thy neighbour."

QUEST.

QUEST. LXXVII.

Q. What is required in the Ninth Commandment?

A. The Ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Q. How many duties doth this answer mention as required of us by the Ninth Commandment?

A. They are four: 1. The maintaining and promoting of truth between man and man. 2. Maintaining and promoting of our own good name. 3. Maintaining and promoting of our neighbour's good name. 4. Being concerned for all these, especially in witness-bearing.

Q. Why especially in witness-bearing?

A. Because then we are solemnly required to tell the truth, as being before a judge, and upon oath, whereby God is appealed to.

Q. How ought we to maintain and promote truth amongst men?

A. By loving the truth, speaking the truth sincerely, standing and appearing for the truth, and judging and deciding for the truth, Zech. viii. 16, 19. Prov. xxxi. 8, 9. Exod. 21. Psal. xv. 2.

Q. Why are we required to speak the truth sincerely or from the heart?

A. Because the devil and bad men sometimes speak the truth from an evil design, Mark i. 34. 1 Sam. xxii. 9, 10.

Q. Wherefore ought we to maintain and promote our own good name?

A. That we may be capable to glorify God, and do the more good in our day and generation.

Q. Doth an evil report of men hinder their usefulness? A. Yes.

Q. Who are more especially concerned to maintain their good name?

A. Magistrates, ministers, and professors of religion.

Q. Is commending ourselves, or carrying proudly, the

way to maintain or promote our good name?
A. No, but rather the way to procure contempt.
Q. What are the proper means then to obtain a good ne?
Q. We muſt ſtudy to be humble, harmleſs, ſober, ek, chaſte, and juſt; to keep our word exactly; to ready to ſerve others; and, in a word, to practiſe whatever things are true, honeſt, lovely, and of good ort," Col. iii. 12. Phil. iv. 15. and iv. 8.
Q. Ought we not to vindicate ourſelves when we are roached?
A. Yes; but with meekneſs, and readineſs to for- thoſe who reproach us.
Q. What if they do not hearken to us, nor believe us?
A. We muſt commit the cauſe to him that judgeth hteouſly?
Q. What is incumbent upon us to maintain our ghbour's good name?
A. We ought to have a due eſteem of all the good ſee in them, and be willing to expreſs this ſeaſona- for their encouragement in the ways of God: we uld be ready to hearken to a good report, and un- ling to receive a bad report concerning them; con- l their infirmities, diſcourage tale-bearers, ſpeak well them behind their backs, and ſtand up in their de- ce when we know them traduced, Phil. ii. 3. Heb. 9. Rom. i. 8. 1 Cor. xiii. 6. Pſal. xv. 3. Prov. xxv. Prov. xvii. 9. 1 Sam. xxii. 14.
Q. But what ſhould we do when the bad reports we r of our neighbours are evidently true?
A. We ſhould be grieved for their miſcarriages, and tribute what we can, by our admonitions, advices, prayers, for their amendment, and for the recovery their good names again, 2 Cor. ii. 4. Mat. xviii. &c.

QUEST. LXXVIII.

Q. *What is forbidden in the Ninth Commandment?*
A. The Ninth Commandment forbiddeth whatſoe- is prejudicial to truth, or injurious to our own or ghbour's good name.

Q. What

Q. What evils doth this anſwer ſet forth, as forbidden in this command?

A. Three: 1. Saying or doing any thing that is prejudicial to truth. 2. Saying or doing any thing injurious to our own good name. 3. Saying or doing any thing injurious to our neighbour's good name.

Q. What are thoſe things here forbidden, which are prejudicial to truth?

A. The wronging of truth, or anywiſe acting againſt it, in courts of judicature; the ſpeaking of untruth, falſhood, or telling lies upon any account whatſoever; equivocating, perverting the truth, falſifying our word, and the like.

Q. How do men injure the truth in courts of judicature?

A. By perſons informing againſt or accuſing others falſely; by the accuſed perſon's denying that of which he is guilty; by ſuborning falſe witneſſes; by witneſſes concealing or diſguiting the truth, or witneſſing falſely; by perſons agenting and pleading againſt the truth, for an evil cauſe by forgery, or making uſe of falſe writings; by perverting of men's words to a wrong meaning; by undue ſilence in a juſt cauſe, or not acting faithfully for it; by paſſing unjuſt ſentences, juſtifying the guilty, or condemning the innocent, Luke xxiii. 2. Acts xxix. 2, 5. Gen. iv. 9. Acts vi. 13. 1 Kings xxi. 13. Iſa. v. 23. Pſal. cxix. 69. Lev. v. 1. 2 Tim. iv. 16. Iſa. x. 4. Prov. xvii. 15. and xxxi. 8, 9.

Q. Is every man that ſpeaks an untruth guilty of lying?

A. No; he is not, if he really think the thing to be true which he ſpeaks, although it may be falſe.

Q. What is it you mean by a lie then?

A. A man's ſpeaking of any thing which he knows to be falſe, and telling it with a deſign to deceive.

Q. What is the evil of lying?

A. 1 It is a ſin moſt hateful to God, who is a God of truth. 2. It tends to deſtroy all human ſociety and commerce among men. 3. It makes a man a child of the devil; for he is a liar, and the father of lies, Prov. vi. 17. John viii. 44. Deut. xxxii. 4.

Q. Doth not God teſtify his high diſpleaſure againſt the ſin of lying?

A. Yes,

A. Yes, and that even in this world; for God ſtruck Ananias and Sapphira dead with a lie in their mouths.

Q. What is the portion of liars hereafter?

A. All liars have their part with the father of lies in the lake that burneth with fire and brimſtone; for God hath ſaid it, Rev. xxi. 8.

Q. Is it not then one of the worſt of names, to call a man a liar?

A. Yes; and therefore we ſhould guard againſt doing it.

Q. But what if the perſons ſo called do deſerve the name?

A. Then we ſhould be grieved for it, and reprove him, not in paſſion, to expoſe him, but in the ſpirit of meekneſs, in order to amend him.

Q. May not a man tell a lie to preſerve his own or his neighbour's life?

A. No; for we muſt not do evil that good may come. Nay, we may not lie, tho' it were to advance the glory of God, Job xiii. 7. Rom. iii. 7, 8. And, tho' ſome of the ſcripture ſaints may have failed in this reſpect, we muſt not follow their example, but live by precept.

Q. What think you of the popiſh doctrine and practice of equivocations, and of keeping no faith with heretics?

A. They are abominable.

Q. What do you think of thoſe who lie in jeſt, to make ſport to others?

A. God calls them fools that make a mock of ſin, Prov. xiv. 9.

Q. What are thoſe things injurious to our own good name, which the ninth command forbids?

A. They are ſuch as thinking or ſpeaking too highly, or too meanly of ourſelves: flattering, vaunting and vain glorious boaſting; accuſing ourſelves of what we are not guilty; aggravating ſmaller faults too much; excuſing or extenuating ſins, when called to a free confeſſion; denying the gifts or graces which God hath given us; raſh expoſing our infirmities before the wicked; ſpeaking or doing any thing which may be a blot upon our name, Rom. xii. 16. Luke xviii. 11. Exod. iv. 10.

2 Tim. iii. 2. Pſal. xii. 3. 1 Cor. xiii. 4, 5. Mat. vii. 3. Prov. xxviii. 13. Gen. iii. 12, 13. Job xxvii. 5. Col. ii. 18. Prov. 14, 34.

Q. What are the things injurious to our neighbour's good name, here forbidden?

A. All ſlandering, backbiting, reproaching, ſcolding, taking up and ſpreading evil reports, evil ſpeaking, raſh judging or cenſuring, whiſpering, tale-bearing, miſconſtructing the actions, words, or intentions of others; not covering their infirmities, ſtopping our ears againſt their vindication; not clearing their innocence when we know it; ſpeaking truth with an ill deſign againſt them; being glad at their miſcarriage or diſgrace; ſcornful contempt, ſcoffing; fond admiration of ſome, to the diſparagement of others, Pſal. l. 20. Job xix. 3. Pſal. xv. 3. James iv. 11. Rom. i. 29, 30. Lev. xix. 6. Neh. vi. 6, &c. Rom. iii. 8 Pſal. lxix. 10. 1 Sam. i. 13, 14. Acts vii. 57. 1 Sam. xxii. 9. Jer. xlviii. 27. Pſal. xxxv. 15, 16. Gen. xxi 9. Jude 16.

Q. Though we may not raiſe a falſe report, yet may we not repeat it after hearing it?

A. No; for that is to ſpread it: Wherefore though a falſe report be laid at our foot, we ſhould be unwilling to take it up, Pſal. xv. 3.

Q. Ought we not to diſcourage all backbiters and talebearers?

A. Yes; for ſuch do "ſow diſcord among brethren, and ſeparate chief friends." And we may ſuſpect, that thoſe who bring ſuch tales to us, will be ready alſo to take ſome away, Prov. vi. 19. and xvii. 9. and xxv. 23.

QUEST. LXXIX.

Q. *What is the Tenth Commandment?*

A. The Tenth Commandment is, "Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.

QUEST. LXXX.

Q. *What is required in the Tenth Commandment?*

A. The Tenth Commandment requireth full contentment

entment with our own condition, with a right and charitable frame of ſpirit toward our neighbour and all that is his.

Q. In what verſe of the New Teſtament have we this command ſummed up and explained?

A. In Heb xiii. 5. "Let your converſation be without covetouſneſs, and be content with ſuch things as ye have."

Q. When the anſwer bears that the command requires full contentment with our condition, doth it mean that we ſhould be content to live in a ſinful condition?

A. No; for God quarrels with ſinners for ſuch a contentment, Rev. iii. 17.

Q. Doth it mean that we ſhould be inſenſible or unconcerned under an afflicted condition?

A. No; for God is diſpleaſed with this too, Jer. v. 3. Hoſ. vii. 9.

Q. What is the meaning of it then?

A. That we ſhould be well ſatisfied with that portion of the neceſſaries and comforts of this life, which God in his wiſdom ſees fit to beſtow upon us, without grudging or repining at his will, but freely acquieſcing in God's determination, as that which is beſt and moſt fit for us.

Q. Who are thoſe that attain to this contentment?

A. Thoſe who have their ſpirits ſuited to their condition.

Q. Are not thoſe the happieſt perſons in this world?

A. Yes; for they have a mercy that is better than the greateſt fulneſs of earthly things.

Q. May a man as ſoon attain to this happineſs of contentment with a little of the world, as with much of it?

A. Yes: for the apoſtle Paul, who had *little* of it, was well contented with his *little*; and, upon the occaſion of a ſmall ſupply ſent him from Philippi, he ſaith, "I have all, and abound; I am full," Phil. iv. 11, 18. Whereas Ahab, who had a kingdom, was full of vexation and diſcontent for want of Naboth's vineyard; and ſo was Haman, though laden with riches and honours, for want of a bow from Mordecai, 1 Kings xxi. 4, 5, 6. Eſther v. 11, 12, 13.

Q. How do believers arrive at ſuch contentment with a little of the world?

A. They learn it of God, who teacheth them to believe and think upon their own unworthineſs; to conſider that their Lord had no where to lay his head; that God will give them what is beſt for them, and that their portion in Chriſt and eternal life is large enough for all their wants.

Q. How is it that riches do not afford contentment to the men of this world?

A. Beſides that the world is but vanity, there is a ſecret curſe attending their enjoyments, which blaſts the comfort of them; hence the earthly heart is, like the grave, never ſatisfied, but ſtill would have more, Eccl. v. 10. Prov. xxx. 15, 16.

Q. Is it covetouſneſs for a man to deſire more of this world than what he hath?

A. No, if he deſire it for good ends, with ſubmiſſion to God's will, and uſe honeſt means to get it.

Q. What then is the covetouſneſs here forbidden?

A. It is to deſire the good things which another enjoys, and to grudge at their having of them.

Q. May not a man wiſh for the eſtate of another, if he deſign to do more good with it than he doth?

A. No; for the heart is moſt deceitful, and its purpoſes variable: Hence he is called a "fool that truſteth in his own heart," Prov. xxviii. 26. Jer. xvii. 9.

Q. Are they not ſtrangers then to their own hearts, who think they would be contented if they had a little more of the world than what they have?

A. Yes; for the deſires of the heart enlarge with the eſtate.

Q. Are not thoſe far wiſer, who are deſirous to obtain the true riches of ſaving grace, and the promiſes of the covenant?

A. Yes; for theſe will abide with them, when other riches will make themſelves wings, and fly away from them, and even then when they ſtand moſt in need of help.

Q. How may thoſe who are poor attain to contentment with their lot, and be kept from covetouſneſs?

A. By

A. By placing their chief happineſs in the enjoyment of God; and by conſidering that their worldly condition is of God's carving, and that they have more than they deſerve; that many better have been in worſe circumſtances; that many are the worſe for riches, but few or none the better; and that as they brought nothing into this world, ſo they ſhall carry nothing out, Pſal. xvi. 5, 6. Hab. iii. 17, 18. Gen. xxxii. 10. Job i. 21. Heb. xi. 38. Eccl. v. 13. 1 Tim. vi. 7, 8.

Q. Is not to be truly godly, the ſhort way to contentment?

A. Yes; for godlineſs is that unto which only true contentment is annexed, 1 Tim. vi. 6. Chriſt hath purchaſed this grace unto all who believe in him.

Q. Have not the godly poor ſome ſpecial arguments to make them eaſy under their ſtraits?

A. Yes, by conſidering that God deſigns theſe very ſtraits for their good, to keep them humble and dependin; that he ſees riches would be a ſnare to draw their hearts away from God; that it is rare to ſee a rich man eminent in grace; that God hath been far kinder to them in giving them a portion in his well-ordered covenant, a goodly heritage, which is infinitely more excellent and durable than any other.

Q. How ſhall the rich attain contentment in their full condition?

A. By ſeeking this grace from God, and not expecting happineſs from the things of time; by ſtudying to employ their riches for the glory of God, and the good of others; by keeping ſtill in mind that God in Chriſt is the ſoul's portion, that the world cannot give them true comfort, that it cannot lengthen out their lives, nor profit them at the hour of death, Luke xii. 15. Pſ. lxii 10. Prov. xi. 4. 2 Cor. xi. 7, 8.

Q. How ſhall theſe be content and eaſy who are reduced from a proſperous ſtate to low circumſtances?

A. By conſidering that God hath abſolute dominion over us, hath right to do with his own what he will: that he taketh nothing from us, but what he gave, or rather lent to us for a time; that he is holy, juſt, and wiſe, and knows what ſtate is fitteſt for us.

Q. What

Q. What are the advantages of this grace of contentment?

A. It produceth much inward peace, compoſeth the ſoul for duty, calms the ſpirit in adverſity, and preſerves from many temptations, ſnares, and ſins, which thoſe that are diſcontented fall into, ſuch as fretting, murmuring, paſſion, bitterneſs, envy, lying, ſtealing, injuſtice, ſwearing raſhly or falſely, and many others.

Q. What is meant by the right and charitable frame of ſpirit toward our neighbour and all that is his, which this command requireth?

A. It is to be kindly affectioned to others, to wiſh their good, to rejoice in their proſperity, and to be ſorry for their afflictions, Rom. xii. 10, 15. 3 John ii. 3. Heb. xiii. 3.

QUEST. LXXXI.

Q. *What is forbidden in the Tenth Commandment?*

A. The Tenth Commandment forbiddeth all diſcontentment with our own eſtate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q. After God had forbidden the ſins of ſtealing and adultery, in the preceding commands, why doth he add, "Thou ſhalt not covet thy neighbour's houſe, nor his wife?"

A. To aſſure us of the ſpiritual extent and meaning of the law, and that it forbids the very firſt motions or riſings of ſin in the heart; the conſideration whereof opened Paul's eyes to ſee his vileneſs thro' indwelling ſin, tho' he was free of groſs vices, Rom. vii. 7. "I had not known luſt, except the law had ſaid, Thou ſhalt not covet."

Q. What is the firſt ſin which the anſwer mentions as here forbidden?

A. Diſcontentment with our eſtate, which is the ſin of both rich and poor.

Q. Whence doth mens diſcontents with their condition ariſe?

A. From

A. From pride, love to the world, and diſtruſt of God's providence.

Q. How doth it ariſe from pride?

A. Becauſe it appears that they who are diſcontented with God's carving, have too high thoughts of themſelves: They either think they deſerve better at God's hand, or that they could have ordered matters better for themſelves than God hath done.

Q. What are the evils of diſcontentment?

A. Beſides thoſe mentioned a little before, it makes men unthankful for mercies, unfit for duties, uneaſy to their relations and neighbours; it breeds ſtrifes, debates, law ſuits, rebellions, and murders; it robs men of the comfort of their lives, makes their croſſes heavier, and provokes God to prolong and add to them.

Q. What is the ſecond ſin here forbidden?

A. Envy, which is a ſecret diſcontentedneſs at the proſperous ſtate of others, or a grudging or grieving at their wealth, qualifications, or honours.

Q. What are the evils of this ſin of envy?

A. It is heart-murder, and a ſin againſt all reaſon; yea, it is deviliſh to be a man's enemy for no other reaſon but becauſe God is kind to him; 'Tis a quarreling with God's wiſdom and goodneſs; it is a rottenneſs to the bones; it produceth confuſion and every evil work, Mat. xx. 15. Prov. xiv. 30. James iii. 16.

Q. What are theſe inordinate motions and affections to the things of our neighbour, which are here forbidden?

A. All deſires after theſe things which we cannot have by lawful means, or without wronging our neighbour; and all inclinations to coveting, Col. iii. 5.

QUEST. LXXXII.

Q. *Is any man able perfectly to keep the commandments of God?*

A. No mere man, ſince the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Q. Why is it ſaid in the anſwer, "No mere man?"

A. To

A. To except the Man Chriſt Jeſus, who did perfectly keep God's commands.

Q. Was not Chriſt a mere man?

A. No; he was both God and Man.

Q. Why is it ſaid, "ſince the fall?"

A. To except our firſt parents when in the eſtate of innocence, who then were able to keep God's commands perfectly.

Q. Why is it ſaid, "is able in this life?"

A. To except the ſaints in heaven, who are perfectly able to do it there.

Q. Can no ſaint on earth attain to perfection in keeping God's law?

A. No; for "there is not a juſt man upon earth that doth good and ſinneth not," Eccl. vii. 20. 1 John i. 8, 10.

Q. How comes it to be ſo?

A. Becauſe the beſt ſaints here are but renewed in part, and they have remains of corruption in them, which fight againſt the ſpiritual and renewed part, Gal. v. 17. And we find the beſt of ſcripture ſaints acknowledging this, and complaining of their imperfections, Job ix. 2, 3. Pſal. ix. 13. and cxxx. 3. and cxliii. 2. Iſ. lxiv. 6. Dan. ix. 5. Rom. vii. 18, &c.

Q. Are not Noah, Job and Hezekiah, called perfect men? Gen. vi. 9. Job i. 8. 2 Kings xx. 3.

A. That is not meant of an abſolute perfection, or a perfection of degrees; but only of the perfection of ſincerity, or a perfection of parts; as the body of an infant is reckoned perfect, tho' it be not come to the higheſt perfection. And that the ſcripture doth not mean abſolute perfection, is evident from its recording the ſins and imperfections of theſe very perſons which are called perfect; Gen. ix. 21. Job iii. 1, 3. 2 Chron. xxxii. 25.

Q. What is meant by ſincerity, or a perfection of parts?

A. A ſincere or upright aiming at conformity to the will of God in all things, and a conſtant preſſing on for farther degrees of holineſs.

Q. Doth not David ſay, Judge me, O Lord, according to thy righteouſneſs? Pſal. vii. 8.

A. He

A. He speaks there, not of the righteousness of his person, but of the righteousness of his cause, which he defended against his adversaries, and to which he appealed.

Q. Doth not the apostle say, whosoever is born of God doth not commit sin? 1 John iii. 9.

A. The sense is, That the regenerate do not commit sin as they once did, with delight, or full consent of the will; they do not allow sin to reign in them. But that they are not without sin, is evident from 1 John i. 8.

Q. Why doth Christ require us to be perfect, Mat. v. 48. if we cannot attain to it?

A. 1. To let us know what he hath right to demand of us. 2. To humble us, and drive us to Christ for perfect righteousness. 3. To teach us to desire, aim at, and press toward perfection in holiness.

Q. In what respect are we guilty of breaking the commands of God?

A. We are guilty of it daily, in thought, word, and deed.

Q. Doth God look upon thoughts of sin as breaches of his law?

A. Yes, Gen. viii. 21. Mat. v. 28. and xv. 19. Jer. iv. 14.

QUEST. LXXXIII.

Q. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. Are all sins equal?

A. No, some are more heinous than others.

Q. What is that for sins to be heinous?

A. It is to be more hateful and offensive to a holy God, than others are.

Q. How doth it appear that some sins are more offensive to God than others?

A. From these things; 1. The sin-offering under the law was to be greater than the trespass-offering. 2. Some sins are more severely threatened and punished than others. 3. Some sins are declared not capable pardon, Lev. ix. 3. Mat. xxiii. 14. and xii. 31.

Q. Why is it ſaid in the anſwer that ſome ſins are more heinous in the ſight of God than others?

A. To teach us by what rule we ſhould judge of the greatneſs of ſins, ſeeing many are apt to make light of that which is heinous before God, who certainly is the proper judge in this matter.

Q. What is it that makes ſome ſins more heinous than others?

A. Some ſins are more heinous in themſelves, or in their own nature; and ſome by reaſon of certain aggravations attending them.

Q. What are thoſe ſins which are more heinous in their own nature than others?

A. Sins againſt the firſt table of the law, or thoſe which are committed more immediately againſt God, are more heinous than ſins againſt the ſecond table, or thoſe which are immediately againſt man; as, for inſtance, ſacrilege is more heinous than theft, idolatry than adultery, blaſphemy againſt God, than defaming of our neighbour, 1 Sam. ii. 25.

Q. Are not ſome of the ſins againſt the firſt table more heinous than others?

A. Yes; and we find atheiſm and idolatry marked out as ſins of the greateſt magnitude, Exod. v. 2. Jer. xliv. 4.

Q. Are not ſome of the ſins againſt the ſecond table more heinous than others, in their own nature?

A. Yes, and murder is noted for a moſt heinous and crying ſin; and ſo is oppreſſion, eſpecially of the widow and fatherleſs, Gen. iv. 10. Exod. xxii. 23.

Q. Are heinous and crying ſins capable of forgiveneſs?

A. Yes, upon true faith and repentance, Iſa. i. 18. 1 Cor. vi. 11.

Q. What are the only fountains of pardon which ſinners muſt look to?

A. The free grace of God, and the meritorious blood of Jeſus Chriſt, Luke vii. 42. Eph. i. 7. 1 John i. 7.

Q. What are the moſt heinous of all ſins in the world?

A. The ſin againſt the Holy Ghoſt, being a ſin un-

to

to death, which is not forgiven, Mat. xii. 31. 1 John v. 16.

Q. What is the sin against the Holy Ghost?

A. It may be described, an apostacy, or turning from God, and his truths and ways, after clear illumination and a fair profession; and sinning wilfully with hatred, malice and despite, against Christ and his people, and continuing impenitent therein to the end, Mat. xii. 31, 32. Heb. vi. 4, 5, 6. and x. 26, 29.

Q. What are the aggravations which make some sins more heinous than others?

A. They are the particular circumstances which do attend them, that make them greater than otherwise they would be. And from scripture we find sins do receive their aggravations, 1. From the persons offending. 2. From the parties offended. 3. From the means against which sins are committed. 4. From the manner of committing sin. 5. From the time of sinning. 6. From the place where sins are committed.

Q. How is sin aggravated from the person offending?

A. Sin is aggravated, if the person guilty be of age and experience, or be eminent for his gifts, profession, station, or office in the world; so that his example may encourage or draw others into sin, 2 Sam. xii. 14. 1 Kings xiv. 16. Mic. iii. 5. Rom. ii. 24. Gal. ii. 13.

Q. Are not the sins of Christians more heinous than the sins of Heathens? A. Yes.

Q. Are not the sins of those children who have had religious education and examples, more heinous than the sins of others? A. Yes.

Q. How is sin aggravated from the parties offended?

A. Sin is aggravated, when it is committed immediately against God and his perfections, against Christ and his grace, against the Holy Spirit and his operations; against men in eminent stations, our superiors and friends to whom we are much obliged; against the souls of men, and those who are dear to Christ, Psal. li. 4. Rom. ii. 4. Mat. xxi. 38. Heb. xii. 25. Eph. iv. 30. Acts vii. 51. Num. xii. 8. Isa. iii. 5. Prov. xxx. 17. Psal. xli. 9. Ezek. xiii. 19. Mat. xviii. 6. 1 Cor. viii. 12.

Q. How is sin aggravated from the means against which it is committed?

A. Sin is much aggravated, when it is committed against a clear and lively diſpenſation of goſpel-light and love, againſt the moſt gracious calls and offers, againſt the light of nature, and the convictions of conſcience: againſt mercies, threatenings, and judgments; againſt counſel and admonitions; againſt long patience and good examples; againſt church-cenſures and civil puniſhments; againſt prayers and purpoſes, vows and covenants, Mat. xi. 21, 23. John xv. 22. Rom. i. 26. Dan. v. 22. Deut. xxxii. 6. Amos iv. 9. Jer. v. 3. Prov. xxix. 1. Tit. iii. 10. Prov. xxiii. 35. Pſal. lxxviii. 36, 37. Eccl. v. 4. Lev. xxvi. 25.

Q. How is ſin aggravated from the manner of committing it?

A. When a man ſins wilfully and without temptation, preſumptuouſly and without fear, deliberately and with contrivance, obſtinately and with reſolution, impudently and with boaſting, willingly and with delight, maliciouſly and with deſpite, cuſtomarily and with continuance, openly and with contempt. Likewiſe ſin is much aggravated, when a man is guilty of doing that which he condemns in others, of relapſing into ſin after repentance, of doing evil under a cloke of religion, or of teaching and encouraging others to ſin, Jer. vi. 16. Num. xv. 30. Pſal. xxxvi. 4. Pſal. lii. 1. Prov. ii. 14. Iſa. lvii. 17. Zech. vii. 11. 2 Pet. i. 20. Rom. i. 32. and ii. 21. Rev. ii. 14.

Q. How is ſin aggravated from the time of ſinning?

A. Sin becomes more heinous, when it is committed upon the Sabbath-day, or when the perſon ought to have been at divine worſhip, or after ſolemn ordinances and engagements to be the Lord's, or in time of affliction, when the Lord is calling to humiliation, Ezek. xxiii. 38. Iſa. xxii. 12, 13. and lviii. 3. Num. xxv. 6. 2 Chron. xxviii. 22. Iſa. i. 1.

Q. How may ſin be aggravated from the place of ſinning?

A. When it is committed in a land of light, in a place dedicated to the worſhip of God, in a place of gracious deliverances, or in a public place before others, who may thereby be tempted and enſnared, Iſa. xxvi. 10. 1 Sam. ii. 22. Pſal. cvi. 7. 2 Sam. xvi. 22.

QUEST.

QUEST. LXXXIV.

Q. *What doth every sin deserve?*

A, Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. What is meant by God's wrath and curse due to sin?

A. Those dreadful punishments, which are the effects of the sin-revenging justice of God, and the condemning sentence of his broken law, both here and hereafter.

Q. Doth the least sin deserve eternal punishment?

A. Yes.

Q. How is that evident?

A. Because every sin is an offence done against an infinitely holy and righteous God, and his just law, wherefore God's justice doth demand infinite satisfaction for it, Gal. iii. 10. Rev. vi. 23. Ezek. xviii. 4.

Q. How doth it appear that there is so much evil in every sin?

A. Because every sin in its own nature is a walking contrary to God, and a contemning of him who is infinitely good: It strikes against his sovereignty, his infinite power, his wisdom, his goodness, and holiness, Lev. xxvi. 40. Psal. x. 13. James ii. 10, 11. 1 Cor. x. 22. Jer. ii. 5. Hab. i. 13.

Q. Is there no ground for the Popish distinction of sins venial and mortal?

A. No; for every sin in its own nature is mortal and deadly; and though every sin be venial or pardonable through Christ, yet in itself it deserves eternal punishment, Rom. vi. 23. Deut. xxvii. 26. Rom. i. 18.

Q. Is there not more evil in the least sin, than the sufferings of a finite creature can make atonement for?

A. Yes; and therefore the sufferings of the damned, being never satisfactory, must be eternal.

Q. Cannot the least sin be expiated by any thing but the blood of Christ?

A. No, Heb. ix. 22.

QUEST.

QUEST. LXXXV.

Q. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. How know you that the wrath of God is due to us for every sin?

A. Because the wrath of God is revealed from heaven against all unrighteousness of men, and every sin is a contempt of an infinite God, Rom. i. 18. Psal. x 13.

Q. Hath God revealed any way for escaping that wrath which is due to us for sin?

A. Yes; namely, the way of faith and repentance, with a diligent use of all the means of grace.

Q. Doth God require faith, repentance, and the use of means, in order to satisfy for sin, and purchase salvation to us?

A. No; for that would be to make a Saviour of our duties, and to render Christ's death in vain, Gal. ii. 21.

Q. Why then doth God require these things of us?

A. He requires them only as means for applying the purchase of Christ's death, and communicating the grace he hath merited unto us, Luke xxiv. 47. Rom. i. 16, 17. Luke xxi. 36.

Q. Are faith, repentance, and other duties, the conditions of our salvation?

A. Yes, they may be called so, if by conditions we understand no more but that they are necessary means of our salvation, as being appointed by God for applying the righteousness of Christ, which is the only meritorious and pleadable condition of our salvation.

Q. Could not God save us by Christ's righteousness, without faith, repentance, or any other means?

A. Whatever God might do in his absolute sovereignty, it ought to satisfy us, that God hath expressly revealed

revealed his will in this matter, and hath declared that it is through the uſe of theſe means only that he will communicate to us the benefits of redemption; and this makes them abſolutely neceſſary to all who expect ſalvation by Chriſt: And indeed it would not be for the honour of God to pardon or ſave any that go on in ſin, and neglect Chriſt and his worſhip.

QUEST. LXXXVI.

Q. What is faith in Jeſus Chriſt?

A. Faith in Jeſus Chriſt is a ſaving grace, whereby we receive and reſt upon him alone for ſalvation, as he is offered to us in the goſpel.

Q. Is not faith taken in different ſenſes in ſcripture?

A. Yes; ſometimes it is taken for the doctrine of faith, and ſometimes for the grace of faith.

Q. How is it otherwiſe diſtinguiſhed?

A. Into hiſtorical faith, the faith of miracles, and ſaving faith.

Q. Is it ſaving faith for a man to believe that there is a God, or that Jeſus Chriſt is the Saviour of ſinners, or that the Bible is true?

A. No; for that is only hiſtorical faith, and the devils come this length, James ii. 19.

Q. What is hiſtorical faith?

A. It is the aſſent of the underſtanding unto the truths revealed in the word, whereby a man believes and gives credit to them as he doth to the truths of a hiſtory. So did theſe, Mat. xiii. 20. John ii. 23. Acts viii. 13. and Acts xxvi. 27.

Q. What more is there in ſaving faith than for a man to aſſent or give credit to the divine teſtimony?

A. If the aſſent be ſtrong and full, it will indeed bring along with it the other acts of faith; that is, if a man not only aſſent to the things revealed in the goſpel as true, but alſo firmly believe that they are as valuable and excellent as they are held forth to be, then he cannot but cloſe with them. But if our aſſent doth only regard the truth of the things propoſed, and not their goodneſs and ſuitableneſs to us, it is not true and ſaving:

ing: for, where faith is true, there is not only an assent of the mind to the verity of gospel-truths, but also a consent of the heart unto them, as worthy of all acceptation, 1 Tim. i. 15. Rom. x. 10.

Q. What is the faith of miracles?

A. It is a peculiar confidence in the power of God, for producing of miraculous effects, which many had in the first times of the gospel both actively and passively. Some had faith to heal, and others to be healed; and both these were sometimes found in persons void of saving faith, as in Judas and the unthankful lepers.

Q. Why is faith in the answer called a grace?

A. Because it is God's free gift without any deserving in us, Eph. ii. 8.

Q. Why is it called a saving grace?

A. Because there is no salvation without it, and all those who have it shall be saved, Mark xvi. 16.

Q. How is it that faith doth save us?

A. Not by virtue of any worth in faith, or of its being a deed or work of ours; but because faith is the grace that takes hold of the righteousness of Christ, by which only we are justified and saved.

Q. Why then are we said to be justified and saved by faith?

A. Because faith is the instrument and means of our justification and salvation.

Q. Is not faith the fruit of Christ's purchase?

A. Yes: For it is given in the behalf of Christ to believers; he sends his Spirit to work faith, and hence he is called both the "Author and Finisher of faith," Phil. i. 29. Eph. i. 17, 19. Heb. xii. 2.

Q. What mean you by the righteousness of Christ, which is the matter and ground of our justification before God?

A. Christ doing or dying, or all that he did and suffered for us as our Surety and Cautioner. See before, 33 quest. Page 486.

Q. Is it the same righteousness then, which we find sometimes called the righteousness of God, and sometimes the righteousness of faith? Rom. x. 3, 6.

A. Yes, it is the very same; and is called the righteousness

teousneſs of God, becauſe it is of God's deviſing and of God's performing, he being God that wrought it out for us. It is called the righteouſneſs of faith, becauſe it is by or through faith that the righteouſneſs of Chriſt becomes ours; and hence we find it ſometimes called the "righteouſneſs of God by faith," Phil. iii. 9.

Q. What is the proper object of faith?

A. The general object of faith is the whole word of God; faith doth aſſent and conſent to all its truths, offers, commands, promiſes, and threatenings: But the ſpecial object of faith is Chriſt and his Surety-righteouſneſs: for it is to this the penitent ſoul doth look as the only ground of his juſtification before God, 2 Cor. ii. 2.

Q. What are the principal acts of juſtifying or ſaving faith?

A. There are two mentioned in the anſwer, namely, receiving and reſting upon Chriſt.

Q. What are we to underſtand by theſe two acts of faith?

A. 1. To receive Chriſt is to make choice of Chriſt, and embrace the offer of him as our Surety, and to conſent with a hearty approbation to the goſpel way of juſtification and ſalvation through Chriſt. 2. To reſt upon Chriſt, is to adventure our all upon a crucified Jeſus, by truſting in him alone, and laying the full weight and ſtreſs of our ſouls and our whole ſalvation upon him, as the only foundation and ground-ſtone laid in Zion for periſhing ſinners to reſt on, Pſal. ii. 12. 1 Pet. ii. 6.

Q. Why is faith ſaid to reſt upon Chriſt alone in the anſwer?

A. To ſhew that ſinners muſt not reſt partly upon Chriſt and partly upon their own doings for ſalvation, but upon Jeſus Chriſt alone.

Q. Doth not the ſoul's reſting on Chriſt import that itis laden and burdened when it comes to Chriſt?

A. Yes; for the ſoul is burdened, not only with the fears of wrath, but alſo with the guilt and pollution of ſin, and with the power of indwelling corruption, which it longs to get rid of.

Q. What is there in Chriſt to give reſt to the burdened ſoul?

A. There is in him a fullneſs of merit to expiate guilt, ſatisfy juſtice, and obtain cleanſing and purity to the ſoul; yea, there is a fullneſs of the Spirit in him, to renew and ſanctify the natures of all who come to him.

Q. Muſt not we by faith receive and reſt on Chriſt in all his three offices, of Prophet, Prieſt, and King?

A. Yes, we muſt receive and reſt on Chriſt, 1. As our Prieſt, by renouncing all confidence in our own doings, and being content to be juſtified by Chriſt's ſacrifice and righteouſneſs only. 2. We muſt receive and reſt upon Chriſt, as our Prophet, by renouncing all our carnal reaſonings, and ſubmitting to be taught by Chriſt, and to learn and believe according to the revelation of his word. 3. We muſt receive and reſt upon Chriſt as our King, by renouncing our own wills and inclinations, and ſubjecting our whole man, hearts and wills, to Chriſt, to be inclined and ruled by his Spirit according to the directions of his word.

Q. Hath ſaving faith any other act beſides theſe of receiving and reſting upon Jeſus Chriſt?

A. Yes; for ſaving faith doth alſo receive and believe the whole word of God, and that becauſe of the divine teſtimony; and acteth differently upon the ſeveral parts thereof, giving credit to its hiſtories and prophecies, yielding obedience to its commands, trembling at its threatenings, and embracing its promiſes as infallibly true and certain: Though ſtill the receiving and reſting upon Chriſt, as tendered in the goſpel-promiſes for ſalvation, be the chief and main acts of ſaving faith, John iv. 42. 1 John v. 10. Acts xxiv. 14. Rom. xvi. 26. Iſa. lxvi. 2. Heb. xi. 13. John i. 12. Iſa. xxvi. 3.

Q. For what ends are we by faith to receive and reſt upon Chriſt?

A. For ſalvation, *that is*, for our complete ſalvation, not only from wrath, but from the filth, power, and being of ſin, and all the effects of it; ſo that it includes juſtification, ſanctification, and eternal glory.

Q. What is the ground upon which we are warranted to receive and reſt upon Chriſt for ſalvation?

A. Upon

A. Upon this, that he is offered to us in the goſpel.

Q. Unto whom is Chriſt offered in the goſpel?

A. Not to believers only, but to all who hear the goſpel, even the greateſt ſinners, Mark xvi. 15. Rom. x. 18. Iſa. xlv. 22. and xlvi. 12.

Q. By whom is Chriſt offered to us in the goſpel?

A. By his father, by himſelf, by his Spirit, and by his miniſters, Mat. xxii. 2, 3. Iſa. lxv. 1. Rev. iii. 20, 22. Mark xvi. 15

Q. Upon what terms is Chriſt offered unto us?

A. He is offered, 1. Freely, without money or price, or without regard to any good thing in us, but merely to our need, Iſa. lv. 1. and lxv. 1. 2. Chriſt is offered to us wholly and undividedly, in all his offices, of Prophet, Prieſt, and King; in all which we muſt receive him as before mentioned.

Q. Do any refuſe Chriſt who have him offered to them?

A. Yes, the moſt part do refuſe him, John i. 11. Iſa. liii. 1.

Q. Who are they that will be reckoned refuſers of Chriſt?

A. All who do not believe the report of the goſpel, and embrace the offer made unto them.

Q. Is ſaving faith a ſure proof of our being elected to eternal life?

A. Yes, and therefore it is called the faith of God's elect; and it is ſaid, "As many as were ordained to eternal life believed," Tit. i. 1. Acts xiii. 48.

Q. Why is faith called precious in ſcripture? 1 Pet. i. 7. 2 Pet. i. 1,

A. Becauſe it is honoured of God to be the inſtrument of our juſtification, to be the eye that diſcerns Chriſt, the hand that takes hold of him, and the bond of our union with him, it is the ſpring of the other graces, and doth ſet them a-work; it is the means of our ſpiritual life and ſupplies, and of our peace and joy, Rom. v. 1, 2, 3, &c. Eph. iii 17. Gal. ii. 20. Rom. xv. 13.

Q. Why doth God put ſuch reſpect upon faith above the other graces?

A. Becauſe faith puts the higheſt honour upon his beloved Son, and approves of God's device of ſaving us thro' him; it ſtrips the creature of all ground of boaſting, and doth highly exalt free grace; it gives God all the glory of our ſalvation, which is moſt acceptable to him, Mat. xvii. 5. 1 Pet. ii. 7. Rom. iii. 27. and iv. 16. Eph. ii. 7, 8.

Q. By what marks may we know if we have ſaving faith?

A. True faith produceth a high eſteem of Chriſt, and worketh by love; it ſoftens and purifies the heart; it vents itſelf much in prayer and good works, and looſes the heart from earthly things, 1 Pet. ii. 7. Gal. v. 6. Mark ix. 24. Acts xv. 9. Heb. iv. 14, 16. James ii. 18. 2 Cor. iv. 18.

Q. Have all believers ſaving faith in the ſame degree?

A. No; for ſome are weak, while others are ſtrong.

Q. How doth the weakneſs of faith diſcover itſelf?

A. In much doubting and ſtaggering at the promiſes, in depending upon the means more than Chriſt; in living much by ſenſe, in diſtruſting of God, and fainting in the day of adverſity.

Q. How may we know if there be faith in reality, amidſt ſuch weakneſſes and ſigns of unbelief?

A. It is a hopeful evidence, if the ſoul in the mean time be mourning for its unbelief, crying for more faith, and looking ſincerely to Chriſt for righteouſneſs and ſtrength.

Q. What are the evidences of a ſtrong faith?

A. Where faith is ſtrong, the ſoul will be aiming at the Redeemer's honour in all its actions. The love of Chriſt will conſtrain more powerfully to hate ſin, and live godly, than the fear of hell or hope of reward can do: The ſoul will rejoice in tribulation, and be much in the exerciſe of praiſe; it will truſt God in time of danger, and look thro' all diſcouragements to the faithfulneſs of God, and rely upon him.

QUEST. LXXXVII.

Q. *What is repentance unto life?*

A. Repentance unto life is a ſaving grace, whereby a ſinner,

ſinner, out of the true ſenſe of his ſin, and apprehenſion of the mercy of God in Chriſt, doth, with grief and hatred of his ſin, turn from it unto God, with full purpoſe of, and endeavour after new obedience.

Q. Why is repentance called a grace and a ſaving grace?

A. See the anſwers before, concerning Faith.

Q. Why is it here called repentance unto life?

A. So true repentance is called, Acts xi. 18. becauſe it is a neceſſary means to attain eternal life, and to diſtinguiſh it from the ſorrow of the world that worketh death, 2 Cor. vii. 10.

Q. What is that ſorrow of the world?

A. It is that which we call a legal repentance, that hath no good effect; being a ſorrow only for ſome groſs ſin, for fear of wrath, but not a ſorrow for all ſin as it diſhonours God, ſuch as goſpel-penitents have.

Q. Can a man by his own natural powers attain to goſpel-repentance?

A. No; for the heart by nature is like a ſtone, and none but the Spirit of God can take it away and give a heart of fleſh, according to Ezek. xxxvi. 26.

Q. What are the parts of true repentance, held forth in the anſwer?

A. There are ſix: 1. A true ſenſe of ſin. 2. An apprehenſion of the mercy of God in Chriſt. 3. A grief for ſin. 4. A hatred of ſin. 5. A turning from ſin. 6. A turning to God and the ways of new obedience.

Q. What is the true ſenſe of ſin, which is neceſſary to repentance unto life?

A. It is a heart-affecting diſcovery of the guilt, malignity, and aggravations of ſin, our undone ſtate by it, and our inability to deliver ourſelves from it, which wounds and diſtreſſes the conſcience, and fills the mind with perplexity and reſtleſsneſs, until it can ſee ſome ground of hope, Pſal. xxxviii. 3, 4. Acts ii. 37.

Q. Wherefore is ſuch a ſenſe of ſin neceſſary in penitents?

A. To make ſin hateful, and Chriſt deſireable in their eyes; for it is only ſuch ſick ſouls who will value the phyſician, Mat. ix. 12, 13.

Q. Are

Q. Are there not many who may be affected with a ſenſe of ſin, who never become true penitents?

A. Yes; there is frequently conviction and trouble for ſin, without converſion.

Q. What is the difference between the convictions and trouble of unconverted perſons and thoſe of true penitents?

A. The convictions and trouble of the one are only for ſome groſs ſins, ariſing from a natural conſcience, and fears of hell; they are of ſhort continuance, and are cured by natural means: But the convictions and trouble of the other are for all ſins whatſoever, inward and outward, ſecret and open; they ariſe from the Holy Spirit, a view of the evil of ſin, and the injury done to God thereby: they are abiding, and are only cured by the blood of Chriſt.

Q. What mean you by the apprehenſion of the mercy of God, which is needful to true repentance?

A. That it is needful to bring a loſt ſinner to true repentance, that he diſcover that God is merciful, ready to forgive, and willing to be reconciled to repenting and returning prodigals.

Q. Why is this needful?

A. Becauſe, without it, a deep ſenſe of his ſin is ready to overwhelm the ſoul with deſpair, as it did Judas.

Q. After what way and manner is the mercy of God diſcoverable to guilty ſinners?

A. Only in and through Chriſt the Mediator, who hath given ſatisfaction to the juſtice of God for ſin.

Q. Can then the general goodneſs of God, or his abſolute mercy, be any relief to convinced ſinners?

A. No; becauſe God is alſo infinite in juſtice and holineſs, and therefore muſt be a conſuming fire to ſinners out of Chriſt.

Q. What is that true grief for ſin which is neceſſary to true repentance?

A. It is a hearty ſorrow and mourning of the ſoul for committing ſuch an abominable thing as ſin is, and that mainly becauſe ſin hath contemned and diſhonoured God, it hath crucified Jeſus Chriſt, it hath grieved the Holy Spirit, it hath deformed and defiled our ſouls,

it

; hath disabled us from glorifying God, and debarred is from communion with him.

Q. What is that hatred of sin which is necessary in rue repentance?

A. It is an inward abhorrence of sin, as the most a-ominable thing, and a loathing of ourselves because of t, Jer. xxxi. 19.

Q. Can any who hate sin make a sport of it?

A. No.

Q. Whence is it that a true penitent doth hate sin?

A. Because sin is most hateful to God, it is the murderer of Christ, and an enemy to to his own soul.

Q. What kind of hatred doth the true penitent bear to sin?

A. 1. It is a deep and implacable hatred, which makes him aim at the utter ruin and extirpation of sin in his soul. 2. It is an universal hatred; for seeing the true penitent doth hate sin as sin, he must hate every sin, whether secret and open, pleasant or profitable, in himself or in others, Rom. vii. 24. Psal. cxix. 128.

Q. Is not the soul's turning from sin an essential part of true repentance? A. Yes.

Q. What kind of turning must it be?

A. 1. It must be a turning from sin in heart, with a real grief for it, and hatred of it, Psal. xxxviii. 18. Ezek. xxxvi. 31. 2. It must be an universal turning from sin, both in the heart and in the life, without reserving of one known sin, Ezek. xviii. 31. 3. It must be attended with turning to God, and the ways of new obedience, Isa. i. 16, 17. Isa. lv. 7.

Q. Is turning from sin always a sure sign of true repentance?

A. Not always; for we read of some who turn, but not to the Most High; they may cease to do evil, and not learn to do well; they may turn from one sin to another, from profaneness to superstition, or from presumption to despair, Hos. vii. 16. Jer. iv. 1.

Q. Is not turning from sin, when it is followed with turning to the Lord, a certain evidence of true repentance?

A. Yes; for these two are the very essential parts of it.

Q. What

Q. What is this "turning to the Lord," which is essential to true repentance?

A. It imports, 1. Our applying to God in Christ for pardon of sin, and cleansing from it. 2. Our making choice of God for our God. 3. Our having the outgoings of our hearts and affections to him, as our portion and happiness. 4. Our giving up ourselves to his service and obedience, Isa. lv. 7. Jer. iii. 22. Isa. xxvi. 8. Psal. cxix. 57, 58, 59.

Q. How may we know if our "turning from sin to God," be true and real?

A. When it is accompanied with a full purpose of, and sincere endeavours after new obedience; for purposes to continue in sin, or negligence in God's service, are inconsistent with true repentance.

Q. Why is the penitent believer's obedience called "new obedience."

A. 1. Because it springs from new principles, faith and love. 2. It is done for new ends, not for worldly interest, but to please God, and to advance his glory. 3. It is performed in a new manner, to wit, with the heart, and by faith looking to Christ for strength to do it, and for righteousness to make it acceptable to God.

Q. What may we think of their repentance, who live in the neglect of duty, or in the practice of sin, afterwards?

A. We may think that their profession of repentance hath not been sincere.

Q. Can any man look for pardon or salvation without repentance?

A. No; for Christ hath expressly told us, "Except ye repent ye shall all likewise perish," Luke xiii. 3.

Q. May a man delay his repentance until he come to a death-bed?

A. By no means; for many die very suddenly, neither have we power of ourselves to repent when we will, and men turn hardened in sin by continuing in it.

Q. Is there room for repentance for old sinners, and those who have been notoriously wicked?

A. Yes; for, if they repent, God hath said, he will abundantly pardon, Isa. lv. 7. And we have instances of his doing so, 1 Tim. i. 13, 14, 15.

Q. But

Q. But how ſhall we attain to true repentance?

A. We muſt cry earneſtly to God for it, and plead his promiſes of giving it to thoſe who aſk it of him, James i. 5. Ezek. xxxvi. 36, 37. And we muſt look frequently to Chriſt crucified, whom we have pierced with our ſins, Zech. xii. 10.

Q. Is it not ſaid of Eſau, that he found no place of repentance, though he ſought it carefully with tears? Heb. xii. 17.

A. It is not ſaid there, that Eſau ſought the grace of repentance from God to his own ſoul, but only that he ſought of his father Iſaac that he might repent of giving the bleſſing to his brother Jacob; which indeed he could not obtain: But it had been well for him, had he been as careful to ſeek God's bleſſing as his father's.

Q. Hath not repentance ſeveral counterfeits, which we ought to beware of?

A. Yes: For Saul confeſſed his ſin, Ahab had outward expreſſions of mourning, Judas and Felix had great convictions and terrors; but none of theſe did turn from their ſins to God in Chriſt for mercy.

Q. Do we need repentance only at our firſt turning to God?

A. Believers through their whole lives have need to be daily repenting and making application to Chriſt's blood, becauſe they are daily ſinning by infirmity, and falling ſhort of their duty.

QUEST. LXXXVIII.

Q. What are the outward means, whereby Chriſt communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Chriſt communicateth to us the benefits of redemption, are, his ordinances, eſpecially the word, ſacraments, and prayer; all which are made effectual to the elect for ſalvation.

Q. What do you mean by Chriſt's ordinances here?

A. All thoſe means of grace and ſalvation which he hath appointed in his word.

Q. May not ordinances of man's appointment be made uſe of for our ſpiritual benefit?

A. No; for theſe the Spirit of God doth call *will-worſhip* and *vain things*, upon which we cannot expect his bleſſing, Col. ii. 23 Mat. xv. 9.

Q. What are theſe benefits of redemption which are communicated to us in the uſe of Chriſt's ordinances?

A. They are many, ſuch as knowledge, conviction, converſion, faith, repentance, pardon, peace, ſpiritual life, ſtrength, &c.

Q. What are the ordinances of Chriſt, by which he communicates theſe benefits to us?

A. They are, the word, the ſacraments, prayer, praiſe, a goſpel miniſtry, church-government and diſcipline, religious faſting, vowing, conference, meditation, ſelf-examination, &c.

Q. Why are theſe ordinances called means of grace, or of ſalvation?

A. Becauſe by them or through them, the Holy Spirit conveys grace into his peoples ſouls, and thereby promotes their ſalvation.

Q. Which of theſe ordinances doth he chiefly make uſe of for that end?

A. Eſpecially the word, ſacraments, and prayer; but not excluding the reſt from being alſo uſeful that way.

Q. Why are theſe three called the *outward* means of ſalvation?

A. To diſtinguiſh them from meditation, faith, repentance, and ſuch inward means.

Q. Why are they called the *ordinary* means?

A. Becauſe they are God's common and uſual way of conveying grace.

Q. Doth not God ſometimes make uſe of extraordinary means for converting ſinners?

A. Yes, as in the primitive times, he frequently made uſe of the miraculous gifts of tongues, healing, caſting out devils, inflicting of judgments, and ſometimes voices from heaven, and earthquakes, as means to convert ſouls; as in the caſe of Paul and the jailor.

Q. Are the ordinances means of ſalvation to all who enjoy them?

A. No;

A. No; inſtead of that, they are the ſavour of death unto death, to many who have them and abuſe them, 2 Cor. ii. 16. Iſa. lv. 11.

Q. To whom are they made effectual to ſalvation?

A. To the elect only.

Q. Whence have the ordinances that efficacy?

A. Not from themſelves, but from the bleſſing and Spirit of God, 1 Cor. iii. 7.

QUEST. LXXXIX.

Q. *How is the word made effectual to ſalvation?*

A. The Spirit of God maketh the reading, but eſpecially the preaching of the word, an effectual means of convincing and converting ſinners, and of building them up in holineſs and comfort, through faith unto ſalvation.

Q. Who is it that makes the word effectual to ſalvation? A. The Spirit of God.

Q. How are we to uſe the word, if we would have it made effectual to ſalvation?

A. We muſt both read it, and hear it preached.

Q. What need we go to hear ſermons, when we can read the bible, or as good ſermons at home?

A. Becauſe it hath pleaſed God by the fooliſhneſs of preaching to ſave them that believe: and he calls us to hear, that our ſouls may live; for (ſaith he) "Faith comes by hearing," 1 Cor. i. 21. Iſ. lv. 3. Rom. x. 17.

Q. Do they not ſlight God's ordinances for ſaving ſouls, who ſlight the preaching of the word?

A. Yes.

Q. Is not the reading of the word God's ordinance for the converſion and ſalvation of ſouls, as well as the preaching of it?

A. Yes, as is evident from Deut. xvii. 19. Acts viii. 28, 29. Col. iv. 16.

Q. Why is it ſaid in the anſwer, eſpecially the preaching of the word?

A. Becauſe it pleaſeth the Lord to honour the preaching of the word more frequently and uſually to convince and convert ſouls; as is manifeſt both from ſcripture.

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ture and experience, 1 Cor. i. 21. Mat. xxviii. 19. Rom. i. 16. and x. 14, 15, 16, 17. Acts ii. 37. and iv. 2, 4. and vi. 7. and viii. 5, 6. and x. 44. and xi. 19, 20. and xiii. 48. and xvii. 3, 4. and xviii. 8, 9, 10. and xxvi. 18.

Q. Whence is it that the preaching of the word is so honoured?

A. Becauſe it is an ordinance inſtituted for explaining and applying the word, which God makes uſe of to awaken, convince, rebuke, exhort, and comfort ſouls; and to ſpeak directly and particularly to the conſciences of men. And, ſeeing God hath thought fit to inſtitute a ſtanding miniſtry in his church, for theſe very purpoſes, we may expect he will own and bleſs it, 2 Tim. iv. 2. Acts xxvi. 18. 2 Cor. v. 20. Eph. iv. 12. As, under the law, God had thoſe who gave the ſenſe of the word, and cauſed the people to underſtand it; ſo, under the goſpel, he hath a convincing miniſtry, by which the ſecrets of mens hearts are made manifeſt, Neh. viii. 8. 1 Cor. xiv. 24, 25.

Q. Would it not be a better way to convince and convert ſouls, to ſend an angel or one from the dead unto them?

A. No; for we have greater evidence of the truth, certainty, and divinity of the word of God, than we could have of any ſuch apparition; ſo that, if men do not hear the prophets and apoſtles, neither would they be perſuaded tho' one roſe from the dead, Luke xvi. 31.

Q. What uſe doth the Spirit of God make of the word, in order to the ſalvation of men?

A. He makes uſe of it to convince and convert ſinners, and to build up the ſaints, as ſet forth in the anſwer.

Q. How is the word made the means of convincing ſinners?

A. By ſearching out hidden ſins, and diſcovering the thoughts and intents of the heart; and by laying before us the evil and malignity of ſin in contemning God, the pollution of ſin in making us odious in his ſight, and the guilt of ſin in drawing eternal wrath and damnation upon us, Heb. iv. 12. Acts ii. 37.

Q. How

Q. How is the word made the means of converſion?

A. The Spirit of God writes the threatenings, precepts, and promiſes of it upon the heart; ſo that the ſoul is brought under the affecting impreſſions of the reality of the things of the other world, the evil of ſin, and excellency of Chriſt and holineſs; whereby the man is gradually changed into a new creature.

Q. Is there not a difference between the words, *convincing* and *converting* of a ſinner?

A. Yes; for a ſinner may be convinced without being converted, but he cannot be converted without being convinced.

Q. Is not the efficacy of the word very wonderful in converſion?

A. Yes; and upon that account the ſcripture reſembles it to rain, to light, to fire, to a hammer, and to a ſword, Iſa. lv. 10, 11. Pſal. cxix. 105. Jer. xxiii. 29. Heb. iv. 12.

Q. Wherein doth the wonderful efficacy of the word appear?

A. In this, that one plain word or ſentence of it will prevail more with the ſoul than the moſt rhetorical diſcourſes, or cogent arguments of men; it doth ſometimes of a ſudden turn the tide of the heart and ſtream of the affections to another courſe; it diſpoſſeſſes ſatan, and throws down his ſtrong holds; it perſuades men to mortify darling luſts, and reſiſt the ſtrongeſt temptations to ſin; it cauſes men to ſee things in another light, to abhor what they loved, and love what before they abhorred:—Yea, ſo great is the change, that the word makes upon men in converſion, that the ſcripture calls it a creation, a regeneration, and a reſurrection.

Q. What is converſion?

A. It is the implanting of new habits and principles in the ſoul, whereby there is an univerſal change wrought in the mind, heart, and life; the whole man is turned from the creature to God, from ſelf to Chriſt, and from ſin to duty: the ſoul is conformed to the image of God, and the will is ſubdued to his will; and the man ſtudies to pleaſe God in a holy life. In a word, converſion is the ſame thing with regeneration or effectual calling.

ling. (See more of it before, Queſt. 31. page 479)

Q. Of what uſe is the word to thoſe who are converted?

A. It doth build them up in holineſs and comfort, through faith unto ſalvation, Acts xx. 32. 2 Tim. iii. 15 Rom. xv. 4.

Q. What is imported in building up of the converted?

A. 1 It ſuppoſes that there is a good foundation laid by their believing and reſting upon Chriſt crucified, and receiving grace from him. 2. It imports their growing in grace, and that there is added to them more knowledge, more faith, more love, more ſtrength, more holineſs, and more comfort.

Q. What mean you by holineſs?

A. It is a principle of new life, which inclines the ſoul to hate all ſin, and to love what is pure and pleaſing to God, and to ſtudy conformity in the whole man to the nature and will of God.

Q. How doth the word build up converted perſons in *holineſs?*

A. 1. By diſcovering to them the defects of their graces and duties. 2. By finding and reproving every luſt and hidden ſin, 3. By ſhewing them more and more of the evil and deformity of all ſin. 4. By fortifying them againſt the ſuggeſtions of ſatan, wicked men, and the corrupt heart. 5. By pointing forth their duty, and diſcovering to them more and more of the beauty and neceſſity of holineſs. 6. By ſetting before them the attractive examples of Chriſt and the ſcripture ſaints. 7. By directing them where to go for ſtrength for every duty.

Q. How doth the word build them up in *comfort?*

A. 1. By furniſhing them with marks and evidences of the work of grace in their ſouls. 2. By bringing to them the refreſhing promiſes of pardon through the blood of Jeſus Chriſt. 3. By diſcovering to them the promiſes of perſevering grace, and of new ſupplies of ſtrength, both for work and warfare, duty, and difficulty. 4. By aſſuring them of the unalterable nature of Chriſt's love, and of the well-ordered covenant. 5. By holding forth to them the great and glorious things laid up for them hereafter.

Q. How

Q. How doth the Spirit, by the word, build up the ſaints in holineſs and comfort?

A. He doth it through faith, or by their exerciſing faith upon the truths and promiſes of the word; whereby they firmly embrace them, and feed upon them, Acts xv. 9. Rom. xv. 13. 1 Pet. i. 5, 6.

Q. Wherefore hath the word ſo little efficacy in converting and building us up in our duty?

A. Becauſe we have provoked the Spirit of God to withdraw from the preaching of the word, and we come not to it with preparation and prayer, faith and attention; or elſe the good ſeed falls upon rocks, upon the high-way-ſide, or among thorns.

QUEST. XC.

Q. *How is the word to be read and heard, that it may become effectual to ſalvation?*

A. That the word may become effectual to ſalvation, we muſt attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in out hearts, and practiſe it in our lives.

Q. Is the word of God effectual to the ſalvation of all who read and hear it?

A. No; for many do read and hear it, yea, underſtand and remember it too, who do not truly believe it.

Q. Is it warrantable for common people to read the ſcriptures?

A. Yes; for Chriſt commands it, and the Bereans are commended for it, John v. 39. Acts xvii. 11.

Q. Have they warrant to preach the word alſo?

A. None have warrant to preach the word but thoſe who have gifts for it, and are duly called to it, Rom. x. 14, 15.

Q. Ought not all true Chriſtians to bear a great love to God's word?

A. Yes; for it is the directory of our lives, our counſeller in ſtraits, our ſupport in the day of affliction, and the book in which we find our evidences for heaven.

Q. Should not the conſideration of the Author, deſign

ſign, and uſefulneſs of this book, engage us to read it carefully?

A. Yes; for we ſhould look upon it as a *golden epiſtle*, indited by the Spirit of God; we ſhould receive it as a *love letter* from heaven, opening up God's deſigns of love to our ſouls; we ſhould go to it as for our daily food and ſubſiſtence, and daily enquire in it for the will of God, and hereby conſult with God about our duty in all caſes.

Q. At what times ought we to read the Bible?

A. Not only upon the Lord's day, but alſo upon week-days, both morning and evening, ſeeing we have ſuch conſtant occaſion for it to quicken us in duty, encourage us in trials, reſolve us in doubts, and ſtrengthen us againſt temptations.

Q. In what manner ought we to read the word of God?

A. We ſhould firſt look up to God for his bleſſing upon it, and then we ſhould read with faith, reverence, and application to ourſelves, as if we were particularly named in the preecpts, promiſes, reproofs, threatenings, and conſolations of it; and carefully obſerve thoſe which are moſt applicable to us. And, in reading every part, we ſhould ſtill keep Chriſt in our eye, as the end, ſcope, and ſubſtance of the whole ſcriptures.

Q. In what manner ought we to hear the word read and preached to us?

A. Something is to be done before, ſomething in time of it, and ſomething after it.

Q. What things are needful before hearing the word, that it may be effectual to our ſalvation?

A. Two things; namely, preparation and prayer.

Q. What is that *preparation* which is needful before hearing of the word?

A. We muſt ſtudy to lay aſide all worldly thoughts and cares, and get awful impreſſions of the majeſty of God, whoſe word we are to hear; and be willing humbly to be taught of him. We ſhould enquire into our ſtate, our wants and ſins, and be content to put away every ſin that the word condemns, and comply with every duty that the word calls for.

Q. What

Q. What is the need of ſuch preparation before ſolemn duties?

A. The greatneſs and jealouſy of that God whom we approach, do call for it; and it is a good token of the ſucceſs of duty, when the heart is prepared for it, Pſal. x. 17. "Thou wilt prepare their heart, thou wilt cauſe thine ear to hear."

Q. Hath the word no ſucceſs at any time upon unprepared ſouls?

A. Though they have no right to expect it, yet God, in his ſovereign mercy, is ſometimes found of them that ſought him not, Iſa. lxvi. 1.

Q. May any man go to the word depending upon his own preparation?

A. No, but only in dependence on Chriſt's merits, and the Spirit's aſſiſtance.

Q. What kind of prayer is requiſite before hearing the word?

A. Humble and fervent prayer, both in ſecret and in our families.

Q. What ſhould we pray for, if we would have the word effectual?

A. We ſhould pray that God may direct the miniſter rightly to divide the word of truth, and to ſpeak a word in ſeaſon to all; that God may pour out his Spirit upon us, and upon the whole congregation; and that he may give a bleſſing to his word, for convincing, converting, and edifying of our ſouls.

Q. What is required in time of hearing the word, to make it effectual to ſalvation?

A. We muſt hear it with attention, faith, love, meekneſs, and tenderneſs, Luke xix. 48. Heb. iv. 2. Luke xxiv. 32. James i. 21. 2 Chron. xxxiv. 27.

Q. What is that attention which is needful in hearing the word?

A. It is a diligent hearkening to the word with our minds fixed upon it, and guarding againſt all earthly and impertinent thoughts in time of it.

Q. Whence do wandering thoughts proceed in time of hearing?

A. From an earthly heart, from a careleſs mind, from a wandering eye, or from an evil cuſtom.

Q. What is the evil of wandering thoughts, in time of hearing?

A. They are provoking to God, a contempt of his omniſcience; they keep us from remembering the word, and hinder the impreſſions and ſucceſs of it.

Q. How ſhall we be delivered from wandering thoughts?

A. We ought to pray and watch againſt them; over-awe our hearts with God's preſence, and all-ſeeing eye; and ſtudy to bring more love to the word: For what we love we fix our minds upon.

Q. How ſhall we prevent dulneſs, drowſineſs or ſleeping, in time of hearing?

A. By conſidering that the great God is ſpeaking to us, that life and death are ſet before us, and we are called to hear for our life, 2 Cor. v. 20. Deut. xxx. 19. and xxxii. 46, 47.

Q. What is that faith which is required in reading and hearing the word, that it may be effectual to our ſalvation?

A. It is the ſoul's believing and giving credit to the truth of the word, becauſe of the divine teſtimony ſupporting it. If our faith in hearing be of the right ſtamp, we muſt believe that the word is God's, and that what he ſaith in it is infallibly certain, and we muſt receive it as ſuch; and particularly the record which God hath given us of his Son. Again, we muſt believe that God ſpeaks to us in particular, in the promiſes, threatenings and reproofs of his word; and therefore we muſt apply them to ourſelves, and not put them by us.

Q. Why did not the word preached profit the Iſraelites?

A. Becauſe it was not mixed with faith in them that heard it, Heb. iv. 2.

Q. Do they who hear the word in faith, receive it alſo with great love and eſteem? A. Yes.

Q. How doth that appear?

A. By their diligent attendance on it, and by their prizing it above the moſt valuable things here below, ſuch

ſuch as gold, ſilver, or even their neceſſary food, Pſal. xix. 10. and cxix. 72, 127. Job xxiii. 12.

Q. What is required of us after hearing, ſo as the word may be effectual to ſalvation?

A. We muſt lay up the word in our hearts, and practiſe it in our lives.

Q. What do you mean by laying up the word in our hearts?

A. It is to give the word ſuch a place in our underſtandings, memories, and affections, that the things of the world ſhall not be able to thruſt it out, but we ſhall continue to remember, ponder, and meditate upon it long afterwards.

Q. What is the advantage of laying up the word in this manner?

A. It would ſerve as a bridle to keep us back from ſin, Pſal. cxix. 11. "Thy word have I hid in my heart, that I might not ſin againſt thee."

Q. What ſhall I do with a bad memory, that doth not retain the word after I hear it?

A. Labour to feel the power of the word, and get a high eſteem of it; for what we higly value, we will not forget; as a bride will not forget her jewels, Pſal. cxix. 16, 93. Jer. ii. 32.

Q. What is it to practiſe the word we hear, in our lives?

A. It is to be ready to obey and put in practice whatever thing the word of God informs us to be our duty, James i. 22, 25.

Q. What ſhall we think of thoſe who hear the word, but walk contrary to it, and ſtill go on in ſin?

A. They are to be looked upon as unbelievers, and enemies of Chriſt and his goſpel.

QUEST. XCI.

Q. *How do the ſacraments become effectual means of ſalvation?*

A. The ſacraments become effectual means of ſalvation, not from any virtue in them, or in him that doth adminiſter them, but only by the bleſſing of Chriſt, and

the working of his Spirit in them that by faith receive them.

Q. What hath God appointed ſacraments for?

A. To be the means of ſalvation, and particularly to promote grace and comfort in his people while in their ſojourning ſtate.

Q. Is not the word ſufficient for that end without the ſacrament?

A. It ſhould ſatisfy us that a wiſe God had thought fit to appoint us to make uſe of both the one and the other, as means of ſalvation.

Q. How doth the word and ſacraments differ as means of ſalvation?

A. The one is for begetting faith, the other for confirming it; the one is directed to the ear, the other to the eye.

Q. Why hath Chriſt added ſacraments to his word?

A. To be viſible ſigns of his love to mankind, to cure our unbelief, to help our faith, and to quicken all our graces and affections. He knows our frame, that we are more affected by things which our eyes ſee, than by thoſe which we only hear of by the ear.

Q. Do the ſacraments prove effectual means of grace and ſalvation to all who partake of them?

A. No, but to the elect only.

Q. What is the reaſon they prove not effectual to all?

A. Becauſe their efficacy and virtue is not from themſelves, but from God the Author, who being a free Agent, communicates virtue to them according to his pleaſure.

Q. Have the ſacraments then no virtue in themſelves, or by the external action, to confer grace upon the partakers? A. No.

Q. Have the ſacraments their virtue from the intention, the preparation, the learning, the holineſs, or zeal of the adminiſtrator? A. No.

Q. From whence then have the ſacraments their efficacy and virtue?

A. Only from the bleſſing of Chriſt, and the working of his Spirit.

Q. Should

Q. Should any man reſt upon his bare attendance upon ordinances? A. No.

Q. What ought we always to ſeek and look after under ordinances?

A. Chriſt's bleſſing, and his Spirit's working.

Q. What doth the Spirit, by his working, in order to make the ſacraments effectual?

A. He puts life and virtue in the ordinances, and by them doth convey and apply Chriſt and his benefits to the ſouls of men.

Q. Doth not the Spirit by his working put life in all the powers and faculties of the ſoul? A. Yes.

Q. What may we think of thoſe who deny or ſcoff at the working of the Spirit upon ſouls under ordinances?

A. They are ſenſual, not having the Spirit; and they are ſtrangers to the grace of God.

Q. Is not the caſe of ſuch very deplorable?

A. Yes; for "if any man have not the Spirit of Chriſt, he is none of his," Rom. viii. 9.

Q. In whom doth the Spirit make the ſacraments effectual?

A. Not in all who receive them, but only in thoſe who by faith receive them.

Q. Is not this faith, by which other bleſſings are conveyed, alſo wrought in the ſoul by the Holy Ghoſt?

A. Yes.

QUEST. XCII.

Q. *What is a Sacrament?*

A. A ſacrament is an holy ordinance inſtituted by Chriſt, wherein, by ſenſible ſigns, Chriſt and the benefits of the new covenant are repreſented, ſealed, and applied to believers.

Q. Is the word ſacrament to be found in ſcripture?

A. No, but the thing ſignified is there, and the word is very ſignificant, and ancient.

Q. What words have we in ſcripture inſtead thereof?

A. We have ſigns and ſeals, Rom. iv. 11. Gen. xvii. 11. Exod. xii. 13.

Q. From

Q. From whom is the word ſacrament borrowed?

A. From the Romans, who underſtand by it a military oath, whereby ſoldiers bound themſelves to be true and faithful to their general: But gradually it came to be applied to baptiſm and the Lord's ſupper, becauſe in them we engage to be faithful ſoldiers to Jeſus Chriſt the Captain of our ſalvation.

Q. Why it it called, in the anſwer, a *holy ordinance?*

A. It is called an *ordinance*, as being a thing ordained of God; it is called *holy*, becauſe it is ordained by a holy God, for holy perſons and for holy purpoſes.

Q. Why is it ſaid to be inſtituted by Chriſt?

A. To let us know that Chriſt, who is the head of the church, hath only power to appoint ſacraments to her; and that they are not true ſacraments which are not inſtituted by him.

Q. What is the uſe of ſacraments?

A. The uſe of them is to be viſible ſigns and ſeals to the church, of the benefits of Chriſt's mediation and purchaſe.

Q. What are the two parts of a ſacrament?

A. There are, 1. The outward viſible or ſenſible ſigns. 2. The inviſible things ſignified and repreſented by them.

Q. What mean you by ſenſible ſigns?

A. The elements and actions uſed in the ſacraments, called *ſenſible*, becauſe they are perceived by our outward ſenſes.

Q. What are theſe ſenſible ſigns uſed in the ſacraments?

A. In baptiſm, there is water ſprinkled on the body. In the Lord's ſupper, there is bread broken and eaten, and wine poured out and drunk.

Q. Are not theſe elements and actions ſeals as well as ſigns? A. Yes.

Q. What is the difference between their being ſigns and ſeals?

A. As they are ſigns, they ſignify or repreſent bleſſings or benefits to us; as they are ſeals, they ratify and confirm our right to them.

Q. What

Q. What are the bleſſings or benefits which are repreſented, ſealed, and applied to us by theſe ſigns and ſeals?

A. They are Chriſt and the benefit of the new covenant; that is, the bleſſings of Chriſt's purchaſe, which are exhibited and tendered to us in the covenant of grace.

Q. Do the ſacraments ſeal and confirm theſe benefits to all who partake of them?

A. No, but to believers only, who are within the covenant; for thoſe who are not within it, do apply God's ſeal to a blank.

Q. Why is the covenant of grace called the new covenant?

A. It is called new, 1. In oppoſition to the old covenant of works made with our firſt parents, which they brake. 2. It is ſometimes called the new covenant or teſtament, in oppoſition to the old manner of diſpenſing of the covenant of grace by types and ſacrifices, before Chriſt's incarnation.

Q. Had the old covenant of works any ſacraments annexed to it?

A. Yes, it had two, to wit, the tree of knowledge, and the tree of life.

QUEST. XCII.

Q. *Which are the Sacraments of the New Teſtament?*

A. The Sacraments of the New Teſtament are, baptiſm, and the Lord's ſupper.

Q. Why were the ſacraments of the covenant of grace under the Old Teſtament?

A. They were two, namely, circumciſion and the paſſover; in place of which we have now baptiſm and the Lord's ſupper.

Q. Are the ſacraments of the Old and New Teſtament the ſame for ſubſtance?

A. Yes; for they are ſeals of the ſame covenant, and they both repreſent Chriſt and his benefits.

Q. Wherein then do they differ?

A. The Old Teſtament ſacraments repreſented Chriſt

as

as to come, and that in a darker way; but the New repreſent Chriſt as already come, and in a more clear and plain manner.

Q. What is the difference between baptiſm and the Lord's ſupper?

A. Baptiſm is for initiation, and to be received but *once* by us, as circumciſion was: The Lord's ſupper is for *nutrition*, and to be received *often*, as the paſſover was.

Q. What was the paſſover?

A. It was a lamb ſlain, roaſted with fire and eaten wholly, with bitter herbs, and unleavened bread; whereby was repreſented Chriſt and his ſufferings; and the receiving of him by faith, with ſincere repentance.

Q. How doth it appear that there are no more ſacraments under the New Teſtament than two?

A. Becauſe Chriſt the Head of the church hath inſtituted no more for ſacraments, than baptiſm and the Lord's ſupper; neither are any more needful, ſeeing the one is a ſign and ſeal of our ſpiritual birth, and the other of our ſpiritual nouriſhment.

Q. Do not the Papiſts add more ſacraments to theſe two?

A. Yes, they add other five, to wit, confirmation, penance, ordination, marriage, and extreme unction.

Q. Why may not theſe be received as ſacraments?

A. Becauſe none of them are inſtituted by Chriſt for ſacraments; and though ordination and marriage be of divine appointment, yet neither they nor any of the reſt have the parts of true ſacraments, nor are they ſeals of the covenant of grace.

QUEST. XCIV.

Q. *What is Baptism?*

A. Baptiſm is a ſacrament, wherein the waſhing with water, in the name of the Father, and of the Son, and of the Holy Ghoſt, doth ſignify and ſeal our ingrafting into Chriſt, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. What doth the word *baptiſm* ſignify?

A. It

A. It is a Greek word, and ſignifieth a *waſhing*, ſo is rendered in Mark vii. 4. Luke xi. 38.

Q. What are the two parts in this ſacrament?

A. 1. There is the outward viſible or ſenſible ſign ıde uſe of. 2. There is the inviſible or ſpiritual ng ſignified by it.

Q. What is the ſenſible ſign here?

A. It is the ſprinkling or waſhing of the body with ter, and uſing of the words of inſtitution.

Q. What is the ſpiritual thing ſignified by the waſh- ; with water?

A. There is, 1. The waſhing away of the guilt of by the blood of Chriſt in our juſtification 2. The ſhing away of the filth of ſin by the Spirit of Chriſt our regeneration and ſanctification, Rev. i. 5. John 5.

Q. Wherein lies the reſemblance between water, and ıriſt's blood, or the bleſſings purchaſed thereby?

A. In theſe things: 1. Water waſhes away the filth the body, ſo the blood of Chriſt cleanſeth the ſoul ›m ſin. 2. Water doth extinguiſh fire, ſo Chriſt's ›od quenches the fire of God's wrath. 3. Water th mollify the earth, ſo Chriſt's blood ſoftens our rd hearts. 4. Our bodies cannot live without wa- r, neither can our ſouls without the blood of Chriſt. Water is cheap and free to all, ſo is the blood of ıriſt with its benefits. 6. Water hath no effect upon unleſs it be applied, ſo neither hath the blood of ıriſt without the application of faith.

Q. Is it lawful to add any thing to the water made e of in baptiſm?

A. No: For though the Papiſts mix oil, ſalt, cream, ıd ſpittle with the water, and likewiſe uſe the ſign of e croſs at baptiſm; yet all theſe are but vain and ſin- l additions, without any warrant from God's word.

Q. Why may not the ſign of the croſs be retained baptiſm, ſeeing it is deſigned to teach all thoſe who › baptized, not to be aſhamed to own a crucified ıriſt?

A. The Papiſts give plauſible reaſons for the other ditions, as well as for this: But ſeeing the ſign of

the croſs was brought into the church by the Papiſts, as well as the cream and ſpittle; it ought to be laid aſide with them, as unſcriptural and antichriſtian inventions.

Q. Is it neceſſary to dip or plunge the whole body into the water in baptiſm, as, ſome ſay, was the practice in the primitive times?

A. Whatever might be done with ſome in hotter countries, it would be highly dangerous, eſpecially for infants in our colder climates to plunge them in water; and therefore we muſt reſt with ſprinkling of them: And for this practice we find ſufficient warrant in the ſcriptures.

Q. What warrant is there in ſcripture for baptizing by ſprinkling?

A. 1. We find the waſhing of tables is termed baptizing, Mark vii. 4. which we know is done, not by dipping, but by ſprinkling. 2. The Iſraelites are ſaid to have been "baptized unto Moſes in the cloud," 1 Cor. x. 2. which was by ſprinkling them with its rain. 3. When it is ſaid that all things under the law were purged by blood, we are told at the ſame time that this was done by ſprinkling them with the blood of the ſacrifice, and not by dipping them in it, Heb. ix. 21, 22. and hence Chriſt's blood is called the blood of ſprinkling. 4. The circumſtances of many of the perſons baptized, recorded in ſcripture, make it highly probable that it was done by ſprinkling or pouring water on them.

Q. What inſtances are theſe you refer to?

A. 1. We read of three thouſand baptized by the apoſtles in a part of one day, Acts ii. 41. which could not have been done in ſo ſhort a time, had they taken them all to a river, and plunged them one by one into it. 2. When Philip baptized the Ethiopian eunuch, Acts viii. 38. it was not likely he would ſtrip him and plunge him in the river when he was in a journey and nowiſe provided for it; but rather that they went into the water to the ancles, being bareſooted, according to the cuſtom, where he ſprinkled water upon him, according to the prophecy in which the Eunuch had been reading, Iſ. lii. 15. "So ſhall he ſprinkle many nations. 3.

When

When Ananias went to baptize Paul, we find he was in the houſe, Acts ix. 17, 18, 19. Neither is it likely he would go out of it, to be plunged in a river, in the weak and faint caſe his body was in at that time. 4. When Cornelius and his friends were baptized, they were in the houſe, and water was called for there to do it, Acts ix. 47, 48. 5. Likewiſe the Jaylor in Philippi, and his family, were in the houſe when they were baptized by Paul and Silas, Acts xvi. 32, 33. For it cannot be imagined that the Jaylor would leave his poſt and go out of the city with all his family in the middle of the night, and let Paul and Silas, who were priſoners, go too, to ſeek a river to plunge them in. 6. It was the cuſtom of the primitive church to baptize the ſick upon their beds, who hence were called Clinei; and ſurely theſe could not be plunged, but ſprinkled only.

Q. Do we not read of John's baptizing at Jordan and Enon, becauſe of the plenty of water there; and of perſons baptized going down into the water, and coming up out of the water? Acts viii. 38, 39.

A. John chuſed theſe places, becauſe the waters there were common, which was not the caſe in other parts of that dry country. And for going down into the water, and coming up out of it, this is ſaid of the baptizer, as well as of the baptized, and ſo cannot infer dipping. Beſides, the words may be rendered, they went unto the water, and they came up from the water.

Q. What doth the ſprinkling with water in baptiſm declare unto us?

A. It declareth unto us, that we are filthy and polluted by nature, by reaſon of original ſin and corruption; and that we ſtand greatly in need of being waſhed from it.

Q. Can the water in baptiſm waſh us from it?

A. No; it is only the blood of Chriſt, repreſented by the water, that can do it.

Q. How is it that the blood of Chriſt doth waſh us from ſin?

A. It is by the Holy Spirit's applying the merits and virtue of Chriſt's blood unto our ſouls.

Q. In whoſe name are perſons to be baptized?

A. In the name of the Father, and of the Son, and of the Holy Ghoſt.

Q. What is ſignified and meant by uſing theſe words in baptiſm?

A. Several things; as that the ordinance is diſpenſed by divine warrant; and that the perſon baptized vows ſubjection to God's authority; and that he is thereby conſecrated and bound to the faith, profeſſion, worſhip, and obedience to the Holy Trinity; and that he will always depend upon the favour, grace, and protection of the Father, Son, and Holy Ghoſt.

Q. Is not baptiſm the ſealing of a covenant between God and us? A. Yes.

Q. What is here ſealed and engaged on his part?

A. That he will be our God, ingraft us into Chriſt, and entitle us to all the benefits of the new covenant which Chriſt hath purchaſed by his blood.

Q. What is here ſealed and engaged on our part?

A. That we will be the Lord's, in ſoul and body, in practice as well as profeſſion, to ſerve him, and fight for him all the days of our lives.

Q. What is meant by that privilege of our being ingrafted into Chriſt?

A. It is for us to be cut off from the old ſtock of nature, and to be united to Chriſt as our bleſſed root, from whom we may draw ſap for our growth and fruitfulneſs, John xv. 5. Rom. xi. 17.

Q. Is this privilege ſealed to us by baptiſm?

A. Yes.

Q. What are the benefits of the covenant of grace, which are ſealed to us in baptiſm?

A. They are all theſe bleſſings which Chriſt hath purchaſed by his blood; ſuch as admiſſion into the viſible church, and a right to all church-ordinances and privileges, ſpiritual illumination, remiſſion of ſin, deliverance from wrath, friendſhip with God, regeneration and ſanctification, the conduct of the Spirit, fatherly protection and proviſion, increaſe of grace and perſeverance

verance in it, meetneſs for heaven, victory over death, and reſurrection to eternal life.

Q. Doth baptiſm ſeal and apply theſe bleſſings and benefits equally to all who are baptiſed?

A. No: for, to thoſe who are truly elect, or believers, it doth ſeal them abſolutely; but, to thoſe who are only ſuch in profeſſion, it ſeals them but conditionally, that is, upon condition they are what they profeſs to be.

Q. Do believers partake immediately of the benefits ſealed to them in baptiſm?

A. Though their right be then ſealed, yet God is a free agent, and not tied to that moment of time; but doth confer his grace, and make his ordinances effectual, when and how he pleaſeth.

Q. Have unbelievers any benefit by their baptiſm?

A. Yes; for by it they are outwardly ſeparated from the reſt of the world, and from the devil and the fleſh, and are ſolemnly conſecrated to Chriſt and his ſervice; they are become members of the viſible church, and have a ſealed right and claim to plead the ordinances, offers, and promiſes of the goſpel, if they do not forfeit theſe by their after carriage, Rom. ix. 4. 1 Cor. vii. 14.

Q. Doth not baptiſm take away original ſin, and regenerate all thoſe who partake of it; as Papiſts and others do teach?

A. No; for Simon Magus remained ſtill in his unregenerate ſtate after he was baptized, and the beſt of God's people are troubled with the inherence of original ſin all their lives.

Q. Is baptiſm abſolutely neceſſary to ſalvation?

A. No; for the converted thief was ſaved without it. It is not the want, but the contempt of baptiſm, which expoſeth to damnation.

Q. What is the neceſſity then of baptiſm?

A. It is neceſſary by virtue of Chriſt's command, who hath thought fit to appoint it, 1. As a badge of Chriſtianity. 2. As a channel of grace. 3. As a ſign for teaching us our pollution by ſin, and our remedy by Chriſt. 4. As a ſeal for confirming believers right to the bleſſings of his covenant. 5. As a bond for engaging us to his ſervice.

QUEST.

QUEST. XCV.

Q. *To whom is baptiſm to be adminiſtered?*

A. Baptiſm is not to be adminiſtered to any that are out of the viſible church, till they profeſs their faith in Chriſt, and obedience to him; but the infants of ſuch as are members of the viſible church are to be baptized.

Q. Is baptiſm to be adminiſtered to all perſons whatſoever? A. No.

Q. To whom is baptiſm to be adminiſtered?

A. Not to Heathens or infidels, nor to thoſe who call themſelves Chriſtians, if they be ignorant, or if their lives be vicious and ſcandalous.

Q. Why may not theſe be baptiſed?

A Becauſe they are not to be looked upon as members of the viſible church, nor within the covenant, and ſo have no right to the ſeals of it, Eph. ii. 12.

Q. Upon what terms may ſuch perſons be admitted to baptiſm?

A. Only upon ſubmitting to the goſpel, and their profeſſing of repentance, and of their faith in Chriſt, and reſolutions of obedience to him, Acts ii. 38. Mat. iii. 6. Acts viii. 13.

Q. Who are they that properly have a right to baptiſm?

A. Thoſe who are members of the viſible church, and their infant-offspring, Acts ii. 39.

Q. What is it you call the *viſible* church?

A. It is a ſociety made up of all the profeſſors of Chriſt throughout the world, who openly embrace the true religion, together with their children, 1 Cor. vii. 14. Acts ii. 39. Rom. 11, 16. Gen. xvii. 7.

Q. What are the privileges of the viſible church above the reſt of the world?

A. The viſible church is entitled to God's preſerving care in the midſt of dangers and enemies, to the enjoyments of a goſpel-miniſtry and ordinances, and to the communion of ſaints, 1 Tim. iv. 10. Iſa. xxxi. 5. Eph. iv. 11, 12. Mark xvi. 15, 16. Acts ii. 39, 42.

Q. What is it you call the inviſible church?

A. The whole body of true believers; that is, thoſe who

who not only profeſs Chriſt outwardly, but have a real and vital union with Chriſt as their head, whereby their ſouls are inwardly renewed, which God only ſees, and and therefore called *inviſible*.

Q. What are their privileges above others?

A. They have communion with Chriſt both in grace and glory.

Q. Have infants a right to baptiſm?

A. Yes; the infants of thoſe who are believers or members of the viſible church have a right to baptiſm, but not others.

Q. How do you inſtruct their right to baptiſm?

A. Becauſe the infants of believing parents are within the covenant, as well as the parents themſelves; ſo God told Abraham in the covenant he made with him, and did thereupon eſtabliſh and declare the right of his infant ſeed to the initiatory ſeal of the covenant, Gen. xvii. 7, 10. "I will eſtabliſh my covenant between me and thee, and thy ſeed after thee in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. And, every man child among you ſhall be circumciſed.' Now, Abraham's covenant being the covenant of grace, of which Chriſt is the Mediator; and believers now being Abraham's children by faith, and heirs of the ſame covenant with him, which is everlaſting, and its promiſes and privileges the ſame now as of old, though its ſeals be changed: Wherefore the infant ſeed of believers now have the ſame right to baptiſm that Abraham's ſeed of old had to circumciſion, which was the ſame in ſubſtance with it. And this right of ſucceſſion we find expreſsly declared by the apoſtle Peter, Acts ii. 38, 39. "Repent and be baptized every one of you, for the promiſe is unto you, and to your children." And hence the apoſtle Paul calls the children of believers now holy, 1 Cor. vii. 14. that is federally holy, as the Jews were called a holy nation, being by circumciſion inſtated within the covenant, ſolemnly dedicated to the Lord, and made viſible church-members, as our infants are by baptiſm.

Q. How

Q. How doth it appear that baptiſm is come in the place of circumciſion?

A. It is evident from Col. ii. 11, 12. Beſides, it is plain that both of them repreſent the pollution of our nature, and the way of our purification, by the ſhedding of Chriſt's blood.

Q. What further warrant have you from ſcripture for infant baptiſm?

A. 1. Chriſt commanded his apoſtles, Mat. xxviii. 19. to go diſciple and baptize all nations, of which infants are a conſiderable part. There was no need to mention them there expreſsly, ſeeing their privilege was ſettled for many ages before by circumciſion: Though ſoon after we are told that their right continued as formerly, Acts ii. 38, 39. And indeed it were moſt unreaſonable to think that their condition ſhould be worſe by Chriſt's incarnation than it was before. 2. We are aſſured that the privilege of the Gentiles now is as large as that of the Jews was, they being all one in Chriſt, Rom. iii. 29. and x. 12. Gal. iii. 14, 28. 3. We are told, Rom. xi. that the Jews ſhall be grafted again into their own olive-tree, as they were broken off From which it is eaſy to infer, that their ſeed, which were broken off with them, ſhall be graſted in with them as before. 4. The ſcripture declares infants to be capable of the divine bleſſings of pardon, of the Spirit, of faith, of grace, and of glory; upon which account Chriſt doth kindly invite and take them into his arms. See Iſa. xliv. 3. and lxv. 23. Jer i. 5. Mat. xviii. 6. Mark x. 14, 16. Luke i. 15. And therefore the ſign and ſeal of theſe bleſſings muſt alſo pertain to them. 5. We read of the apoſtles baptizing whole houſholds together, and including the infants therein, Acts xvi. 15, 33. 1 Cor. i. 16. And in this they followed the example of the Jews, who circumciſed all the proſelytes that came over to them, and their children alſo. And, after the example of the apoſtles, it is notour the ancient church did baptize the infants of the Chriſtian parents.

Q. Do not we read of the apoſtles teaching, and of perſons profeſſing their faith, before they were baptized?

A. Yes;

A. Yes; but these were only the adult or aged without the visible church, who were first to be won to the Christian faith before they or their children might be baptized. But infants, who are not capable of being taught, or of professing their faith, are to be deemed as parts of their parents, and to be judged of by them till they come to the use of reason; so that if parents be holy, and among the blessed of the Lord, their infant offspring are to be deemed so with them, according to Rom. xi. 16. and Isa. lxv. 23. In the covenant made with Abraham and his seed, of which circumcision was the seal, and they all partook, God said not to the infants, but to Abraham, Gen. xvii. 1. "Walk before me, and be thou perfect."

Q. If children be admitted to baptism, why not also to the Lord's supper?

A. Because it is required of all who partake of the Lord's supper to examine themselves, and to discern the Lord's body; which children cannot do, not having the exercise of reason. And, upon the same account, the children of the Jews, who did partake of circumcision, were not admitted to the passover; they not being capable to ask, or to be instructed concerning the meaning of it, according to Exod. xii. 26. The initiatory seal is for conveying a right, but the other is for commemorating a benefit, which necessarily supposeth understanding.

Q. To whom doth it pertain to present the infants of the visible church to baptism, and to act as sponsors for them?

A. Infants being considered as parts of their parents, and having a right to baptism as such, it belongs properly to parents to present them to God in baptism, and in their name to consent to the covenant of grace; and not to those who are called god-fathers or god-mothers. It is only the parents who have the power of their education, and who are accountable to God for them; and, till they be capable to chuse their own way, the will of the parents only is to be taken for theirs.

Q. Are not Christian parents bound by the strong-

eſt ties to bring their children to God in baptiſm?

A. Yes; 1. Becauſe they have dedicated themſelves and all they have unto the Lord. And, 2. They being the inſtruments of conveying original ſin to them, they are bound in juſtice to repair the injury, (ſo far as they can) by bringing them to the fountain of Chriſt's blood for their cleanſing, and to the congregation of God's people for the help of their prayers.

Q. Are all thoſe in covenant with God, and entitled to heaven, who get this ſeal of it; particularly thoſe children who are born of truly godly parents, that gave them up ſincerely to God in baptiſm?

A. 1. If ſuch children die young before they do any thing to diſinherit themſelves, we have ground to believe they are ſaved. 2. Theſe children by their birth and baptiſm are entitled to many external privileges and mercies more than others; hence baptiſm is reſembled to Noah's ark, by which all Noah's family were ſaved from the temporal deluge as well as himſelf, 1 Pet. iii. 21. 3. Children of godly parents have a ſtronger claim to the bleſſings of the covenant than others, ſeeing they cannot only plead, "They are the Lord's," by baptiſmal dedication, but that God is truly "their father's God," and they are the ſeed of his people, with whom the covenant was eſtabliſhed, and to whom the promiſes were made. But, 4. They ſhould remember, if they do not put in their claim when they come to age, take hold of the covenant for themſelves, and ratify their parents deed, they forfeit their right and claim to the ſaving bleſſings of the covenant.

Q. How ſhould parents be affected and exerciſed when they preſent their infants to God in baptiſm?

A. They ſhould look back to their own baptiſmal dedication, tranſact with God in ſecret, both for themſelves and their infants, and endeavour to make it ſure that they are really in covenant with God, ſince this is of the utmoſt concern, both to them and their poſterity; for the promiſe runs, "I will be your God, and the God of your ſeed." They ſhould earneſtly pray for grace to enable them to give them good inſtructions and a good example, that they may, like Abraham the father

father of the faithful, "command their children and their houſhold after them to keep the ways of the Lord," Gen. xviii. 19.

Q. How ſhould children improve their baptiſm when come to age?

A. 1. Children of godly parents ſhould bleſs God that they are born of ſuch parents, and that their claim to the covenant-bleſſings is ſo much ſtrengthened thereby. 2. They ſhould timeouſly ratify their baptiſmal covenant and their parents deed, by a perſonal tranſaction with God, and giving away themſelves unto the Lord: and this they ſhould do ſolemnly at the ſacrament of the Lord's ſupper, that ſo they may become Chriſtians by their own conſent, as well as by their parents dedication. 3. They ſhould plead their baptiſm, as God's ſeal and pledge to them of the remiſſion of ſins, through the blood of Chriſt, which was then ſacramentally applied to them. 4. They ſhould improve their baptiſm as a ſpur to holy living, a ſhield againſt temptation, and an incitement to couragious owning of Chriſt and his truths, without being aſhamed of him before men.

QUEST. XCVI.

Q. *What is the Lord's Supper?*

A. The Lord's Supper is a ſacrament, wherein, by giving and receiving bread and wine, according to Chriſt's appointment, his death is ſhewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their ſpiritual nouriſhment and growth in grace.

Q. What are the uſual names given to this ordinance?

A. It is called the Lord's ſupper, 1 Cor. xi. 20. It is called the Lord's table, 1 Cor. x. 21. The communion, 1 Cor. x. 16. Breaking of bread, Acts ii. 42. The cup of bleſſing, 1 Cor. x. 16. Chriſt's Teſtament, Luke xxii. 20. The feaſt, 1 Cor. v. 8. The ancients uſually called it the Eucharift; and we commonly call it the Sacrament.

Q. Why is it called the LORD's Supper?

A. From the time when the LORD JESUS its Author did inſtitute it, which was in the ſame night wherein he was betrayed.

Q. Why did he appoint it at night?

A. Becauſe the paſſover was to be eaten at night, and ſupper then was the principal meal of the family: and it may teach us, that this feaſt is only for the members of Chriſt's family, who dwell with him both day and night.

Q. Are we then neceſſarily bound to celebrate the ſacrament at night, as was done at its firſt inſtitution?

A. No; for the reaſon of doing it at night, and in a private family, doth not now ſubſiſt: This was done at firſt only upon the account of the paſſover-ſupper that was to be ſo eaten, and in the room of which the Lord's ſupper was to ſucceed; but, in numerous aſſemblies for worſhip, the night would be highly inconvenient for it.

Q. Why did Chriſt appoint the ſupper immediately after the paſſover?

A. To ſhew that the one was to come in the room of the other, and that they are both the ſame in ſubſtance.

Q. How doth it appear that they are the ſame in ſubſtance?

A. In regard the Iſraelites kept the lamb four days tied to their bed-poſts before it was ſlain; that by its conſtant bleatings they might be kept in mind of their ſore bondage in Egypt, from which God wonderfully delivered them, and alſo put in mind of the ſorrows and agonies which the Meſſiah was to ſuffer to deliver them from ſin and hell: So, in like manner; the Lord's ſupper is a ſtanding memorial of our ſalvation by the ſufferings and death of Jeſus Chriſt, our glorious deliverer from ſin and wrath.

Q. Why did Chriſt appoint this ordinance the ſame night in which he was betrayed?

A. 1. That he might give a ſtrong proof of his love to his diſciples, in providing more for their comfort than for his own ſafety; and that at a time when he ſaw heaven, earth, and hell coming all in battle-array againſt him.

2. That we might obſerve the charge he gave us about this

this ordinance, as the words of a dying Jesus, who was going to do more for us than all the world could do.

Q. Is the Lord's supper a *sacrifice*, as well as a *sacrament*?

A. No: For tho' the Papists have horridly corrupted this ordinance, and turned it to the sacrifice of the mass, whereby they disown the sufficiency of Christ's sacrifice on the cross to take away sin, and are guilty of the vilest superstition and idolatry; yet the Lord's supper is no more but a sacrament, which is of a quite different nature from a sacrifice: A *sacrament* being the commemoration of a benefit received from God; but a *sacrifice* the offering of something propitiatory to God for sin, which was done at once by Christ upon the cross, and can never be repeated.

Q. In what posture ought we to receive the sacrament?

A. In a table posture, such as is common at meals; which we find Christ and his apostles used, Mat. xxvi. 20, 26. Luke xxii. 14. where it is said, "they sat down" at the table.

Q. Is it not more decent and reverent to use kneeling at this time?

A. We are not to be wiser than Christ, nor to accuse the apostles and primitive church, (who used sitting,) of indecency and irreverence.

Q. Who then appointed kneeling, and when came it in?

A. It was Pope Honorius the second, in the beginning of the thirteenth century.

Q. Upon what pretence did he appoint kneeling?

A. It was in consequence of the doctrine of transubstantiation, which had been decreed not long before by Pope Innocent the third. Then it was judged proper to kneel for worshipping the sacramental bread, which they believed to be turned into Christ's real body.

Q. Should any Protestant symbolize with Papists and idolaters in their errors and superstitions?

A. No.

Q. What are the elements or visible signs appointed in the Lord's supper? A. Bread and wine.

Q. How

Q. How are these to be disposed of?

A. After consecration, the bread is to be broken, given, and eaten; and the wine being poured forth, is to be given, and drunk.

Q. Why are both these signs appointed?

A. The more to confirm our faith, and give us the more distinct representation of Christ's death and sufferings, and to shew us the plentiful redemption and rich supplies we have in a crucified Christ for our perishing souls.

Q. May we make use of wafers instead of bread, as the Papists do?

A. No; for then we should not have a fit sign of spiritual nourishment, nor any *breaking* of bread, according to Christ's institution.

Q. What is signified by the bread here?

A. Jesus Christ the bread of life, who is given for the life and nourishment of our souls.

Q. What is signified by the wine?

A. Christ's precious blood, with all the rich blessings and refreshing comforts proceeding from it to us; such as deliverance from wrath, pardon of sin, peace with God and conscience, access to God in duty, strength and increase of grace, intimation of God's love, and sweet views of Immanuel's land.

Q. What is signified by the breaking of the bread, and the pouring forth of the wine?

A. All the sorrows and sufferings of Christ for us and particularly the breaking and wounding of his body on the cross, and the shedding of his blood for our sins.

Q. What is signified by giving the bread and wine to the communicants?

A. It signifies God's giving a whole crucified Christ, with all his offices and benefits, to believing partakers.

Q. What is signified by communicants receiving the bread and wine?

A. It signifies their stretching forth faith's hand to receive a whole Christ, according to the gospel offer, and that with close and particular application to their souls necessities.

Q. Have

Q. Have the people a right to the cup, as well as to the bread?

A. Yes; and none may deprive them of it, seeing Christ appointed a full feast and complete nourishment to his people, and said to the first communicants, "Drink ye all of it," Mat. xxvi. 27.

Q. How should we be affected and employed, when beholding and receiving the bread broken, and wine poured forth?

A. We should contemplate a broken and bleeding Saviour, with contrite and broken hearts, for our sins, that pierced him: Our hearts should be warmed with love and gratitude to him, that loved us in such a manner, as to give himself to be a propitiation for our sins; We should lodge our souls in his wounds, as our only refuge from the avenger of blood, and plead Christ's blood and merits for all that we want from God.

Q. What is the chief end of this institution, first mentioned in the answer?

A. It is to shew forth Christ's death; according to 1 Cor. xi. 24, 25, 26.

Q. How are we to shew forth Christ's death in this ordinance?

A. By recalling it into our minds with admiration, giving thanks to God for such a sacrifice, and pleading it with him as the only ground of our hope: And also by proclaiming before the world the wonderful love of Christ in dying for us, and our hope and confidence in the merits thereof; publicly owning ourselves to be his disciples, and declaring by this action that we are not ashamed of his cross, but do glory in it.

Q. Why will Christ have us to shew forth his death in this manner?

A. To testify our thankfulness for it, and that we do believe it to be the only foundation of our salvation; and also because this commemoration is an excellent means to subdue sin, quicken grace, melt our hearts, and administer comfort to us under all discouragements.

Q. Who are those meant by the *worthy receivers* mentioned in the answer?

A. They

A. They are believers, who are fit to receive, and do exerciſe faith and love in the act of receiving: Not that they are worthy in a legal ſenſe of any mercy, but called worthy, becauſe they receive in a ſuitable and becoming manner, both with reſpect to their ſtate and frame; which is worthineſs in a goſpel ſenſe.

Q. May thoſe who have weak faith, and many fears, be admitted to join with worthy receivers?

A. Yes; for weak believers are among Chriſt's friends whom he invites, and are thoſe who have a right to the childrens bread; beſides, this ordinance is appointed as a means of our ſpiritual ſtrength and growth in grace.

Q. But, may not theſe weak and doubting ſouls keep back till they arrive at comfort and ſtrength?

A. No; for ſtrength and comfort are attained in the way of believing, and uſing the means which God hath appointed for that end; and we have no ground to expect them while we neglect this ordinance, which is one of theſe means.

Q. What advantage do worthy receivers reap by this ordinance?

A. They are made partakers of Chriſt's body and blood with all his benefits.

Q. How are worthy receivers made partakers of Chriſt's body and blood?

A. Not corporally, but ſpiritually.

Q. How do they partake of theſe ſpiritually in the ſacrament?

A. When they get their title ſecured to the benefits or fruits of Chriſt's broken body and ſhed blood, as by ſaſine or infeftment; or when their ſouls do actually ſhare of theſe benefits here in part.

Q. What are theſe benefits or fruits of Chriſt's body and blood which worthy receivers partake of?

A. They are pardon of ſin, deliverance from wrath, the ſubduing of ſin, the ſtrengthening of grace, curing of heart-plagues, reſolving of doubts, looſing of bands, ſweet views of God's love, and of eternal glory, and the like.

Q. Are we not made partakers of Chriſt's body and blood in a corrupt and carnal manner in the ſacrament?

A. No.

Q. What

Q. What is meant by theſe words in the anſwer?

A. That there is no tranſubſtantiation or turning of ıe bread and wine in the ſacrament, into the very bo- r and blood of Chriſt, as the Papiſts do maintain.

Q. Is not Chriſt really preſent in the ſacrament?

A. Yes; he is ſpiritually preſent by his Spirit and ·ace, but not preſent in a bodily manner.

Q. Do the elements remain ſtill bread and wine af- r the conſecration?

A. Yes; for our reaſon and ſenſes do plainly teſtify em to be ſo, and Chriſt and his apoſtles do expreſsly ll them ſo. The apoſtle Paul, ſpeaking of the bread, ıth three times over call it bread after conſecration; ıd Chriſt calls the cup, when diſtributing it, the *fruit the vine*. See 1 Cor. xi. 26, 27, 28. and Mat. xxvi. 29.

Q. What is the meaning then of theſe words of hriſt, "Take, eat; this is my body brok·n for you?"

A. The plain and obvious meaning is, That the bro- ·n bread doth ſignify and repreſent Chriſt's body as was to be broken and wounded for us. In like man- ·r, Chriſt ſaid, "This cup is the New Teſtament;" ·t that he meant the very cup was turned into the ew Teſtament, but only that it was a ſign and ſeal of e New Teſtament and its bleſſings.

Q. Muſt not Chriſt's body continue in heaven until e reſurrection of all things, at his ſecond coming?

A. Yes; the apoſtle Peter ſaith ſo, Acts iii. 21, ay, Jeſus Chriſt himſelf ſaid, "Now I am no more the world," John xvii. 11.

Q. Can a true human body be in heaven, and on rth, and in many thouſand places of the earth at the me time? A. No.

Q. Is it conſiſtent with the glorified ſtate of Chriſt's ody, to have it ſtill liable to ſufferings and contempt?

A. No.

Q. Would it not be liable to theſe, if tranſubſtantia- on was true?

A. Yes; for ſo it might ſtill be pierced, nay, torn n pieces, or burnt: It might be eaten by wicked men, ıay, by beaſts, and thrown out to the dunghill; which

is abſurd to imagine concerning the glorified body of the Son of God.

Q. Seeing ſuch abſurdities would follow, ought not we to underſtand Chriſt's words, "This is my body," in a figurative ſenſe?

A. Yes; eſpecially ſeeing our Lord frequently uſed this way of ſpeaking to his diſciples, calling himſelf *bread*, a *door*, a *way*, a *vine*, &c. and particularly concerning the ſacraments, ſaying of circumciſion, "This is my covenant;" and of the lamb, "It is the *Lord's* paſſover," Gen. xvii. 10. Exod. xii. 11. And we ſee how expreſsly the Holy Ghoſt ſaith of believers, 1 Cor. xii. 27 "Ye are the body of Chriſt." Yet all agree to take theſe words figuratively; and why not alſo Chriſt's words, "This is my body."

Q. Seeing believers are not partakers of Chriſt's body and blood in the ſacrament in a corporal manner, how is it they do partake of him?

A. They are partakers of Chriſt by faith in the ſacrament, when the fruits and benefits of Chriſt's death are applied by faith unto their ſouls, by which they get ſpiritual nouriſhment and growth in grace, Heb. iii. 14. 1 Cor. x. 16. John vi. 35, 47, 58, 63.

Q. How is faith to be exerciſed in communicating?

A. Many ways: 1. In diſcerning a crucified Chriſt and his benefits under the elements, and looking to him for healing and ſalvation. 2. In fleeing into the clefts of his wounds for protection from wrath. 3. In embracing Chriſt in all his offices, and with all his benefits, as he is offered to us in the giving of the bread and wine. 4. In being firmly perſuaded of the truth of the goſpel-revelation, and of the promiſe of ſalvation by the blood and merits of Jeſus Chriſt. 5. In applying the virtue and efficacy of the blood and merits of Chriſt to ourſelves, for ſilencing conſcience, renewing the ſoul, ſubduing of ſin, and for quickening and ſtrengthening of grace. 6. In pleading his blood with God for pardon and acceptance, for ſanctification and glorification. 7. In yielding up ourſelves both ſoul and body to Jeſus Chriſt, to be taught by his Spirit, governed by his laws, and ſaved by his blood.

Q. Do

Q. Do believers get ſpiritual nouriſhment and growth in grace by exerciſing faith in partaking in the foreſaid manner? A. Yes.

Q. How may we know if we receive ſpiritual nouriſhment and growth in grace, in and by the ſacrament?

A. We may know it by theſe marks: 1. If we have a better taſte and reliſh of ſpiritual things than we had before. 2. If we draw virtue from Chriſt's death for crucifying of ſin, which hinders our ſtrength and growth. 3. If we be more rooted and eſtabliſhed in grace, confirmed in our faith, and increaſed in humility and ſpiritual-mindedneſs. 4. If we abound more in prayer, and in the fruits of holineſs, and in the duties which we owe both to God and man.

QUEST. XCVII.

Q. *What it required to the worthy receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's ſupper, that they examine themſelves of their knowledge to diſcern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; leſt, coming unworthily, they eat and drink judgment to themſelves.

Q. Can unbelievers, while remaining ſo, be worthy partakers?

A. No; for they, not being in covenant with God through Chriſt, have no right to this confirming ſeal of the covenant.

Q. Is this an ordinance appointed for converſion?

A. No?

Q. Is it not dangerous to come to it unworthily?

A. Yes.

Q. How ſhall we prevent that danger?

A. By ſeeking after both habitual and actual preparation for it; that is, by labouring both to be in a ſtate of grace, and to have grace drawn forth into exerciſe.

Q. How ſhall we attain to this preparation?

A. By examining ourſelves, 1 Cor. xi. 28.

Q. What is it for a man to examine himſelf in this caſe?

A. It is for a man to retire from the world, and to poſe his own heart with certain queſtions concerning his qualifications for the Lord's table, and to urge his heart to make plain anſwers.

Q. What are the things we ſhould examine ourſelves about, in order to our partaking of the Lord's ſupper?

A. The anſwer mentions five ſpecial things which we are to examine ourſelves about, namely, our knowledge, faith, repentance, love, and new obedience.

Q. For what end muſt we have knowledge?

A. That we may be able to diſcern the Lord's body in the ſacrament.

Q. What is it to diſcern the Lord's body in the ſacrament?

A. It is to diſtinguiſh rightly between the outward ſigns, and the ſpiritual things ſignified; and to have a due uptaking of the value and excellency of the body and blood of Chriſt, and the bleſſings thereby purchaſed; and alſo to diſcern the greatneſs of our Lord's ſufferings, ſo as to be duly affected with his love manifeſted therein, and grieved for our ſins, that were the procuring cauſe of them.

Q. What are we to examine about our knowledge?

A. Two things; 1. If it be competent in its meaſure. 2. If it be ſaving in its quality.

Q. What is that competent meaſure of knowledge needful for worthy partaking?

A. We muſt have the knowledge, 1. Of God in the unity of his eſſence and trinity of perſons. 2. Of man in his eſtate both before and ſince his fall. 3. Of Chriſt the Mediator, in his two natures and three offices. 4. Of the covenant of grace, and of the way of our juſtification by faith in the Surety's righteouſneſs. 5. Of the ſeals of this covenant, and particularly of the holy ſupper, and the deſign of it.

Q. How may we diſcern if our knowledge be ſaving in its quality?

A. We may reckon it is ſo, 1. If it be humbling, and cauſe us to mourn for ſin, Zech. xii. 10. 2. If it take us off from ſelf, and lead to Chriſt and his righteouſneſs as the only ground of our hope, Phil. iii. 8, 9. 3. If

it influence both heart and life, and make us breathe after conformity to Christ our Head, 2 Cor. iii. 18.

Q. What is the use of faith in the Lord's supper?

A. To feed upon a crucified Christ, or to apply the fruits and benefits of his death unto our souls. See more of its usefulness before, page 658.

Q. What is implied in faith's feeding on Christ in the sacrament?

A. It imports the soul's hungering and thirsting after Christ, and embracing of him by faith: Also it imports the soul's union with Christ, and partaking of the benefits of his death; its having great satisfaction in him, and deriving life, strength, and growth from him.

Q. How may we know if our faith be true and saving?

A. We may judge it so, if it soften and purify the heart, if it make Christ precious to us, if it work by love, if it carry us above the world, and make us fruitful in good works.

Q. What is the use of repentance in partaking of the Lord's supper?

A. That, in renewing covenant with God, we may be sorry for former breaches and backslidings: That, in looking upon a bleeding Saviour, we may mourn for our sins, which brought all these sufferings upon him: That we may receive a broken Christ into broken hearts, and firmly resolve in his strength, that we will not pierce him any more.

Q. How may we know if our repentance be true?

A. It is so, if our sense of sin drive us to Christ the only remedy; if our grief for sin be universal, for the corruption of our nature, as well as the outbreakings of our life; if we sincerely desire deliverance from all sin and corruption, study universal holiness, endeavour to avoid all known sins, and to perform all known duties both to God and our neighbour.

Q. Why is love so needful at the Lord's table?

A. Because it is a love-feast, wherein we have the greatest discovery of God's love to sinners ever was given, which requires suitable returns of love from us, namely,

namely, love to God and Chriſt, and to his people, and to our very enemies.

Q. How may we know if our love to God and Jeſus Chriſt be true?

A. We may judge it ſo, if we love God above all things: if we keep his commands, if we be afraid to offend him, if we be tender of his honour, if we rejoice in the ſucceſs of his goſpel, if we mourn under his abſence, long for his preſence, and deſire to be like him.

Q. Is not every worthy communicant reſolved in Chriſt's ſtrength to perform new obedience, by forſaking all ſin, and following the Lamb whitherſoever he goeth? A. Yes.

Q. Is not ſelf-examination with reſpect to all theſe things very uſeful before partaking?

A. Yes: for it ſerves to diſcover how it is with us, to humble us for defects, and to excite us to go to the fullneſs that is in Chriſt, for the ſupply of all our wants.

Q. Is it not moſt dangerous to neglect ſelf-examination before communicating?

A. Yes; for the anſwer ſaith, "All muſt examine themſelves, leſt coming unworthily they eat and drink judgment to themſelves."

Q. Is not ſelf-examination to be joined with earneſt prayer? A. Yes.

Q. What ſhould we pray for before we come to the Lord's table?

A. That God would prepare our ſouls for ſo near an approach to God; that he would quicken all the ſacramental graces, and bring them to a lively exerciſe in us; and that he would ſave us from coming unworthily to his holy table.

Q. Who are thoſe that come unworthily to the Lord's table?

A. Thoſe who are ignorant or graceleſs, and they who live in any known ſin, or come without reconciliation to God and their neighbour: Alſo they who neglect to prepare themſelves by ſelf-examination, and prayer for exciting of grace before they come.

Q. What is the ſin of thoſe who come unworthily?

A. They

A. They are guilty of the body and blood of the Lord, being acceſſary to the Jews ſin who crucified him, by their harbouring the murderer ſin, 1 Cor. xi. 27.

Q. What is the danger of thoſe who come unworthily?

A. They eat and drink judgment to themſelves, 1 Cor. ix. 29, 30.

Q. What judgments were inflicted on the unworthy communicants at Corinth?

A. Sickneſs and death, 1 Cor. xi. 30.

Q. Is this ſin pardonable upon repentance?

A. Yes; the blood of Jeſus Chriſt cleanſeth us from all ſin?

Q. May thoſe who want aſſurance come to the Lord's table?

A. Yes, if they have a ſenſe of their need of Chriſt, and earneſt deſires to be found in him; for this ſacrament is a means for ſtrengthening weak grace, and obtaining the evidences of God's love to doubting ſouls.

Q. What ſhall thoſe do, who, after all their endeavours, cannot get their hearts brought to any ſuitable frame for approaching to God in this ordinance?

A. They ought to bewail their caſe before the Lord, and yet in obedience to his command they ſhould come to put honour upon their dying Saviour, who has appointed this ordinance as a means for bringing ſuch exerciſed ſouls into a right frame. It is our beſt courſe, even in our worſt caſes, to lay ourſelves in God's road, who has promiſed to meet ſuch as remember him in his ways, and doth many times ſurprize his people with ſupplies of life, when he ſees them ſtruggling with their deadneſs in the uſe of appointed means.

QUEST. XCVIIII.

Q. *What is Prayer?*

A. Prayer is an offering up of our deſires to God, for things agreeable to his will, in the name of Chriſt, with confeſſion of our ſins, and thankful acknowledgement of his mercies.

Q. What

Q. What are the parts of prayer mentioned in this anſwer?

A. They are three; petition, confeſſion, and thankſgiving.

Q. What are our petitions to God called in the anſwer?

A. They are called an offering up of our deſires to God.

Q. Doth God account the offering up of the words of the mouth, as petitions or prayers to him?

A. No, without the deſires of the heart: Though he will accept of the deſires of the heart, if ſincere, without the words of the mouth, as in the caſes of Moſes and Hannah, Exod. xiv. 15 1 Sam. i. 13.

Q. Are we not to make uſe of our voice and words in uttering our deſires to God?

A. Yes, when the circumſtances of the time and place allow it; for theſe are proper and needful to prevent wandering, to increaſe fervency, and to glorify God with the outward man, Pſal. v. 3. and lv. 17. and lxix. 3.

Q. If ſome, as they allege, cannot pray in ſuch proper words as others, may they omit prayer?

A. No: For God looks chiefly to the heart, and its deſires; and he accepts them when ſincere, though the words be not ſo proper or exact. Hence the Pſalmiſt encouraged himſelf in his diſtreſs, Pſal. xxxviii. 9. "Lord, all my deſire is before thee, and my groaning is not hid from thee."

Q. To whom are we to offer up our deſires in prayer?

A. To God only, Pſ. l. 15. and lxii. 8. Mat. vi. 10. and vi. 9.

Q. May we pray to any of the Three Perſons of the Godhead?

A. Yes; for in ſcripture we find prayer directed, ſometimes to the Father, John xvi. 23. Eph. iii. 14. ſometimes to the Son, Mat. viii. 2. Acts vii. 59. 1 Cor. i. 2. ſometimes to the Holy Ghoſt, 2 Cor. xiii. 14. Yet ſo as, when any one of the three is named, the other two are underſtood as included, they being all three but one and the ſame God.

Q. Why

Q. Why muſt we pray to God only?

A. Becauſe ſo we are commanded, and it is God only hat ſearches our hearts, that knows our caſes, and can elp us in ſtraits, Mat. iv. 10. Pſal. xxxiv. 15, 17. 2 Kings vi. 26, 27. and hence he ſtiles himſelf, The God earing prayers, Pſal. lxv. 2.

Q. May we not pray to ſaints or angels, or to the virin Mary?

A. No; for in all the ſcriptures there is neither comand, promiſe nor example for it; nay, we are forbidden o do it, for it is idolatry. The ſaints know not our caſes, nd they are curſed who truſt in man; ſee Mat. iv. 10. a. xlii. 8. Exod. xx. 3. Gal. ii. 18. Rev. xix. 10. Iſa. iii. 16. Jer. xvii. 5.

Q. May we not pray to the ſaints in heaven, as well s apply to the ſaints on earth to pray for us?

A. We do not pray to ſaints here with religious hoour, but only aſk their charitable aſſiſtance while we ave acceſs to converſe with them here below, which e are warranted to do, 2 Theſſ. iii. 1. James v. 14, 6. But the ſaints in heaven are "ignorant of us," a. lxiii. 16.

Q. Can we in prayer make known to God that which e knew not before?

A. No; for he underſtands our thoughts afar off, l. cxxxix. 2, 4. But yet he thinks fit to enjoin us aus to make known our requeſts to him, as the means y which we are to receive the good things promiſed, Phil. iv. 6. Pſal. l. 15. Joel ii. 32. Rom. x. 12.

Q. Can prayer merit any thing from God?

A. No; for in prayer we come as needy beggars, to ſk mercy only by mere favour.

Q. If God hath decreed to give us what we need, what need we pray for it?

A. Becauſe God hath commanded us, and he hath decreed to beſtow bleſſings in the way of prayer.

Q. Is not prayer our privilege as well as our duty?

A. Yes; and a great privilege it is, for ſuch poor beggars to be admitted in a familiar manner to open our caſes to ſo great a King, in whoſe preſence the angels cover their faces.

Q. For what things may we offer up our deſires to God?

A. Not for things unlawful, but for things which are agreeable to God's will, 1 John v. 14.

Q. What do you mean by the will of God, which is to be the rule of our prayers?

A. Not his ſecret will, which is unknown to us, but his revealed will, which is contained in his word.

Q. What are theſe things agreeable to God's revealed will, which we are to pray for?

A. They are good things, both ſpiritual and temporal, that we ſtand in need of, and which he hath promiſed to us in his covenant.

Q. What are theſe ſpiritual things which we ſhould pray for?

A. They are ſuch as an intereſt in Chriſt, pardon of ſin, ſupplies of grace, deliverance from ſin and wrath, and eternal life.

Q. May we pray for the good things of this life?

A. Yes, but not principally, or in the firſt place.

Q. What things are we to ſeek in the firſt place?

A. Spiritual things, particularly Jeſus Chriſt and his grace.

Q. Ought not ſpiritual things and temporal things be aſked in a different way?

A. Yes; for the one we are to pray abſolutely, and for the other conditionally and with ſubmiſſion to God's will.

Q. What is the condition upon which we are to pray for temporal good things?

A. It is upon condition that God ſee it fit for his own glory and our good to grant them to us, 2 Sam. x: 12. and xv. 25, 26. Mat. viii. 2.

Q. Ought we to ſeek for temporal mercies with the ſame fervency as for ſpiritual? A. No.

Q. Should we pray for all ſorts of ſpiritual mercies in the ſame way?

A. No; for we ſhould pray abſolutely for theſe that are abſolutely neceſſary for us, ſuch as Chriſt, faith, remiſſion of ſin, perſeverance, &c. But for things which are not abſolutely needful to ſalvation, ſuch as the

the higheſt degrees of grace, ſpiritual gifts and comforts, deliverance from temptations, &c. theſe we ſhould pray for conditionally, and with ſubmiſſion to the will of God.

Q. Why may we pray abſolutely for God and his grace?

A. Becauſe they are abſolutely promiſed, and we are ſure they are for God's glory and our real good, ſeeing without them we cannot ſerve God here, nor enjoy him hereafter.

Q. Ought we to pray for all ſorts of perſons?

A. Yes; as for kings, for magiſtrates, and miniſters, for all ſaints, for the afflicted, for the unconverted, for our relations and friends, and even our enemies, 1 Tim. ii. 1, 2. Eph. vi. 18, 19. Mat. v. 44. Pſal. lxxii. 19. and lxvi 2, 3, 4.

Q. Are there not ſome perſons excepted, for whom we muſt not pray?

A. Yes; we may not pray for them that have committed the ſin againſt the Holy Ghoſt, nor for the dead, nor for the damned in hell, 1 John v. 16.

Q. What if we ſhould aſk any thing diſagreeable to the will of God?

A. In that caſe, we muſt not expect to receive it, James iv. 3.

Q. Is it enough that the *matter* of our prayer be right, to wit, that they be for things agreeable to God's will?

A. No; for the *manner* of our prayers muſt be ſo too.

Q. May we go to God without a Mediator?

A. No; for we are guilty and obnoxious to his juſtice, and ſo can no more approach to God, than ſtubble to a conſuming fire.

Q. Who is the Mediator between God and man?

A. The man Chriſt Jeſus, and beſide him there is none elſe, 1 Tim. ii. 5.

Q. In whoſe name muſt we offer up our deſires to God?

A. Only in the name of Chriſt, this one Mediator, John xiv. 13, 14. and xvi. 23.

Q. What do you mean by praying in the name of Christ? Is it only to use his name in our prayers?

A. There is more in it; for it imports our pleading the merits of Christ, the purchaser for every thing we want, and depending thereupon as the only ground of our acceptance and audience with God, Eph. iii. 12.

Q. Is Christ that angel mentioned, Rev. viii. 3, 4. with the golden censer, that offers up our prayers before the throne of God? A. Yes.

Q. What is that incense he is said to mix with the prayers of the saints?

A. It is the merits of his obedience and suffering, or his perfect righteousness.

Q. What need is there for mixing this incense with our prayers?

A. To perfume them, and take away the ill savour of the imperfections and defilements which cleave to our best duties.

Q. May we not in prayer make use of the name of saints or angels as our intercessors with God?

A. No; for this would be highly injurious to the Lord Jesus Christ, who is the alone intercessor and advocate with the Father for us, 1 Tim. ii. 5. Heb. vii. 25. 1 John ii. 1.

Q. Besides praying in Christ's name, is there any thing more required in the manner of our prayers, that they be acceptable to God?

A. Yes; they must be offered up with humility, sincerity, faith, fervency, and perseverance, Psal. x. 17. Jer. xxix. 13. Heb. x. 22. James i. 6. James v. 16. Luke xviii. 1.

Q. When we are bid "pray without ceasing," 1 Thes. v. 17. must we do no other work but pray?

A. The meaning is, that we should continue in prayer without wearying, keep up stated times, and embrace all other proper occasions for prayer, and study to keep the heart always in a praying frame.

Q. Must we omit prayer, when we do not find our hearts in a good frame for it?

A. No; we must go and make our complaint to God who can help us, and not cease praying till we find ourselves in a better frame.

Q. If

Q. If the desired mercy do not soon come, may we then give over?

A. No; we must continue instant in prayer, and not faint, Rom. xii. 12. Luke xviii. 1.

Q. Can we of ourselves pray in this acceptable manner to God?

A. No; and therefore we must have the Spirit of God to help our infirmities, Rom. viii. 26, 27. and hence he is called the "Spirit of supplication," Zech. xii. 10.

Q. How doth the Spirit of God help us in prayer?

A. He both raises suitable affections in us for prayer, and directs us to suitable matter and arguments in prayer, because we know not what we should pray for, as we ought, Rom. viii. 26.

Q. Is it not thus that the Spirit makes intercession in us? A. Yes.

Q. Are all prayers, offered up to God, accepted and answered?

A. No; for the prayers of the wicked are an abomination to the Lord, Prov. xv. 8.

Q. How cometh it that the prayers of many are not regarded?

A. Because they regard iniquity in their hearts, such as unbelief, pride, covetousness, malice, or unmercifulness to the poor; for each of which God threatens to shut out our prayers, Psal. lxvi. 18. James i. 7. Ps. cxxxviii. 6. Is. lvii. 17. Mat. v. 24. and vi. 15. Prov. xxi. 13.

Q. Doth not God sometimes delay long to hear the prayers of his own people?

A. Yes; he doth so, to chasten and humble them for their sins, to try their faith and patience, to quicken them to more fervency in prayer, and make mercies more sweet to them when obtained, Isa. lix. 2. Mat. xv. 26, 28. Isa. lxiv. 7. 2 Cor. xii. 8, 9.

Q. How may we know that our prayers are accepted of God, when yet we receive no answer to them?

A. It is a good sign of acceptance, when we are helped still to wait upon God in the way of duty, to get our hearts enlarged in prayer; or when we are inclined

ed to juſtify God and blame ourſelves for the cauſe of his ſilence, Iſa. viii. 17. Pſal. cxxxviii. 3. Lam. iii. 39. 40, 41.

Q. Doth not God ſometimes anſwer his peoples prayers, though the very things asked be not given?

A. Yes, when he grants them the equivalent, or things more neceſſary for them; as when he gives ſpiritual bleſſings inſtead of temporal, ſtronger adherence to Chriſt inſtead of aſſurance, or greater humility and melting of heart for ſin, inſtead of conſolation and joy.

Q. What is the ſecond part of prayer mentioned in the anſwer? A. Confeſſion of our ſins.

Q. Ought not our petitions for pardon and mercy to be attended with humble confeſſion of ſin?

A. Yes, if we would have them acceptable and ſucceſsful, Luke xviii. 13, 14.

Q. What ſins ſhould we confeſs unto the Lord?

A. All our ſins, both original and actual, of omiſſion and commiſſion, in heart and life, in words and actions; with the ſeveral aggravations of them, and their deſerving at God's hand.

Q. In what manner ought we to confeſs our ſins to the Lord?

A. We ſhould confeſs our ſins humbly, freely, fully, and in a moſt penitent manner, with grief for them, hatred of them, and ſtrong reſolutions againſt them, in the ſtrength of Jeſus Chriſt.

Q. Muſt we not forſake our ſins, as well as confeſs them?

A. Yes; for it is only thoſe who do ſo, that ſhall find mercy, according to Prov. xxviii. 13.

Q. What is the third part of prayer mentioned in the anſwer?

A. Thankful acknowledgement of God's mercies to us.

Q. Is thankſgiving to be always joined with our petitions and ſupplications to God?

A. Yes; for God requires and expects it, and it is moſt pleaſing unto him, Phil. iv. 6. Luke xvii. 17. Pſ. lxix. 31.

Q. What

Q. What are the mercies we ought to acknowledge and give thanks for?

A. All the ſpiritual and temporal mercies which we preſently enjoy; and the eternal mercies which we hope for, and have promiſed unto us.

Q. Which is the greateſt mercy that we have to acknowledge?

A. Jeſus Chriſt is the mercy of mercies, and the unſpeakable gift of God to a periſhing world, for which we ſhould offer thanks to God, both now, and thro' all eternity, Luke i. 72. 2 Cor. ix. 15.

Q. Is not this thankfulneſs for mercies a ſpecial way of glorifying God?

A. Yes, for God hath ſaid, "Whoſo offereth praiſe, glorifieth me," Pſal. l. 23.

Q. How ſhould we acknowledge our mercies, ſo as to glorify God?

A. We ſhould acknowledge them thankfully, and with admiration, affectionately and with delight in the Author, humbly and with ſelf-abhorrence, obediently and with fruitful lives, fiducially and with encouragement to ask for more, Pſ. ciii. 1, 2, &c. Pſ. cxvi. 1, 2, 9, 12. Gen. xxxii. 10, 11. Pſal. iv. 1, 3. 2 Cor. i. 10. Pſal. lxvii. 5, 6.

Q. Ought we not to bewail it, that we are ſo negligent and backward in this duty of thankfulneſs for mercies received? A. Yes.

QUEST. XCIX.

Q. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of uſe to direct us in prayer, but the ſpecial rule of direction is that form of prayer which Chriſt taught his diſciples, commonly called, "The Lord's Prayer."

Q. Why do men need rules and directions in prayer?

A. Becauſe of ourſelves we know not what to pray for as we ought, nor how to pray for it aright when we know it; but are ready to miſtake either as to the matter or manner of our prayers.

Q. When

Q. When do men miſtake in the matter of prayer?

A. When they ask things not good in themſelves, or not proper for them; ſo the diſciples did miſtake, when they would have called for fire againſt the Samaritans, Luke ix. 54.

Q. When do men miſtake in the manner of prayer?

A. When they pray for mercies in a formal way, or for carnal ends, as to make proviſion for their luſts, Iſa. lxiv. 7. James iv. 3.

Q. What helps hath God furniſhed us with for prayer?

A. He hath given us both a general and ſpecial directory for it.

Q. What is the general directory which God hath given us for prayer?

A. The whole word of God, which is of great uſe to direct us, both as to the matter and manner of prayer.

Q. How is the word of God uſeful to direct us in the matter of prayer?

A. The word doth furniſh us with matter for preface, for confeſſion, for petition, and for thankſgiving, in prayer.

Q. What matter doth the word furniſh us with for the preface of prayer?

A. It affords us the moſt noble and lofty deſcriptions of God, with his titles and attributes, which are proper in our addreſſes to him, ſuch as theſe in Exod. xv. 11. and xxxiv. 6, 7. Neh. ix. 6. Job ix. 4. and xi. 7. and 40. 9. Pſ. lxxxiii. 18. and lxxxiv. 8, 10. and lxxxix 6, 8. and xc. 2. and cii 25, 26, 27. and civ. 1, 2, 24. and cxxxix. 7, 8, 9, 10. and cxlv. 3, 8, 9, 14, 17. Iſa. xxviii. 29. and xl. 12, 15, 17, 22, 28. and lv. 9. Jer. 17. 10. and xxxi. 35. Mal. iii. 6. Dan. ii. 34, 35. 1 Tim. i. 17. Rev. iv. 6, 11.

Q. What matter doth God's word furniſh us with for the confeſſion of ſin?

A. It doth ſet before us many examples of religious perſons humbling themſelves before God for their ſins, and confeſſing their original ſin and corruption, the blindneſs of their minds, the ſtubborneſs of their wills, the carnality of their affections, their ſins of omiſſion and

and commiſſion, and the manifold aggravations of their ſins; as in Ezra ix. 6, 13, 15. Neh. ix. 32, 33, 34, &c. Job vii. 20. and ix. 3, 20. and xv. 14, 15, &c. and xl. 4. and xlii. 5, 6. Pſal. xiv. 3. and xix. 12. and xxxviii. 4, 18. and xl. 12. and li. 3, 4, 5, &c. and lxxiii. 22. Pſal. cxix. *ult.* and cxxx. 3, 4, &c. Ia. i. 6. and vi. 5. Jer. v. 3. and ix. 1. and xvii. 9. and xxxi. 18. Lam. iii. 39, 40, &c. Dan. iv. 5, 6, &c. Luke xv. 18, 19. 21. Rom. vii. 14, 15, &c. and viii. 7. Eph. xxi. 2, 3, &c. and iv. 18.

Q. What matter doth the word afford us for thankſgiving?

A. It doth ſet before us the examples of God's people, who bleſſed and praiſed him for his goodneſs to them in creation and providence, in allowing them the comforts of life, peace, and tranquillity, ſucceſs in their callings, ſanctified afflictions, recovery from ſickneſs, the accompliſhment of promiſes, and eſpecially for Jeſus Chriſt, and all manner of ſpiritual bleſſings in him, Pſal. viii. 3, 4. and lxv. 9, 10. and cxxxix. 14. and civ. 27, 28. &c. and iii. 5. and lxviii. 19. Deut. viii. 10. Gen. xxxii. 10. Iſa. xxxviii 10, 17. Pſal. cix. 67. 1 Kings viii. 56. Luke i. 68, 69, &c. Eph. i. 3. 2 Cor. ix. 15. Iſa. lxiii. 7. Pſal. ciii. 1, 2, 3, &c. Rev. i. 5, 6. 1 John iv. 10.

Q. What matter doth the word afford for petitions and requeſts?

A. The ſcriptures abound with many excellent precepts and precious promiſes, every one of which we may turn into prayers of requeſts, begging of God that he would give us grace to obey the precepts, and grace to enable us to plead and wait for the accompliſhment of the promiſes. Beſides, we have recorded many examples of ſaints petitioning for pardon of ſin, reconciliation with God, the divine bleſſing, the evidences of God's love, and peace of conſcience; for renovation of heart, ſaving illumination, holy fear, faith, and increaſe of all grace; for preſervation from ſin and error, wiſdom to improve time, and prepare for death; as in Pſal. li. 1, 2, 3, 7, 9. and cxliii. 2. Hoſ. xiv. 2. Luke xviii. 13. Jer. xvii. 14. Pſal. lxvii. 1, 6. and cvi. 4, 5.

and xxxv. 3. Pſal. ii. 8, 10, 11, 12. Rom. xv. 13. Pſal. cxix. 18, 29, 33, 37, 80, 132, 133. Job xxxiv. 31. 1 Theſſ. v. 23, 24. Pſal. xxvii. 11. and lxxxvi. 11. Luke xvii. 5. Pſal. xix. 12, 13. and xxxix. 4, 5. and xc. 12. A. which may be uſeful to direct us in prayer.

Q. Do we not find the ſcripture ſaints making uſe of argument with God in prayer for obtaining their requeſts?

A. Yes, very many, taken from the mercy of God's nature, the glory of his name, his promiſes, faithfulneſs, power; and from the merit and righteouſneſs of his Son Jeſus Chriſt, Pſal. lxxxvi. 5, 15. and lxix. 8, 9. Joſh. vii. 9. Num. xiv. 17, 18, 19. Pſal. cxix. 49. and lxxiv 20. Neh i. 5. Mat. viii. 2. Iſa lxiv. 6. Jer. xxiii. 6. Dan. ix. 17, 18, 19. which are recorded for our inſtruction and imitation.

Q. If the word doth ſhew us the matter of prayer ſo fully, then what need have we of the Spirit of grace and ſupplication, which God promiſeth to pour out upon his people?

A. It is the Spirit's office to take of the things of Chriſt and ſhew them unto us, John xvi. 15. He teaches us all things, and brings all things to our remembrance, John xiv. 16.

Q. Doth the ſcripture give us direction alſo as to the manner of prayer?

A. Yes; it directs us to draw near to God with ſincerity, humility, fervency, conſtancy, and faith in the merits of Jeſus Chriſt, Heb. x. 22. Pſal. x. 17. James v. 16. and i. 6. John xvi 23. Luke xviii. 1.

Q. What is the ſpecial rule of direction in prayer, mentioned in the anſwer?

A. That form of prayer which Chriſt taught his diſciples, commonly called the *Lord's prayer*. This we have recorded in Mat. vi. 9. to 14. "After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name," &c.

Q. Why is that prayer called the Lord's prayer? is it becauſe he uſed it himſelf?

A. No; the Lord Jeſus could not uſe it, for he had no ſin to ſeek forgiveneſs of, as in the fifth petition; but

but it is called his prayer, becauſe he taught it to his diſciples, that they might make uſe of it.

Q. What was Chriſt's deſign in teaching them this prayer?

A. He deſigned to teach his diſciples (who were then but private perſons) ſuitably to their weak infant ſtate, when they had little of the Spirit, and little knowledge of the goſpel myſtery; for he but gradually revealed himſelf to them: and therefore, in the mean time, he gives them a ſhort, plain and eaſy form of the words, that might comprehend the heads or chief things they had to aſk of God, and from which they might draw materials for prayer. Likewiſe, he taught them by it to aſk for things relating to God's glory before things relating to themſelves, and to prefer ſpiritual mercies before temporal.

Q. Why do you think this prayer was ſo much calculated for the diſciples preſent ſtate?

A. Becauſe our Lord did not then think fit to direct them to pray in his name, or to make any mention of Chriſt in their prayers: but afterwards, when he was pleaſed plainly to reveal himſelf as the great Prieſt and ſacrifice for loſt ſinners, he did teach them expreſsly to pray in his name, John xv. 23. 24.

Q. Was it our Lord's deſign to tye his diſciples to the preciſe words he gave them, and to uſe them always when they prayed?

A. No; for he gave them this prayer chiefly as a pattern or directory for their aſſiſtance in prayer, ſo that they were left at freedom either to uſe theſe very words, which indeed are ſweet and excellent, or to enlarge upon them in other words ſuitably to their own caſe, or the caſe of others joining with them in prayer.

Q. How do you make it appear that they were left at that freedom?

A. Becauſe, 1. Chriſt ſaith to his diſciples, Mat. vi. 9. "Pray after this manner. 2. Matthew and Luke do very much differ, and alter the words in recording this prayer. 4. We have ſeveral prayers of the apoſtles recorded, as in Acts i. 24. and iv. 24. Eph. iii. 24. 1 Theſſ. iii, 11, 2 Theſſ. ii, 16. Heb. xiii, 20. and yet in none of

them do they uſe the expreſs words of this prayer. 4. The Lord gives directions for prayer in other texts, and preſcribes words as expreſsly as Chriſt doth in Mat. 6. ſuch as we have recorded in Hoſ. xiv. 2. Joel ii. 17. and yet none plead that we are ſtinted to theſe preciſe words, though there is the ſame reaſon for doing it in the one place, as in the other.

Q. Is not the Lord's prayer ſtill of excellent uſe unto us?

A Yes, and we ought to value it highly, and have a ſpecial regard to it, as a pattern of divine contrivance, and a moſt comprehenſive ſummary of the chief things we have to aſk of God, which we ſhould diligently ſtudy both as to matter and method, and from which we ſhould take the materials of our prayers.

Q. Doth Chriſt's giving us this prayer warrant men to compoſe forms of prayer for others, ſo as to reſtrict them to the uſe of them, and cauſe them to read them when they pray?

A. By no means: For though forms of prayer may be uſeful to children and weak perſons, who cannot pray without ſuch helps; yet to impoſe them upon ſuch as need them not, and to oblige men to read them as terms of communion, is unwarrantable.

Q. Wherefore is it unwarrantable?

A. 1ſt, Becauſe we have no ſcripture command nor example for it; we are enjoined to read and ſtudy the ſcriptures, but not to read any Prayer book. If the ſcripture ſaints had any ſuch book, they could not have ſaid, as in Rom. viii. 26. "We know not what to pray for as we ought" without the Spirit's help; for theſe who read ſuch books for prayer, ſeem to be at no loſs what to pray for. 2dly, We have many prayers of the ſcripture and primitive ſaints recorded, which they conceived ſuitable to their preſent circumſtances and neceſſities, without any book or ſet form; nay, theſe antient ſaints were ſo far from reading their prayers from a book, that we are aſſured the uſual poſture was to pray with their eyes either ſhut or elſe lift up to heaven. 3dly, The caſes, frames, trials and circumſtances of Chriſtians are ſo various, and alter ſo frequently, that it is impoſſible that ſuch compoſed forms can reach them. 4thly, To reſtrict men to

ſuch

ſuch forms, would hinder them from the ſearch of the ſcriptures, and of their own hearts; ſeeing they muſt uſe the petitions prepared for them, whether they be ſuitable to their conditions or not. 5. This practice is injurious to the office of the Holy Spirit, and the deſign of Chriſt's aſcenſion.

Q. Is not the uſing and reading of forms of prayer, of very ancient ſtanding in the church?

A. For as ancient as it is, we are well aſſured there was no ſuch practice in the church for four hundred years after Chriſt: Neither came it in, till the ſpirit of grace had in a great meaſure left the church; and whenever he is poured out again upon the church, theſe forms will be laid aſide.

Q. How is this practice injurious to the Spirit's office and Chriſt's aſcenſion?

A. In regard it is the office of the Holy Spirit to help his peoples infirmities, when they know not what to pray for as they ought; and Chriſt aſcended up on high, that he might ſend the Spirit, and give gifts unto men, of prayer as well as of preaching: But, if reading of prayers take place, theſe gifts are uſeleſs, ſeeing one that can read well may pray as well as thoſe who have the greateſt gifts: And hereby a grave is digged for burying the moſt uſeful gifts of God to men; which is an injury to Chriſt and his Spirit, and expreſsly contrary to the injunction which he gives unto miniſters, to ſtir up the gift of God that is in them, 2 Tim. i. 6.

Q. What parts doth the Lord's Prayer conſiſt of?

A. Of three parts, namely, a preface, ſix petitions, and the concluſion.

QUEST. C.

Q. *Whath doth the Preface of the Lord's Prayer teach us?*

A. The preface of the Lord's Prayer (which is, "Our Father which art in heaven,") teacheth us to draw near to God with all holy reverence and confidence, as children to a Father able and ready to help us; and that we ſhould pray with and for others.

Q. Why

Q. Why doth Chriſt teach us to begin prayer with a ſolemn preface?

A. To let us know that we muſt not ruſh into God's preſence without conſideration, but muſt ſtudy to have an awful ſenſe of the majeſty of that God whom we are to addreſs.

Q. What is the preface given to the Lord's prayer?

A. It is in theſe words, "Our Father which art in heaven."

Q. What views doth Chriſt give us of the object of worſhip in this preface?

A. We have a twofold view of God in it: 1. In the near relation he ſtands to his people in theſe words, "Our Father." 2. In his glorified majeſty, and dwelling place, in theſe words, "which art in heaven."

Q. How is the word *Father* to be underſtood here?

A. Sometimes *Father* is underſtood *perſonally* for the firſt perſon of the bleſſed Trinity, and to whom prayer is directed; as in Eph. iii. 14. Sometimes *Father* is underſtood *eſſentially* for the Godhead, including all the three perſons, as in 1 Chron. xxix. 10. 2 Cor. vi. 18. And in this laſt ſenſe we take it in the Lord's prayer.

Q. In what reſpect is God called our Father?

A. 1. God is called our Father in reſpect of creation, as in Iſa. lxiv. 8. Mal. ii. 10. 2. In reſpect of our adoption into the family of God through Jeſus Chriſt, Rom. viii. 14, 15. Gal. iv. 5, 6.

Q. When Chriſt directs us in prayer to call God "Our Father," what doth he teach us hereby?

A. He teacheth us hereby to draw near to God, 1. With holy reverence and fear of God our Creator. 2. With a filial and kindly reſpect to God as our Benefactor and Provider. 3. With humble confidence and expectation of getting what we want from a loving Father. 4. With willingneſs and deſire, as children who delight to ſpeak to their kind father.

Q. Is it not unſpeakable love and goodneſs in God to allow ſuch ſinful worms to call him "Our Father?"

A. Yes; and the apoſtle John is aſtoniſhed at it, 1 John iii. 1.

Q. May

Q. May unregenerate men call God their Father?

A. Not in a peculiar manner, or in a goſpel-ſenſe; hence Chriſt would not allow the Phariſees to call God their Father, John viii. 42, 44.

Q. Who are theſe then that may warrantably do it?

A. Thoſe who receive the ſpirit of adoption into their hearts may cry, "Abba, Father," Rom. viii. 15.

Q. What is the ſpirit of adoption?

A. It is the Spirit of God that produces the nature and diſpoſition of children in the ſouls of God's people; which appears in their filial love to God, their fear of offending him, their dependence upon him, their obedience and deſire of conformity to him.

Q. How ſhall theſe cry, *Abba, Father*, who ſee not the evidences of the ſpirit of adoption in them?

A. If they receive the Lord Jeſus by faith, they may call God their Father; for it is by faith in him that ſinners become the children of God, John i. 12. Gal. iii. 26.

Q. What ſhall theſe ſay, who doubt if they have got true faith?

A. If they be weary of their ſins, and earneſtly deſirous of reconciliation with God thro' Chriſt, they may go to God with the prodigal, and ſay to him, "Father, I have ſinned," &c. Luke xv. 18.

Q. Wherein doth God reſemble a father or earthly parent to his people?

A. In regard he pities them, provides bread for them, clothes them, loves to hear them ſpeak, is ready to hear their cries, gives them good inſtructions, and a good example, chaſtiſes them with yearning bowels, provides portions and inheritances for them, Prov. iii. 13. 1 Pet. ii. 2. Iſa. lxi. 10. Prov. xv. 8. Pſal. xxxiv. 16. Mat. v. 48. Jer. xxx. 11. Pſal. xxxi. 19. Luke xii. 32. 1 Pet. i. 4.

Q. Wherein doth God excel all earthly fathers?

Q. In regard he is a Father infinitely rich, wiſe, and loving, immortal and everlaſting: He gives his children whatever is beſt for them, and in good time; he never gives them what is hurtful to them: He makes all his children

children heirs, yea, heirs of a kingdom, even the youngeſt of them.

Q. Why is God in this preface ſaid to be in heaven? Is he no where elſe?

A. The meaning is not that God's preſence is included in the heavens; for the heaven of heavens cannot contain him, who fills heaven and earth, and is every where preſent, 1 Kings viii. 27. Jer. xxiii. 24. But he is ſaid to be in heaven, becauſe there is his throne and court, where he manifeſts himſelf moſt glorioufly, Pſal. xi. 4. and ciii. 19. Iſa. lxvi. 1.

Q. What doth Chriſt teach us by addreſſing God as our Father in heaven?

A. 1. That though we be allowed to ſpeak freely to God, yet we ſhould know our diſtance, and have exalted thoughts and awful apprehenſions of the divine Majeſty and glory. 2. That God beholds all things, and is able and ready to help us in every caſe. 3. That we ſhould be heavenly-minded and abſtracted from the world in duty: That we ſhould have our eyes on heaven, as our country and home, and eſpecially on Jeſus Chriſt our interceſſor there for acceptance and audience in every duty.

Q. What doth the word OUR in this preface teach us?

A. That we ought not only to pray alone for ourſelves, but that we ſhould alſo pray in ſociety with others, and for others: and particularly, that family-worſhip is a duty incumbent on thoſe who have families, Jer. x. 25.

QUEST. CI.

Q. *What do we pray for in the First Petition?*

A. In the firſt petition (which is, "Hallowed be thy name") we pray, That God would enable us and others to glorify him in all that whereby he maketh himſelf known, and that he would diſpoſe all things to his own glory.

Q. What is a petition?

A. It is a requeſt or asking of a thing.

Q. How

Q. How many petitions are in the Lord's prayer?

A. Six.

Q. How are theſe ſix petitions divided?

A. The three firſt relate chiefly to God's glory, and the three laſt to our good and benefit.

Q. What is the firſt of theſe petitions?

A. Hallowed be thy name.

Q. Why is this petition put firſt?

A. To ſhew that we are to prefer the hallowing of God's name to all other things whatſoever. This is the firſt and great petition, and will laſt when the other petitions ſhall be out of date in heaven; for to all eternity the ſaints will inſiſt upon the hallowing of God's name.

Q. What is meant here by God's name?

A. God himſelf the perſon named; and particularly every thing whereby God makes himſelf known, ſuch as, his titles, attributes, words, &c.

Q. What is it to hallow the name of God?

A. It is to ſanctify, honour or glorify God himſelf, and to do it in thoſe things by which he makes himſelf known, Iſa. viii. 13. and xxix. 23. 1 Pet. iii. 15.

Q. Why is the word *hallowed* or *ſanctified*, made uſe of, rather than glorified?

A. Becauſe God's glory doth ſhine moſt in his holineſs, and God's holineſs doth beautify all his other attributes, Iſa. vi. 3. and xii. 6. Exod. xv. 11.

Q. Is there not a vaſt difference between God's ſanctifying of us, and our ſanctifying of God?

A. Yes; for God's ſanctifying of us, is by infuſing holineſs into us, which we had not before; but our ſanctifying God, is only to manifeſt and acknowledge that holineſs of God, which he eternally had, and will have.

Q. Why is the petition ſet down in the third perſon, "hallowed be thy name?"

A. To include all perſons and things that are capable of doing it; as, 1. Let us who pray be fit, or make us fit, to hallow thy name. 2. Let all our fellow-creatures be fitted and employed to hallow thy name. 3. Becauſe creatures are inſufficient to do it, Lord, let thy

name be hallowed by thyſelf, who only canſt do it to purpoſe.

Q. Are we not taught by this petition to acknowledge that we are incapable of ourſelves to do any thing for God's glory?

A. Yes; and therefore Chriſt will have us to ask grace from God to fit us, and put us in the moſt uſeful circumſtances for the glorifying of his name.

Q. How is it that we by grace may hallow and glorify God's name?

A. By adoring his excellencies; owning our dependence on him; truſting and believing in him: reverencing his name, his word, and ordinances; praiſing him, and calling upon him; confeſſing and forſaking our ſins; magnifying God in his works; juſtifying him in his judgments, fruitfulneſs in good works; aſcribing the honour of all we do to him; ſtanding up for his glory; eſpouſing the cauſe of truth and holineſs; ſuffering for them; witneſſing againſt error, ſin, and every thing that diſhonours him; and commending the way and ſervice of God to others, both by our lips and lives.

Q. Doth Chriſt alſo teach us, in this petition, that it ſhould be our joy and endeavour to have the name of God hallowed and glorified by others, as well as by ourſelves? A. Yes.

Q. What muſt we pray for, that others in the world may alſo glorify his name?

A. That the nations, and thoſe who know not God, may be converted to him; that they may glorify his name, in the ſame manner that we are endeavouring to do it; and that they may "come and declare his righteouſneſs to a people that ſhall be born," Pſal. xlvii. 2, 3. and xxii. 27, 31.

Q. Should we not join our endeavours with our prayers in order to engage others to glorify God?

A. Yes, according to our ſtations.

Q. What direction hath Chriſt given to perſons of all ſtations for that end?

A. That in Mat. v. 16. "Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven."

Q. Seeing we come ſo far ſhort of our duty in this reſpect,

reſpect, ought we not to pray that God may glorify his own name?

A. Yes, we have Chriſt teaching us this by his own example, John xii. 28. "Father, glorify thy name." And we have God's promiſe that he will do it, Ezek. xxxviii. 23. and xxxvi. 23.

Q. How is it that God doth glorify his own name?

A. By pouring out his Spirit on the church, and diſpoſing all things in the world to his own glory.

Q. How doth God diſpoſe of the affairs of the world to his own glory?

A. By over-ruling the occurrences in it, to ſuch events and iſſues as may beſt promote and advance the glory of his name: As when he reſtrains or puniſhes his enemies, and vindicates his name from the reproaches of the wicked; when he relieves his church from oppreſſion, removes her grievances, eſtabliſhes pure worſhip and ordinances, opens a door for reformation, reſtores her judges as at the firſt, and her counſellors as at the beginning, Ezek. xxviii. 24, 25, 26. and xxxvi. 23, 24, 37, 38. and xx. 40, 41. Iſa. i. 26. Pſal. lxxvi. 9, 10.

Q. Doth not Chriſt teach us in this petition to pray againſt every thing whereby God's name is diſhonoured? A. Yes.

Q. What are theſe evils whereby God's name is diſhonoured?

A. They are many, ſuch as atheiſm, idolatry, unbelief, contempt of God and his worſhip, ſwearing, Sabbath-breaking, uncleanneſs, &c.

Q. If any ſuch profane perſons ſay the Lord's prayer, doth not their practice contradict their prayers?

A. Yes.

Q. Is it not a cutting affliction to a gracious ſoul to ſee or hear God's name diſhonoured?

A. Yes, Pſal. xlii. 10.

Q. Will not God pour contempt upon thoſe who diſhonour his name?

A. Yes, their name and memory ſhall rot here, and they ſhall riſe to ſhame and everlaſting contempt hereafter, Prov. x. 7. Dan. xii. 5.

Q. What ſhall be done to thoſe who honour and glorify God's name?

A. They ſhall loſe nothing by it, 1 Sam. ii. 3. "Them that honour me, I will honour."

Q. How ſhall God honour thoſe who honour him?

A. He will put honour upon their perſons, upon their names, their ſouls, and their bodies; He will honour them at death, by ſending angels for them, and after death, by putting robes of immortality, and crowns of righteouſneſs upon them.

QUEST. CII.

Q. *What do we pray for in the Second Petition?*

A. In the ſecond petition, (which is, "Thy kingdom come") we pray, That ſatan's kingdom may be deſtroyed, and that the kingdom of grace may be advanced, ourſelves and others brought into it and kept in it, and that the kingdom of glory may be haſtened.

Q. Why doth this petition follow the former?

A. Becauſe we cannot hallow or glorify God's name aright, till his kingdom come into our ſouls.

Q. What is ſignified by the kingdom of God here?

A. Three things; 1ſt, The preaching of the goſpel is called his kingdom, Mat. xiii. 47. 2dly, A work of ſaving grace in mens ſouls is ſo called, Luke xvii. 21. 3dly, The ſtate of glory in heaven is alſo called the kingdom of God, 1 Cor. xv. 50. The two firſt are called the kingdom of grace in the anſwer, and the third is called the kingdom of glory.

Q. Why are theſe called the kingdom of grace?

A. Becauſe it is by the diſpenſation of the goſpel that a work of grace is begun and carried on in the ſouls of the elect.

Q. Who is King in this kingdom?

A. God; but he governs it by Jeſus Chriſt his viceroy, whom he hath ſet to reign in it, and hence called King of Zion, Pſal. ii. 6.

Q. Why is Chriſt's gracious work in his people's ſouls called a kingdom?

A. Becauſe, wherever grace comes, it ſubdues mutinous

nous lusts, rules in the will and affections, and brings the whole man in subjection to Christ and his righteous sceptre, 2 Cor. x. 5.

Q. Whether is it the coming of the kingdom of grace or of glory, that we pray for in the second petition?

A. We pray for the coming of them both, and that because the last is nothing but the perfection of the first, and the glory of God is more fully displayed in it.

Q. What is meant by the coming or advancement of the kingdom of grace, which we are here taught to pray for?

A. It includes the spreading and success of the gospel through the world, and removing of the impediments thereof. Also we pray therein, that the churches of Christ every where may have faithful ministers, pure doctrine, ordinances, and discipline, with much of the presence and power of God's Spirit concurring with the same. That the kingdom of God may be set up in our souls, and in the souls of others, and a work of grace may be carried on therein to perfection?

Q. What are those impediments of the coming of this kingdom, that we must pray God to take out of the way?

A. There is in general the kingdom of satan, which includes the dominion and tyranny of sin, of Antichrist, and all the enemies of the church; the overspreading of false religions; the prevailing of error, idolatry, superstition, scandals, divisions, or a corrupt ministry in the church: All these we must pray against.

Q. How doth it appear that satan hath a kingdom in the world?

A. In regard satan is stiled the *God* and *Prince of this world*; and the wicked are his children and subjects, in and over whom he rules, 2 Cor. iv. 4. John viv. 30. and viii. 44. Eph. ii. 2. 2 Tim. ii. 26.

Q. Is satan's kingdom very large?

A. Yes, it is much further spread than the kingdom of Christ.

Q. How comes satan to have such a large kingdom?

A. By our first parents revolting from their rightful sovereign.

Q. Why

Q. Why doth God permit ſatan to rule over the world in ſuch a manner?

A. God permits it as a righteous act of vengeance againſt man for revolting from the ſweet government of his Lord and Maker; and alſo to glorify his name, by recovering the elect from ſatan's dominion.

Q. Has ſatan any right to govern the wicked?

A. No; he is an uſurper, though they are become his willing ſlaves.

Q. Ought we not to pray that ſatan's kingdom may be deſtroyed?

A. Yes; for while it ſtands it hinders the coming of Chriſt's kingdom; and the precious ſouls he rules over, are under a cruel government.

Q. What is the meaning of the word *ſatan?*

A. It ſignifies an adverſary; and well he may be called ſo, for he is the adverſary that goes about as a roaring lion, ſeeking to devour precious ſouls, 1 Pet. v. 8.

Q. What is meant by our praying to deſtroy ſatan's kingdom?

A. We mean that Chriſt may bruiſe the old ſerpent's head, and deliver poor ſouls from his tyranny; that Jews, Turks, Heathens, and wicked men, may be brought to the knowledge and obedience of Chriſt.

Q. How may we know if we be delivered from the kingdom of ſatan, and brought into the kingdom of Chriſt.

A. We may know it by our hearkening to the goſpel call, by our cloſing with Chriſt in all his offices, by our ſurrendering our hearts to be his throne, our loving his laws, and fighting againſt his enemies.

Q. Ought theſe to pray, "Thy kingdom come," in whoſe ſouls the kingdom of grace is come already?

A. Yes; for, it being in a weak condition, they muſt ſtill pray that it may come with more power into them; that ſin may be more weakened, and grace more ſtrengthened and increaſed; and that they perſevere in grace to the end.

Q. Would not the remarkable coming of the kingdom of grace produce bleſſed effects in the world?

A. Yes; for then godlineſs would be in eſteem, truth

truth would prevail againſt error, iniquity would ſtop its mouth, Jeruſalem would be a praiſe, her walls would be repaired, her grievances redreſſed, and her branches healed; then ſhould her miniſters be clothed with righteouſneſs, and her ſaints ſhout for joy; then ſhould ſinners fly together as a cloud, like doves to their windows; then ſhould the lion ly down with the lamb, the weak ſhould be as David, and David as the angel of God.

Q. What do we pray for in this petition, with reſpect to the kingdom of glory?

A. That it may be haſtened.

Q. What is meant by the kingdom of glory?

A. The glorious ſtate of the church triumphant in heaven, when they ſhall be free from all evil, enjoy all good, and reign with Chriſt for ever.

Q. Why is the heavenly ſtate called the kingdom of God?

A. Becauſe in that ſtate God reigns over his people glorioufly, there not being any mutinous luſt or rebellious thought to be found among them. And they themſelves ſhall be made kings, and ſhall ſit with Chriſt on his throne and reign with him for ever, Rev. iii. 21. and xxii. 5.

Q. Who are thoſe that are entitled to that kingdom of glory?

A. Thoſe who receive Chriſt as their king now, who ſtrive to ſubdue their luſts, who live as pilgrims here, who keep up a correſpondence with that kingdom, and ſtudy to be made meet for it.

Q. Is there not a time fixed for the coming of this kingdom? How then ſhould we pray to haſten it?

A. Though the time be fixed, yet God makes it our duty to be longing and breathing out our deſires for the coming of it, according to Chriſt's promiſe, Cant. viii. 14. Rev. xxii. 20.

Q. How is this longing diſpoſition of the ſaints expreſſed?

A. It is called a "looking for and haſtening unto the coming of the day of God," 2 Pet. iii. 12.

Q. Why are ſaints of this longing diſpoſition?

A. Becauſe

A. Becauſe the new nature inclines them to deſire perfect freedom from ſin, and full communion with God.

QUEST. CIII.

Q. *What do we pray for in the Third Petition?*

A. In the Third Petition (which is, "Thy will be done on earth as it is in heaven") we pray, That God by his grace would make us able and willing to know, obey, and ſubmit to his will in all things, as the angels do in heaven.

Q. Why doth this petition follow upon the former?

A. To teach us, that the doing of God's will is the way to promote the coming of his kingdom.

Q. What is meant by the will of God here?

A. Both the will of God's precept and the will of his providence, Mat. vii. 21. 1 Pet. iii. 17.

Q. What is it that we pray for when we aſk that the will of God's precept may be done?

A. We pray, That we and others may, by God's word and Spirit, be enlightened to know his will revealed to us, and may, by his grace, be inclined and enabled to obey it.

Q. Doth not this ſuppoſe that we are naturally blind and ignorant of God's will?

A. Yes; and ſo the ſcripture tells us, Eph. iv. 18. and v. 8.

Q. Are we not by nature alſo unwilling to know the will of God?

A. Yes, Job xxi. 14. "They ſay unto God, depart from us, for we deſire not the knowledge of thy ways," Rom. viii. 7.

Q. What muſt we do, in order to know the will of God?

A. We muſt ſearch the ſcriptures where it is revealed to us, and pray for the teaching of the Spirit of God, who only can effectually remove our blindneſs and enmity, and give us the ſaving knowledge of God's will, John v. 39. Pſal. cxix. 18, 33, 36.

Q. Is it enough for a man to know God's will in a literal manner?

A No;

A. No; for we must likewise be inclined and strengthened to obey it. Therefore saith our Lord, John xiii. 17. "If ye know these things, happy are ye if ye do them."

Q. Will not knowledge, without doing, make a man's case the worse?

A. Yes, it will make hell the hotter, according to Luke xii. 47.

Q. Are we not naturally prone to rebel against God's will and to do the will of the flesh and of the devil?

A. Yes, Rom. viii. 7. 1 Pet. iv. 3. Eph. ii. 3. John viii. 44.

Q. Who are these that are inclined to do the will of God?

A. These who have God's law written in their hearts, which God promiseth to do to all these whom he renews by his Spirit, Jer. xxxii. 33.

Q. What is it to write his law in their hearts?

A. It is to make them intimately acquaint with it, to give them a heart love and inward conformity to it, and a ready disposition to obey it.

Q. Is it not the Spirit of God that must work in us both to will and to do what he requires in his law?

A. Yes, Phil. ii. 13. Ezek. xxxvi. 27.

Q. What is it we ask in this petition, when we pray that the will of God's providence may be done?

A. That God may give us and others grace to submit to afflicting dispensations, when it is the will of God to send them, Acts xxi. 24.

Q. What is that holy submission to the will of God which Christians ought to have, when they meet with affliction?

A. It is a gracious disposition of soul, whereby a Christian is inclined to acknowledge God's wise hand in all he meets with, and to be content to be wholly at God's disposals, without murmuring against him, 1 Sam. iii. 18, 2 Sam. xv, 26.

Q. Wherefore may we not murmur under affliction?

A. Because God is righteous in all his ways, and doth punish us less than our iniquities deserve; and, if he take away any of our comforts, he but takes what is his own, Psal. cxlv, 17. Ezra ix, 13. 1 Chron. xxix, 14.

Q. When is it that a Christian is in greatest hazard of murmuring?

A. When he meets with poverty, reproach, the loſs of near relations, or with ſharp bodily pain.

Q. What ſhould quiet us in ſuch caſes?

A. Serious conſideration, that we have procured all this to ourſelves, that he is a holy God that hath done it, and that he ſees it needful for us.

Q. What are we taught by theſe words in the petition, "On earth?"

A. That our concern for the glory of God and good of ſouls ſhould be very extenſive; for we ſhould deſire that all the inhabitants of the earth may be engaged to obey the will of our heavenly Father.

Q. What is meant by theſe words, "As it is in heaven?"

A. Theſe words ſhew what manner of obedience we ſhould aim at and pray for; that it ſhould be like that of the angels and glorified ſaints in heaven.

Q. Where do we read of the angels doing the will of God?

A. In Pſal. ciii, 21. "Ye angels that excel in ſtrength that do his commandments, hearkening to the voice of his word."

Q. Where do we read of the glorified ſaints doing the will of God?

A. In Rev. xxii, 3. "There his ſervants ſhall ſerve him."

Q. What may we infer from ſuch texts?

A. That it is no diſparagement, but our higheſt honour, to ſerve God on earth; ſeeing in heaven both angels and ſaints do ſerve him.

Q. Is there not a great difference between their obedience and ours?

A. Yes; for they do the will of God in a perfect manner, but we do it imperfectly.

Q. How then can we imitate theſe heavenly inhabitants?

A. In doing the will of God according to our ſtate and ability, as they do according to theirs.

Q. How is it that angels and ſaints do the will of God in heaven?

A. They do it preſently, ſincerely, humbly, cheerfully, entirely, diligently, fervently, conſtantly, and unweariedly, and in theſe we ſhould ſtudy through grace

to

to imitate them, humbly bewailing ſhort-comings, and earneſtly praying to God in Chriſt's name for more ſtrength.

Q. May not all ſuch upright ſouls firmly hope the time is haſtening when they ſhall obey God like angels?

A. Yes, according to Luke xx. 36.

Q. Are not the moſt part on earth unmindful of thoſe excellent patterns of obedience?

A. Yes; and particularly they who make the practice of the world the rule of their doings; and they who delay performing God's will; alſo, they who do it only by fits, and they who do it negligently.

Q. Is it not a great part of the ſervice of angels and ſaints in heaven to ſing ſongs of praiſe to God? A. Yes.

Q. What do they praiſe him for?

A. They praiſe him for his works of creation and providence, and eſpecially for his work of redemption by Jeſus Chriſt: hence they are ſaid to ſing the ſong of Moſes and the ſong of the Lamb, Rev. xv. 3.

Q. Wherefore are their ſongs in heaven ſo ſtiled?

A. They are called the ſong of Moſes, becauſe it was Moſes that gave us the account of God's wonderful work of creation, and alſo his wonderful works of providence in preſerving the church, and puniſhing her enemies, in the deluge of Egypt and the Red Sea; upon which occaſion we have Moſes's triumphant ſong recorded, Exod. xv. Again, their ſongs may well be called the "ſong of the Lamb," ſeeing Chriſt the Lamb of God is the ſubject-matter of their ſongs, in regard of his amazing free love in undertaking, carrying on, and finiſhing that glorious work of our redemption. And in theſe works of creation, providence, and redemption, ſaints and angels will find abundant matter of praiſe to all eternity.

QUEST. CIV.

Q. *What do we pray for in the Fourth Petition?*

A. In the Fourth Petition (which is, "Give us this day our daily bread") we pray, That of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his bleſſing with them.

Q. What is meant by bread here?

A. Food proper for our bodies, a part being taken for the whole; as in John xiii. 8. and other places.

Q. Are we not to pray for other things to our bodies beſides food?

A. Yes; and bread is ſometimes taken in a large ſenſe for all things needful for upholding the body in this life, as in Gen. ii. 19. and ſo it includes habitations, health, ſleep, clothes, medicines, and all other neceſſaries of life, which we are likewiſe to pray for. As alſo, for averting of thoſe evils which would deſtroy our bodies, or the means of ſupporting them; ſuch as bad ſeaſons, famine, war, violence, burnings, plagues, &c.

Q. Why doth Chriſt mention bread only in this prayer?

A. To teach us, that we have forfeited the good things of this life, and deſerve to be deprived of them all; that the leaſt crumb of bread is God's free gift, which we can nowiſe merit at his hand: and likewiſe teach us, not to aſk delicacies or dainties, but only neceſſaries, and to be content with a ſober maintenance, 1 Tim. vi. 8.

Q. Is not the bread we aſk for the Lord's? why then do we call it "Our bread," as if we had a right to it?

A. It is called *ours*, not that we deſerve it from God, for he oweth no man any thing; but becauſe God is pleaſed, of his free gift to man, to appoint it for preſervation: and likewiſe to teach us, to ſee what title we have to the bread we eat, that it be our own bread, and not another man's.

Q. Who are they that cannot call the bread they eat their own bread?

A. Such as eat the bread of idleneſs, mentioned in Prov. xxxi. 27. that is, bread they do not work for, but live at the coſt of others: likewiſe thoſe who eat the bread of violence or deceit, mentioned in Prov. iv. 17. and xx. 17. that is, bread got by rapine and injuſtice; theſe cannot be ſaid to eat their own bread.

Q. What is required of us, that the bread we eat may be called ours?

A. 1. We muſt ſee that we have a civil right to it, as

as having acquired it by honeſt and lawful means, 2 Theſſ. iii. 12. 2. We muſt ſee alſo to have a covenant-right to our bread, by being intereſted in Chriſt, Chriſt, who is the heir of all things, through whoſe purchaſe earthly things are given to believers in a covenant way, Rom. viii. 32. 1 Cor. iii. 22, 23.

Q. Can unbelievers ſay before God, as well as believers, "Our bread?"

A. No; for whatever civil right they have to what they poſſeſs, they have nothing by covenant-right: whatever they have by God's providence, or with his leave; they have nothing by God's promiſe, or with his love; it is only believers who are rightful heirs and poſſeſſors of the world. So that unbelievers, who abound in wealth, have cauſe to be deeply humbled before God, and to ſay, Alas, we are but uſurpers of God's good things, we have no good right to them before him, Pſal. xxxvii. 9, 11. Mat. v. 5. 1 Tim. iv. 8.

Q. What is meant by *daily* bread in this petition?

A. Such a portion of outward things as is neceſſary and ſufficient for our ſubſiſtence from one day to another.

Q. Why doth Chriſt direct us to pray for *daily*, and not for *yearly* bread?

A. To teach us theſe things: Not to look for many days, or great things in the world, but to live every day as it were our laſt; hence it is added, in the petition, give us *this day*, Prov. xxvii. 1. 2. To live in a daily and conſtant dependence upon God, without anxious cares about futurity, Mat. vi. 34. Phil. iv. 6. 3. To exerciſe ourſelves daily in prayer, acknowledging God for every mercy, and ſeeking his bleſſing thereupon, Pſal. lv. 17. 1 Theſſ. v. 17.

Q. May we aſk for riches or great things for ourſelves?

A. No; for God forbids us, telling us that they who will be rich fall into many temptations and ſnares, Jer. xlv. 1 Tim. vi. 9.

Q. What if God ſhould think fit to beſtow riches upon us?

A. Then we ſhould receive them out of God's hand with thankfulneſs, begging for grace to uſe them for his glory, and to preſerve us from the ſnares and temptations

tions which usually attend them, Gen. xxxii. 10.

Q. What are these temptations?

A. When riches increase, men are tempted to set their hearts upon them, to trust in them, to be proud, to forget God, and to oppress others, Psal. lxii. 10. 1 Tim. vi. 17. Deut. viii. 13, 14. James ii. 6.

Q. Is not poverty attended also with temptations?

A. Yes.

Q. What are these temptations?

A. The poor are tempted to discontentment with their lot, and to use unlawful shifts to better it, Prov. xxx. 9.

Q. What condition then is freest from temptations, and to be most desired?

A. A middle condition, with a competent portion of the good things of this life: Upon which account Agur made it his prayer to God, Prov. xxx. 8. "Give me neither povery nor riches, feed me with food convenient for me."

Q. What is to be understood by a competent portion?

A. Such a portion as our needs and circumstances do require, and which God sees to be fittest for us.

Q. Is God the best judge of what we need?

A. Yes; for our heavenly Father, who knows all our needs, is infinitely good and wise, Mat. vi. 32.

Q. Seeing our heavenly Father knows our need of temporal things, what need we ask them of him?

A. Because he desires to hear his peoples voice, and he would have them to acknowledge that all things come from him.

Q. Have we nothing to do but to pray for our daily bread?

A. God hath appointed us also to labour for it, Gen. iii. 19. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

Q. Is not God offended with those who pretend to pray for bread, and will not work for it?

A. Yes, 2 Thess. iii. 10.

Q. If men must labour for their bread, why must they pray to God for it?

A. Because

A. Because it is God that must give us wisdom and strength to labour, that must make our labours successful, and make temporal things effectual to nourish and sustain us, Deut. viii. 18. Psal. cxxvii. 2. Lev. xxvi. 26. Deut. viii. 3.

Q. Ought the rich, who are well provided, to pray for their daily bread?

A. Yes, they ought to pray that what is given may be blessed to them, continued with them, and that they may receive it as out of the Lord's hand.

Q. Why must we seek the blessing of God with outward good things?

A. Because without it they would be cursed and hurtful unto us, Hag. i. 6. Mal. ii. 2.

Q. Is not a little with the blessing of God better than the riches of the wicked? A. Yes, Ps. xxxvii. 16.

Q. What must we do, that our portion in outward things may be blessed and comfortable to us?

A. We must secure an interest in Christ the purchaser, guard against distracting cares, trust in the providence of our heavenly Father, be content with his allowance, and thankful for it, deal justly with all men, and use the gifts of God for his glory.

Q. Doth this petition forbid all sorts of care or laying up for afterwards?

A. No; for some care in the way of prudent foresight is needful to provide for children and families, and nowise inconsistent with trusting to God for daily bread, 2 Cor. xii. 14. 1 Tim. v. 8. We see Joseph laid up for the approaching famine, and Solomon commends him that gathereth in summer. Nay, Christ himself desired the remaining fragments to be gathered up, and he had a purse-bearer to have something before-hand for their needs, Gen. xli. 48. Prov. vi. 6, 7, 8, &c. John vi. 12. and xiii. 29. Prov. xxxi. 16.

Q. What are these cares which are inconsistent with this petition?

A. Those which arise from affection to earthly things, which draw on men to use unlawful methods to get them, or are attended with disquieting or distrustful thoughts.

QUEST.

QUEST. CV.

Q. What do we pray for in the Fifth Petition?

A. In the fifth petition (which is, "And forgive us our debts, as we forgive our debtors") we pray, That God, for Chriſt's ſake, would freely pardon all our ſins; which we are the rather encouraged to ask, becauſe by his grace we are enabled from the heart to forgive others.

Q. How is it that we find in the Lord's prayer but one petition for temporal things, and ſo many for ſpiritual?

A. To teach us to be far more careful about the precious immortal ſoul, than about the poor dying body.

Q. Why is this petition annexed, by the copulative, *and*, to the former petition?

A. To teach us, that worldly enjoyments can give no comfort without pardon of ſin; and, therefore, when we ask for the one, we ſhould with the ſame breath pray for the other: For let a man have never ſo much of the world, he is a miſerable creature if he want pardon.

Q. What is meant by our *debts* here?

A. Our ſins againſt God.

Q. How can ſin be called a *debt*, ſeeing obedience is properly the debt we owe unto God?

A. Sin is alſo called a *debt*, becauſe, when we fail to pay the debt of obedience, we contract a new debt to the juſtice of God: By ſin we become bound to ſatisfy juſtice for the wrong done thereto, by ſuffering eternal puniſhment; and God, as the Creditor, hath right to inflict for this ſatisfaction when he will.

Q. Have we not the properties of bad debtors?

A. Yes; for we are wholly inſolvent, we are turned careleſs about paying our debt, we are unwilling to confeſs debt, we ſhift clearing of accounts, we keep out of our creditors way, and love not to meet with him.

Q. Doth not the debt of ſin expoſe us to greater miſery than any other debt whatſoever?

A. Yes: For other debts but expoſe mens bodies to miſery

miſery here, which death puts an end to; but the debt of ſin expoſeth both our ſouls and bodies to eternal miſeries in hell, the worſt of all priſons, out of which there is no hope of liberation.

Q. Is there any man able to pay his own debt?

A. No, not the leaſt farthing of it.

Q. How then ſhall we be delivered from the burden of our debts?

A. We muſt pray to God for a free pardon, as we are taught in this petition, "Forgive us our debts."

Q. Will God forgive our debts without ſatisfaction to his juſtice?

A No; but he hath provided a Surety for us, who hath made full ſatisfaction, even the Lord Jeſus Chriſt, for whoſe ſake we muſt pray for pardon.

Q. If Chriſt hath ſatisfied for the debt, how is the pardon free?

A. It is free to us, becauſe God exacts no ſatisfaction from us; and for the Surety from whom he exacts it, he gave him to us freely, without our deſerving or deſire: So that the pardon is ſtill free to us, according to Rom. iii. 24. "Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt."

Q. What means muſt be uſed by us for receiving of this free pardon?

A. We muſt with believing and penitent hearts go to the mercy of God in Jeſus Chriſt, and plead for forgiveneſs for his ſake: And at the ſame time we muſt be careful, as Chriſt teacheth us, to be in a diſpoſition to forgive our debtors.

Q. Who are thoſe meant by our *debtors* here?

A. All thoſe who have injured or wronged us in our perſons, eſtates, names, relations, or in any thing elſe.

Q. What is it for us to forgive the faults of ſuch debtors?

A. It is to paſs them over without any hatred or deſire of revenge againſt them, and to be ready to do them good when it is in our power.

Q. Do thoſe forgive others heartily, who wiſh them evil, or are ſecretly glad when evil befals them? A. No.

Q. What caſe are thoſe in, who will not forgive others their treſpaſſes?

A. Christ saith, that neither will God forgive them. Mat. vi. 15.

Q. Do we any wise merit forgiveness from God, by our forgiving others?

A. No; it is only an encouragement to expect forgiveness from God, when we feel this testimony of God's grace in our hearts, inclining us to forgive others.

Q. Are we not able of ourselves to forgive others?

A. No; we must have the grace of God to enable us to do it, Luke xvii. 3. *&c.*

Q. Doth the particle *as*, in the petition, import an equality in our forgiving others with God's forgiving us?

A. No; for we cannot forgive as freely, perfectly, and finally as God doth: But it is a note of similitude, and of our desire to imitate God in his forgiving of us, and that we do it heartily and sincerely.

Q. Is it not highly dangerous to use the Lord's prayer with a malicious heart?

A. Yes; for such use a fearful imprecation against themselves, praying that God may deal with them as they do with others, *which is*, that he may not forgive them at all.

Q. How shall we attain to this forgiving temper of spirit?

A. By seeking it from God, and considering our Saviour's precept and example, and the promise of forgiveness annexed to it, Mat. vi. 14. And also by minding that we wrong God much more than any man doth wrong us; and if God be willing to forgive us ten thousand talents, we may well forgive our neighbours a few pence, Mat. xviii. 32. 33.

Q. Must we forgive those who do not desire it of us, nor repent of what they have done to us?

A. Yes; for we find Christ and Stephen did so.

Q. Do they not still remain *debtors* to God for their sins, if they repent not, though we have forgiven them?

A. Yes; and therefore those who injure their neighbours, should not be satisfied with a remission from them, but must cry to God for his forgiveness also, saying with David, Psal. li. 4. "Against thee, thee only have I sinned:" As if he had said. The wrong I have done

done to others is little, in comparison of what I have done against thee.

QUEST. CVI.

Q. *What do we pray for in the Sixth Petition?*

A. In the sixth petition (which is, "And lead us not into temptation, but deliver us from evil") we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. Why is this petition connected with the former by the copulative *and?*

A. To teach us two things: 1. That pardoned souls are the special objects of satan's malice. 2. That, when past sins are forgiven, we should be very watchful against sin for the future, Psal. lxxxv. 8.

Q. What are these temptations we are liable to?

A. They are of two sorts, some to *try* us, others to *seduce* us.

Q. Whence come these temptations for trial?

A. From God; thus did he tempt Abraham, Gen. xxii. 10.

Q. Why doth God thus tempt his people?

A. For the trial of their faith, and their other graces, 1 Pet. i. 6, 7.

Q. Seeing God knows perfectly what is in every man, what need is there for his trying of them?

A. God tries his people, not for his sake, but for their own sakes, that they may know themselves the better; and also for the sake of others, who, by seeing their graces may be quickened to imitate them, or, by observing their weakness, may learn to walk humbly before God.

Q. How is it said, James i. 13. that "God tempteth no man?"

A. The meaning there is, that God doth not tempt any man to seduce or entice him to sin.

Q. Whence then come these temptations for seduction?

A. From the devil, the world, and the flesh.

Q. Is not satan called the *tempter*, Mat. iv. 3. And why?

A. Because he hath a main hand in our temptation

to sin, and it is his constant work and business to seduce and entice men to evil.

Q. Is not satan a very subtile tempter?

A. Yes, as appears by his considering the conditions of men, and his choosing the fittest seasons and instruments, and the most suitable baits to prevail with them; and by his transforming himself sometimes into an angel of light. And hence the scriptures call him the *old serpent*, and speak of his devices, wiles, and snares, Job i. 8. Rev. xii. 9. 2 Cor. ii. 11. Eph. vi. 11. 2 Tim. ii. 26. 2 Cor. xi. 24.

Q. Is not the tempter very cruel as well as subtile?

A. Yes, and therefore he is called a *roaring lion* 1 Pet. v. 8. for he devours his prey without mercy, when once he is master of it. Altho' at first he cunningly tempts and entices men to commit sin, yet he afterwards cruelly accuses them of it, and torments them for it.

Q. Doth not satan prevail the more easily against us, by reason of the strong friends he hath within us?

A. Yes, the lusts of the flesh are ready always, like Delilah, to deliver us up to him, Judges xvi.

Q. What is to be understood by these words "Lead us not into temptation?"

A. In these words we pray, that God may not expose us to temptations, nor deliver us up to the tempter's will; that, when we are exposed, God may not withhold his supporting grace, but may strengthen us to resist the temptation.

Q. Doth God sometimes as a judge desert men, and leave them to satan's power?

A. Yes; and he doth it justly, as being provoked to it by their sins, 1 Sam. xvi. 14. Job i. 12. Psal. cix. 6. Rom. i. 24. 2 Thess. ii. 11.

Q. Ought we not to pray that God would us from being tempted?

A. Yes: because of ourselves we are weak to resist, and prone to yield.

Q. How doth God keep us from being tempted to sin?

A. Either by sanctifying our natures, or by binding up the tempter, or by keeping us from coming into the way of temptations. Sometimes the Lord doth hedge up

up his people's way with thorns of affliction, to keep them from straying into dangerous by-paths, Hoſ. ii. 6.

Q. While we pray to God to keep us from being tempted to ſin, ſhould we not at the ſame time be diligent in watching over ourſelves?

A. Yes; our Lord will have watching to go alongſt with prayer, Mat 26. 41. "Watch and pray, that ye enter not into temptation."

Q. Did not God ſometimes ſuffer his dear ſaints to be tempted by Satan?

A. Yes, he ſees fit to do ſo for their good to try their grace, to abate their pride, to excite their prayers, to ſhew them their need of living by faith on Chriſt, to make them weary of the land where ſatan goes his circuit, and long for heaven, where they ſhall be out of his reach for ever.

Q. Why doth Satan continue his aſſaults againſt God's people, ſeeing he cannot ruin them?

A. Such is his malice, if he cannot keep them out of heaven, he will make their paſſage to it as uneaſy as poſſible.

Q. What grounds of comfort doth God afford his people under temptation?

A. It is comfortable to them to know that their Redeemer hath ſatan in his chain, ſo that he can go no further in tempting than Chriſt gives him leave; that he hath given them his ſweet and faithful promiſes to ſupport them; and that he himſelf was willing to be tempted of the devil, that he might be the more capable to ſympathize with his people, and ready to ſuccour them when tempted, Heb ii. 18.

Q. What are theſe promiſes which Chriſt hath given his people to ſupport them under temptation?

A. He hath promiſed them his gracious preſence with them under their ſharpeſt trials; and that he will not ſuffer them to be tempted above what they are able, but with the temptation will alſo make a way to eſcape, Iſ. xliii. 2. Heb. xiii. 5. 1 Cor. x. 13.

Q. How is it that Chriſt ſuccours his people when they are tempted?

A. He ſends his ſpirit to fortify grace in them, and brings his promiſes to their remembrance; he intercedes

for

for them that their faith fail not, and he ſeaſonably takes off the temoter from them.

Q. Can no man preſerve himſelf in the hour of temptation?

A. No; for it is God only that is able to keep us from falling, Jude 24.

Q. Doth not ſatan ſome times throw in unbelieving and blaſphemous thoughts into the minds of God's people?

A Yes.

Q. Will God charge his people with guilt upon account of thoſe temptations?

A. No, if they hate them, grieve for them, and give no conſent unto unto them.

Q. What is meant by the *evil*, in this petition we pray to be delivered from?

A. We here pray to be delivered from the evil one, the devil; from the evil of evils, ſin; from the evil of temptation here, and the evil of puniſhment in hell hereafter.

Q. Is there nothing elſe required of us, but to pray to be delivered from evil?

A. We muſt alſo watch, and carefully avoid all occaſions of ſin, ſuch as idleneſs, evil company, and the like; for thoſe who do not ſo, their prayers are but mocking of the Lord.

QUEST. CVII.

Q. *What doth the concluſion of the Lord's Prayer teach us?*

A. The concluſion of the Lord's Prayer (which is, "For thine is the kingdom, the Power, and the glory, for ever, Amen") teacheth us to take our encouragement in prayer from God only, and in our prayers to praiſe him, aſcribing kingdom, power, and glory to him: and, in teſtimony of our deſire and aſſurance to be heard, we ſay, *Amen.*

Q. What are we taught by the particle *for*, prefixed to the concluſion of the prayer?

A. We are taught thereby to inforce our petitions with arguments; as we find was the practice of ſaints in ſcripture, Num. xiv. 13, &c. Joſh. vii. 9. 2 Chron. xiv. 11. and xx. 6, &c.

Q. Why muſt we uſe arguments with God in prayer?

A. Not

A. Not that we can thereby incline God to grant us any thing that he is averſe to: but we ought to do it in order to ſtrengthen our faith, and to excite our fervency in pleading with God.

Q. May we take our arguments or encouragement in prayer from any worthineſs or good thing in ourſelves?

A. No.

Q. From whence then muſt we bring them?

A. Only from the infinite perfections of God, and merits of his ſon.

Q. What are the arguments or grounds of encouragement mentioned in the concluſion of the Lord's prayer?

A. They are the kingdom, the power, and the glory of God, which laſt for ever.

Q. What is the deſign and meaning of this concluſion?

A. To ſhew us the reaſons why we ſhould pray to God, and the grounds we have to hope that he will hear us; and likewiſe to teach us, that the main end we ought to propoſe in our prayers, is, that the kingdom, power, and glory of God, may be declared and advanced more and more.

Q. What is meant by the *kingdom* of God here?

A. God's univerſal ſovereignty, dominion, and authority which he hath over the world, and all things in heaven and earth.

Q. Hath God the diſpoſal of all the kingdoms and governments in the world?

A. Yes, he diſpoſeth of human kingdoms and ſtates; and he hath abſolute right to do in the kingdom of nature, of providence, of grace, and of glory, as ſeemeth good to him.

Q. What encouragement may we draw from God's kingdom in prayer?

A. That ſeeing he is our king and governor, who hath right to diſpoſe of all things, we have reaſon to expect he will be ready to give us what good things we need; for a king wiſheth well to his ſubjects. Hence the people of God do often plead with him upon this relation, Pſal. v. ii. and xx. 9. and lxxiv. 12.

Q. What is meant by the *power* of God here?

A. His infinite might and ability to do whatſoever he will.

Q. What

Q. What encouragement may we take from God's power in prayer?

A. That, ſeeing he is almighty, he is ſufficiently able to give us all the good things we aſk: and this argument is often made uſe of in prayer, 1 Chron. xxix. 12. 1 Chron. xx. 6. Mat. viii. 2. Mark xiv. 36. Eph. iii. 20.

Q. But how doth it appear that God is willing to give, as well as able?

A. Becauſe he aſſumes the character of a gracious king to his ſubjects, and of a loving father to all his children.

Q. What is meant by the *glory* of God here?

A. The honour, dignity, and praiſe which belong unto God, upon account of his infinite excellencies.

Q. What is the argument we draw from the *glory* of God in our prayers?

A. That the granting of theſe our petitions will greatly redound to glory of his holy name; and that this is the great end we aim at in all we aſk. Pſal. lxxix. 9. and lxxxvi. 11, 12. and cxv. 1, 2. Jer. xiv. 21. John xiv. 13.

Q. What encouragement may we take from their words, *for ever?*

A. It doth ſtrengthen our faith to think, that God's ſovereignty and perfections are everlaſting; that he ſhall never want power to help us, as earthly kings may.

Q. Doth Chriſt by this concluſion teach us in prayer to extol and magnify the Lord, and to join praiſes to him always with our prayers?

A. Yes; for a thankful and praiſing diſpoſition is highly pleaſing to God, Pſal. lxix. 30, 31. and engageth him to grant our deſires, Pſal. lxvii. 5, 6.

Q. What is meant by the word *Amen?*

A. It is a Hebrew word, which ſignifies truth or certainty, and it is as much as to ſay, Lord, *ſo it is*; or, *ſo let it be*: and thereby we expreſs our fervent deſires to be heard, and our humble confidence of obtaining what we aſk in the name of Jeſus Chriſt, who, with the Father, and the Holy Spirit, is the one ſupreme God, to whom be glory for ever. Amen.